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Contributors & Correspondents.

NEW BRUNSWICK.

A GOOD WORK—COLPORTAGE—AN UNFOUNDED IDEA.

The work of Colportage is being pushed pretty vigorously in these Provinces at the present time. Some four years ago, a Society was formed in Halifax, under the title of the British American Book and Tract Society. The name seems somewhat ambitious, but I suppose it was the intention to embrace the Upper Provinces, one day as well as the Lower. The desire to do good is always ambitious, nothing less than the whole world satisfies the true disciple of Christ. The actual operations at first were modest enough, no more extensive than the means afforded warranted but each year has shown a steady and rapid growth, a growth indeed which is wonderful. Premises were rented and a Central Depot opened in Halifax, for the sale of Bibles, Religious Books, Magazines and Tracts. Here is supplied the stocks for the Colporteurs, Libraries for Sabbath-Schools, and it is also a popular book-store where such works as the Pastor, S. S. Teacher, and the humble believer want are to be procured at reasonable rates. Then there is the department of Colportage, in connexion with which men of intelligence and zeal are employed to go from house to house, and sell the publications, at the full price if the people are able to pay for them, at a reduced price if they be in poorer circumstances, and where the poverty is very deep, they are given away, since the scheme was originated every county in Nova Scotia has been traversed, and the reports that have been rendered not only of the distribution of all religious books, but even of the Bible itself in families that profess to be Protestants have taken the Christian community by surprise. By-and-by the work was extended to P. E. Island, and latterly to New Brunswick. The Committee of management and their zealous agent had often cast hungry looks to our province as a field of operations, but it was only last winter that the field was entered on in earnest. There are now three men at work, and several others are to be appointed immediately. The following extract from a circular which has just been issued by authority of the Local Committee shews what effort is being made and what encouragement is given from abroad.

"Just now an offer has been made by a stranger, to which the attention of the inhabitants of N. B., and of St. John in particular, is called. A young man from Nova Scotia, now residing in Boston, proposes to place of the capital amount of the Society for this Province the sum of \$1,000 provided the people of St. John raise \$1,000 per annum for the next five years for the support of Colporteurs. The support of a Colporteur is only \$200 per annum. Reasoning is not necessary to shew that if a stranger gives such a sum as that, we ought to be ashamed of ourselves if we fail to fulfil the conditions when all the benefit will be ours. One gentleman in the City who promised \$50 annually before, has, on this offer being made, increased his subscription to \$100. Many others have but to know of what is being done to do likewise."

Such an agency as this peculiarly adopted to the want of such a country as ours. The population is scant and many live far from cities and towns, where books are offered for sale. In the pioneer life there is not much leisure for reading. By-and-by however, when comfortable buildings have been erected and the land tolerably well cleared and more especially when a second generation begins to grow up there is a demand for literature of some kind, if only that literature be brought into contact with them. Many will not seek for books to buy them, but when the bookseller or agent seeks them out in their homes, and shews his wares he finds a ready sale. The willingness to buy is taken advantage of by the cute brethren that live across the line. Agents come over or are appointed to canvass and it is clear that success attends them for their number is increasing every day. Everywhere in the country districts you will see lying on the tables, these books that are sold only by subscription, some tolerably respectable, and some utter trash and a few immoral in their tendencies. The prices range from \$2 to \$5 per copy, while they are not worth more than the half of that and in some cases even far less. There is a sort of showiness which is of the most flimsy character about them, but they are sold nevertheless. I sometimes think that a combination should be got up against all books that are sold only by subscription. If the Colporteurs only help to displace the Yankee book peddlers, putting a sound literature at a cheap rate into the people's hands, instead of the at the best mediocre works at an exceedingly dear rate, a good work will be done. The Colportage Societies have been attended with great success in Scotland and Ireland, why should they not succeed in the Colonies?

An objection has been raised against the agency by booksellers and their friends that subscriptions are taken as for a mission agency and on the strength of that books are sold at a cheaper rate than in the book-stores, and so the legitimate trade is interfered with; the result, however, is found to be quite the opposite. By cultivating a taste for reading, it is found that the Colportage work tends to increase the sales of the regular trade instead of, to diminish them. It is just the story of handwork versus machinery over again. It is seen now that machinery did not reduce wages, but the opposite. Individual cases of handship did occur sometimes, but the consequence on the whole was good for the workingman. So will it be we feel certain in the case of Colportage.

H.
St. John, 2nd Oct., 1872.

NOTES ON MEN AND THINGS, BY A MINISTER FROM HOME.—No. 2.

In my notes of our Atlantic voyage, a matter was omitted which should have found a place, viz: the Mission established by the Christian people of Montreal on the coast of Labrador.

When emerging from the Straits of Belleisle, the fog, which had been dense for a time, partially cleared away. The passengers were all anxious to see what could be seen of the Straits and the scenery of the island, which gives such a pleasing name to such a dangerous pass. And there never was a greater misnomer surely, than naming either the island or the narrow passage Belleisle, the beautiful, for the shores on each side appear barren and forbidding, and the sea, even on the first of August, presents the aspect of winter, while the air chills you to the heart with cold, damp feeling. But while examining the scenery of the Straits, and the icebergs floating around, the Captain points to the coast of Labrador, saying, 'there is the Mission dwellings of the Labrador Mission. With the aid of the Captain's glass, we thought we saw the appearance of the mission house. It might be only the rock behind, or an iceberg stranded on the beach. It was, however, in the neighborhood of the mission, if not the home of the devoted servants of God, who for years have lived and labored on this dreary coast, that they might teach the Esquimaux the knowledge of the Lord Jesus, and save them. Now what a home for Miss Brodie and her devoted fellow-laborers to occupy by choice. There is not a more forbidding spot on God's wide world, even in summer, than this spot, and what must it be in winter? For nine months in the year they are shut out from the outside world, and shut up on this dreary coast, as during nine months no ship can reach them. As far as we could discover, there are barren rocks all behind them, and the pitiless fog-covered ocean before them. Yet in this lonely spot these servants of the Living God are labouring to save the lost. They spent their youth among the Christian society of Montreal or Boston. But they live now among these benighted nations, that they may win jewels for the crown of Jesus. The love of Jesus shed abroad in their hearts can alone account for the choice they have made; while their residence on this lonely coast, and the change the knowledge of the crucified One produces on the inhabitants, present an argument of the power of the Gospel over the vilest of men the sceptic cannot answer.

Then, Christian people of Canada, who live in your ceiled houses, and enjoy the lovely sunshine of your summer days, do you know that there are self-denying Christians on this Labrador coast, laboring to lead the Esquimaux to the Lord Jesus—you who have your Bibles and your Sabbath, do you know, and are you concerned, that these poor seal-skin-covered natives have no Bible and no Sabbath; then, are you interested in the success of this mission. The mission is unsectarian; the Christian people of all classes support it. Then, have you ever prayed for success? and have you given of your abundance to supply the wants of these self-denying servants of God, who are here watching for souls? Surely, when God has favored you so highly, given you so much peace and comfort, and when these and millions of heathen are perishing for lack of knowledge which you enjoy, God calls upon you to take an interest in their salvation. God expects you to deny yourself some luxury that you may help His cause and spread His name to the dark places of the earth.

Young men and women of Canada, for whom God has done so much, these missionaries are crying for help, the heathen are perishing, while you are living unconcerned. Then the missionaries are being worn out at their posts, their places will soon be empty, the heathen will be left to

perish. Will not you arise and come to the help of the Lord against the mighty? For surely I do not know any work so noble as being a minister or missionary of the Gospel of God. Nor is there any honor so worthy of remembrance as the Christian youth, who, leaving behind all the comforts of home and the endearments of refined Christian society, spends a lifetime among the snows and barren wastes of Labrador for the purpose of winning jewels for the crown of Jesus from among the heathen.

Five weeks have passed away since landing in Scotland. These are the weeks usually devoted to reaping and gathering in the harvest. But though now the 14th September, the half of the grain is not reaped south of Glasgow. The reason for this late harvest is the unfavorable state of the weather. For not during many years has the harvestman gone to work in such a time of rain. During those five weeks there have been scarcely six dry days, and when not actually raining, the grain has been kept wet and growing by a dense warm fog. The oldest men say they have never seen such constant and continued rain at this season of the year. The papers say there has not been such a wet summer since 1816. The result of this continued rain has been greatly to retard the ripening of the grain. The first grain I saw reaped in Scotland was cut on the 22nd August—then there was very little ripe—while the last week in August and the first in September did not contain one whole dry day. The consequence of this continued rain has been that much of the low lying land is covered with water. The grain ripe about the beginning of September was partly reaped and partly left standing, waiting for dry weather. The grain reaped and in shocks in the field is all sprouted—some of it so much grown that the green on the sheaves is plainly seen from the railway cars. All the wheat reaped before the 14th September, between Berwick and Glasgow, may be considered lost for human food, while the grain ripe, but left for more favorable weather, is not in a much better condition. Wherever the grain is heavy and laid down, it is almost useless. The straw is only fitted for manure. The appearance is more like straw trampled in the barn-yard in spring, than like anything to be used as food for cattle. The grain in the highlands is not so much injured, as the crop is lighter, and later of ripening. Half the crop in Scotland and the northern counties of England may be considered lost. The papers state that there will not be a bushel of wheat in Scotland this season fitted for milling. This may seem a little exaggerated, still it is too near the truth.

The late hay is all injured, much of it only fitted for manure, while many of the turnips do not present a healthy appearance. All those planted in wet clayey-land are uncommon yellow. The swedes on good land alone promise a good crop.

Then the potatoes may be considered as nearly useless. From Berwick to Glasgow there was not a leaf green on any potato field at the above date. While passing a field of potatoes on the 20th August beautifully covered with white blossoms, one person remarked, what a rich crop that hill side promises. Two weeks later and there was not a green leaf in the field, while the smell from the decaying tubers was very offensive.

In all wet or clay lands the crop is nearly worthless, even now it is almost impossible to find good potatoes. So great is the loss that public men who take account of such matters assure us that \$50,000,000 will not more than make up for the loss in the potato crop alone to Great Britain. That is besides the injury done to the grain crops, \$50,000,000 dollars must be sent out of the country for grain to supply the want of the potato, besides what is required on ordinary years and what will make up for the injury to the grain.

These matters taken into connection with the rise in the price of other things necessary for the winter, specially, make the poor man's prospects in Britain this winter far from encouraging, the price of coal is about double that of other years, being as much as 34s per ton in some of the cities, while from the rise in wages and the high price of coal, several steamships are laid up, as they cannot run without heavy loss; the consequence is that only about the half number of vessels laden with grain is on their way to Britain from other countries, usual at this season, in other years. Then there are so many strikes among workmen in almost every branch of industry, and so many likely to be idle in consequence, that

the prospects for the poor, for widows and orphans who procure bread by their daily labor, and persons with small limited incomes, are very discouraging—even persons with considerable means approach the winter under serious apprehensions of difficulties ahead. Many fear a crisis in financial matters, over the whole country, on account of the drain of gold necessary to be sent out for bread, while others again feel alarmed from the numbers now idle by the "strikes," and the greater number likely to be thrown out of employment from the closing up of manufactories where the employers are unable to pay the wages demanded by the workmen. The whole social relations subsisting between employers and employed in Britain at present are in a very unsettled state. Great changes are likely to take place before these relations are properly arranged in the future, while no person can tell what may be God's purpose in settling future difficulties.

The state of men and matters which has led to these remarks, has a tongue, and speaks to the two countries far apart. The people of Britain should learn the Lord's reigneth, that the times and persons, and the control of men's purposes and passions are all under his wise disposal, and that his interference can soon dispel the dreaded difficulties, and make the future bright and joyful, then let the Christian people of Britain look up to their God in prayer, and he will lift the cloud, and make the future pleasant as the past has been.

Then the people of Canada, where there are few poor, and plenty of bread, and the future encouraging, should learn that these blessings are the gifts of God. They should trace their comforts to him, and employ the blessings his providence supplies for the glory of his name.

Since writing the above the country has been favored with nearly a week of dry weather. The grain in such a bad condition has been dried, and mostly gathered in, and the greater part of what was ripe has been reaped. For nearly two days now, however, it has been raining again up till the 28th September, some hail is said to have fallen yesterday, while the weather has the feeling of approaching winter rather than of harvest weather.

THE ORGAN QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

In glancing over the minutes of our last General Assembly, I find answers to the dissent given in by Mr. Ross and others on the subject of Instrumental Music. I do not at present propose to review the whole of these answers, but merely to call the attention of the Church to the reasoning of the first of them,—it avers "that the use of Instrumental Music in the public worship in the public worship of God was allowed and sanctioned under the Old Testament economy—and therefore unless it can be shown that the New Testament economy expressly or by implication repeals the sanction given under the Old, the authority of the New Testament cannot be adduced against Instrumental in the worship of God." That is, instruments of music were used in the Old Testament Church. The New Testament made no change in this respect in the Church's worship—ergo instruments of music may be used.

Now, Mr. Editor, I am not a professed, or college bred man, but it appears to me that the true deduction from the premises would be, not that instrument of music may be used, but, that the church is bound to use them, that they are as much a part of Divine worship now as they were then, if they received the sanction of the Most High, and their use has not been countermanded either expressly or by implication, they certainly ought still to form an essential part of public worship, equally with the public prayers of the congregation. But I think few will agree with me, in the absurdity of this deduction. Such logic could only be employed to sustain a cause weak to a degree. But, sir, I question the premises, to expect that each distinctive part of the ceremonial law should be specially annulled under the New Testament economy, when by a general declaration the whole was done away would imply culpable ignorance, not only of Theology, but of all law. That the temple service in all its parts was purely ceremonial is abundantly evident, that the building itself and its various services were but types and shadows of a spiritual temple and a spiritual worship, must be clear to every reflecting mind, and it has often struck me as an important fact, that while our Lord was

regular in his devotions in the Synagogue and in private, and his appearances in the Temple were more those of a king than a devotee.

The temple foreshadowed the glory of the church which he was about to establish in the earth, and its sensual services, appeals to the eye and ear were adapted to the childish state of his people, although to the Israelite indeed they symbolised a nobler worship, and were a shadow of good things; the synagogue was the more appropriate place of true devotion, there the true Israelite worshipped the true God, and studied his Word; and if the model upon which the Christian Church was formed, is to be found anywhere, it must be in the Jewish Synagogue, not in the Temple service.

But our logician argues that because instruments of music were allowed under the Old Testament economy, they may be used under the New. Now, sir, the use of incense was allowed under the Old Testament in the Temple service, and there is no direct prohibition under the New, but would any Protestant argue that it should be again introduced into our churches, lighted candles or lamps were used in the Temple and kept continually burning, but none but one having the make of the beast or a worshipper of his image would now tolerate their use in the church, although they are not forbidden in the New Testament. In short, sir, if the ordinances of the Jewish Church are to be held as still binding where not expressly repealed like the statutes of the realm, then has not the Gospel dispensation freed us from the bondage of the law; this we know, however, has been done not by abrogating the several enactments but by the enunciation of the general principles, Heb. 10th chap.; Acts chap. 15th. The whole framework of the building has been removed. Now that the edifice is complete, rites, ceremonies, sacrifices, typical or otherwise have all been removed, and God who is a spirit, henceforth to be worshipped in spirit and in truth. To retain therefore the use of instruments of music in the church, because at one time allowed, whilst at the same time regretting the use of incense, lights, or any of the other accompaniments of sacrificial worship seems to me illogical and unscriptural. I am aware that it will be said these latter were typical, the former not with your permission, I may take up this branch of the subject on a future occasion, meantime my business is with the first answer to the dissent, and I assert that to entertain for one moment the idea of the temple service being in any way a model for the Christian Church, is to open the door for the entrance of all the ritualism and will worship of the Romish Church and its imitators; and, that because God allowed David to add as he thought to the grandeur of the Temple service by making instruments of music, therefore it met the approval of the Most High, and cannot now be wrong, is to form a low estimate indeed of the Divine Nature, as if his ear was to be gratified by those sounds which may gratify our senses, while the roar of the thunder and the howling of the tempest are not rather to be considered as hymning His praise. As well might we argue that as He allowed Satan to ruin our race by the introduction of sin—sin cannot be the abominable thing which He hates. The Divine permission does not necessarily imply approval, and the Divine sanction in certain circumstances and at certain times, would not warrant the assumption of the Divine approval. Witness the matter of polygamy in the case of the patriarchs and of slavery, and I hardly think the committee who framed this answer, will be prepared to assert directly that the use of instruments even in the Temple service was of Divine appointment when we know that in the Tabernacle (which was the model of the Temple) where the most minute attention was given to the arrangements of the service, no provision was made for instrumental music.

I fear, however, I am trespassing too much on your space, and therefore in the meantime conclude in the words of the prophet Amos: "Woe to them that chaunt to the sound of the viol and invent to themselves instruments of music like David." B.

Few persons have sufficient wisdom to prefer the censure which is useful to them, to the praise which deceives them.—La Rochefoucauld.

Can life bring me any harder thing than this to bear? We ask this question sometimes while in early years. As life advances, we find that it is not a safe question.

What class of persons count the preaching of the cross foolishness? They that perish.

A firm trust in the assistance of a mighty power naturally produces patience, hope, cheerfulness, and all other dispositions of mind which alleviate those calamities we ourselves are not able to remove.

To dwell with God in heaven, we must with Him on earth; to walk with Him, it is necessary that we be agreed with Him; to be agreed with Him, we must be transformed from all that is opposed to him.

CALL TO PRAYER.

Come to the place of prayer—
The morning work is done.
This noon-day hour—the hour to rest.
The Spirit bids you come.
Come with united hearts, and raise
To God the song of grateful praise.

Come to the place of love—
The saints in God are one—
'Tis sweet to spend an hour in prayer
When morning's work is done,
And hold communion, pure and sweet
Around the common mercy seat.

Come to the place of joy—
'Tis heaven on earth begun—
'Tis bliss to drink at mercy's fount
When morning's work is done,
And gather strength to work anew,
'Till sun shall set with heaven in view.

Come to the place of rest,
Where strong desires prevail,
Where hope, the Christian's anchor sure
Is cast within the veil,
And grasp the rock of ages there,
Where Jesus hears and answers prayer.

Come to the throne of grace—
The evening hour will come,
When God will call you to your home,
When all your work is done
Sing on high the joyful psalm,
The song of Moses and the Lamb.

J. B. S.

FAMILY PRAYER.

Individual prayerfulness lies at the basis of all thorough and abiding excellence of character. From its full well-springs family prayer draws its supplies of life and strength. No form of home experience has greater difference in it of attainment and result than this. It is one of the most important questions, in its bearings on this life as well as on the next, that a parent can possibly entertain—how he can make this form of effective influence upon his household most powerful for their good. Their gathering together around the family-altar should be their most delightful meeting with each other, day by day, through all the year. This is the place, this is the hour, for girding one another with strong spiritual sympathy, as they each go forth to the untired duties of the day opening before them, or as they return from it labors to the same hallowed communion of penitence and peace. Who, as he recalls the tenderest memories of his youth, does not dwell first and longest upon the remembrance of those touching prayers and inspiring songs, that fell from parental lips, like words from a better world upon his young heart, just beginning to palpitate with wondering hopes and thoughts and fears.

Family prayer, in order to be of the right mould and model, and full of power for good on all hearts addressed by it, must never be made a matter of convenience, and be put on or off, like a cloak, as some passing event may suggest. It should be observed at an hour best adapted to avoid troublesome to any, and therefore, immediately after the morning and evening meal; and be regularly and punctually conducted at those hours. It should never be hurried but for the most special reasons bordering at least on necessity. Nor should the father ever allow himself to approach so grand an act of priestly leadership to his family before God, as if it were a stale and unwelcome service to his soul. He should come to the hallowed hour, as if to a garden of flowers and to sunshine. His evident estimate of its true nature and use will, as by a contagious magnetism, infect or inspire the thoughts of all the rest. If prayer is manifestly a refreshing bath in the river of life to his spirit weary of sin and of self, and of everything that is not of God and for him, if his heart, as he prays, is overflowing with gratitude and bursting continually by its own spontaneous impulses into praise, all who unite with him, and especially those who habitually unite with him, around the family altar, will, like the cords of neighbouring harps, soon vibrate, as if by one common touch, with the same kindred sense.

Let the scriptures be carefully read, at the same time, and thoroughly explained and enforced, and let all unite in sweet, tender songs of praise to Christ, on every such occasion, and a fire as from above will kindle all hearts to fervor and delight. To some low, earth-born spirits, everything seems tame that they see, or taste, or touch, or do. But to a soul that has any divine elements of thought and feeling in it, whether acting for others, as a leader, or, following after them with aspiring footsteps, all direct open approaches to God for his blessing, and most of all upon one's own weak and inexperienced offspring, will be full of most awakening interest and meaning.

As is family-religion, so is the real home strength of the church. The base of broad piety in one genera-

tion decides the piety of the succeeding generation. But it is with family prayer that family piety and church piety stand or fall—as with family piety stand or fall also the liberties of this country. It is not in money or enterprize, learning or talent, however vast their proportions, to save us, as a people, from even swift ruin, if at our firesides, we are wanting in vigor of virtue, purity of purpose, power of principle, and the fulness of true love to God, and to each other. And whence but from above shall such manly and womanly qualities be superinduced upon our national character? Family piety has, indeed, but little honor among the great ones of this world; but in Heaven it is all of earth that, in itself or in its influences, has any worth or beauty in their eyes.—*The Interior*

PRINCE BISMARCK AND THE ENGLISH PROTESTANTS.

The following is the reply sent by Prince Bismark to the address presented to him by Mr Arthur Kinnaird, M.P., on the expulsion of the Jesuits:

Berlin, Sept. 12.

To the Hon. Arthur Kinnaird, M.P.

"Most warmly do I thank you and the gentlemen who were co-signatories of the address you were good enough to present to me for this encouraging mark of approval. Your communication, Sir, possesses a greater value coming from a country which Europe has learnt for centuries to regard as the bulwark of civil and religious liberty. Rightly does the address estimate the difficulties of the struggle which has been forced upon us, contrary both to the desire and expectation of the German Governments. It would be no light task for the State to preserve religious peace and freedom of conscience, even were it not more difficult by the misuse of legitimate authority by the artificial disturbance of the minds of believers. I rejoice that I agree with you on the fundamental principal, that in a well ordered community every person and every creed should enjoy that measure of liberty which is compatible both with the freedom of the remainder and also with the independence and safety of the country. God will protect the German Empire in the struggle for this principle even against those enemies who falsely use His holy name as a pretext for their hostility against our internal peace; but it will be a source of rejoicing to every one of my countrymen that in this contest Germany has met with the approval of so numerous and influential a body of Englishmen.

"I beg you, Sir, most warmly to thank your co-signatories, and to assure them of my highest consideration.

"BISMARCK,
MANFRED."

HOW TO FILL THE CHURCHES.

On this important question the *Zion's Herald* offers the following remarks:

The number of persons voluntarily neglecting public worship is constantly increasing. To evangelize this class, something more is to be done than building churches. It is noticeable where chapels are built in respectable portions of the community, where no convenient house of worship has heretofore been opened, that the pews fill very slowly. There is an outside work that minister and people must perform. It is a delicate service, indeed, in an established community, divided into different theoretical views of the Christian faith; but it must be wisely and persistently performed, in order to fill a vacant house of worship. The pastor who has the gift of household visitation, and the church which is faithful to its vicinity in personal efforts for the evangelization of the community, and ready to work without as well as within the sanctuary, will be most likely to crowd the interior of their edifice with constant attendants. It is faithful, earnest, self-denying labor among men that will fill our church edifices sooner than any other plan that can be devised. This, in connection with an honest effort to divest ourselves of these worldly symbols that separate the different classes of society, and to awaken that striking fraternity of feeling among us that caused the foes of early Christianity to say, "See how they love one another," will have a manifest influence upon the communities in which we dwell, drawing them into a closer fellowship with our Sabbath worship.

A CHURCH OF ENGLAND VIEW OF MR. KNIGHT'S CASE.

The Church of England is not the only body which is vexed by the eccentricities and distracted by the doctrinal extravagances of her members. In the direction of a sceptical Broad Churchism the poison of the day has widely spread among her sister Churches. Evidence of its presence in the orthodox denominations of our own country is already familiar to our readers. A case which is exciting considerable interest in Scotland, if we may judge by the large amount of space given to it in the Scottish press, shows that even the stiff orthodoxy of the Free Church of Scotland has not escaped the contamination. While we sympathise with the common calamity which corruption of doctrine is entailing on all churches, we cannot but admit that the promptitude, decision, and calmness of temper with which the Presbytery of Dundee is acting in the matter are calculated to awaken no little envy in the mind of a member of the Church of England. (After giving a narrative of the case not quite correct in one or two particulars, our contemporary goes on to say):—Here the matter stands at present. But it is impossible for an English Churchman to read the account of the proceedings without comparing them with what would have taken place under similar circumstances in his own Church. In this country clergymen may fraternise with whom they like, and no man dares to call them to account. It is said that there are clergymen among the active supporters of a condemned heretic like Mr. Voysey, and we do not hear that their bishops are taking any steps to prevent the scandal. When men are guilty, not of holding communion with the teachers of false doctrine, but of being teachers of false doctrine themselves, how slow and cumbrous and enormously expensive is the process by which alone the delinquent can be punished, compared with the promptitude and courage of the Free Church action! We have to bear the scandal of men knowingly, wilfully, ostentatiously breaking the law of the Church, and yet no one vindicates its insulted authority. Appeal is made to the bishops as the appointed administrators of the law, and the bishops in reply far more frequently snub the protestors than blame the criminal. Even at the best, where the bishop really disapproves the offence, he yet pleads his practical inability to prevent and correct it. And yet when a measure is proposed in Parliament to simplify the procedure in ecclesiastical cases and provide some prompt mode of vindicating the law, the bishops are the very first to oppose it. We do not think them wise in thus inviting comparison between the discipline of an Episcopal and of a Presbyterian Church. Men will not be favorably impressed with the contrast when they observe the courage to vindicate dogmatic truth, and the firm resolution to maintain discipline exhibited on the other side of the border. We do not forget that there is much to be said on the opposite side, inasmuch as the claim to authority set up by the Presbytery is dangerously wide and loose, and the liberty of individuals is protected by no sufficient safeguards. But with all this, many will doubt whether the advantage is not on the side of our Scotch friends. At all events we give them all honor for their faithfulness and courage, and shall watch with interest the final issue of the case.—*London Record*.

DEAN STANLEY AND THE "OLD CATHOLICS."

The following letter was addressed to Professor Huber, of Munich, by the Dean of Westminster, in answer to an invitation to attend a meeting of the "Old Catholics," lately held at Cologne:—

"Dear Sir,—I beg to acknowledge with sincere thanks the invitation which you have forwarded to me, in common with other representatives of the Church of England, to attend the meeting of the "Old Catholics" on September 20.

"In the hope that I shall be able to be present, I venture to trouble you with a few words which may explain beforehand the grounds of my sympathy with the movement.

"I consider that it represents the combination of two ideas—each necessary for the development of all Churches at this time; especially necessary for the Churches to which you and we respectively belong.

"The first is the paramount duty of maintaining publicly the truths and the reforms which many acknowledge in secret without respect of persons or popular prejudices and also of endeavouring to bring the worship, the teaching, and the practice of the Church into conformity with that higher aspect of Christianity which Divine Providence has brought home to us by the experience of history, by the spirit of science, by the increased knowledge of the Bible and spread of knowledge, and by the growth of mortality and civilization. In these respects England has already owed much to Protestant Germany; and, if your movement advances, we hope that it may have much to learn from Catholic Germany also.

"The second is the consciousness that this amelioration of Churches can best be accomplished, not by deserting them and so leaving them a prey to indifference or fanaticism, not by founding new sects which will probably become narrower than the Churches we have left, but by developing whatever germs of the good and true to be found in the national institutions which already exist.

"This is the peculiarity, as I understand it, which rightly distinguishes the leaders of the "Old Catholics" from the great reformers of the tenth century and the pious founders of sects in the seventeenth. In our own age there is, it seems to me, no alternative open to educated minds, except to stand altogether aloof from all existing ecclesiastical organisations, or else for each well-wisher to his Church to work within it and for it.

"This difficult, but, I would hope, not impossible task, is what the Liberal Catholics seem to be attempting in Germany and elsewhere. This is what Liberal Churchmen desire to achieve in the churches of Great Britain.

"Such is the double ground on which I welcome this movement, in the hope that out of it may grow (if I may use words spoken by the illustrious Dollinger some years ago) a union, not in the form of an immediate mechanical combination of separate confessions, not a mere absorption of one Church by the other, but a process of purification for all, a common yearning of each, with the help of the other, to free itself from its own defects and one-sidedness, and to fill up the gaps of its religious and ecclesiastical life. Out of His Communion of thought, out of "His Truce of God," out of His brotherly love, may there emerge at last (when under the influence of a gentler air, the icy crust of sectarian differences thaws and melts away) a higher unity, which shall embrace the whole field of historical and also of religious truth, such as every true patriot and Christian longs to see accomplished.—I remain, Sir, &c.,

"ARTHUR P. STANLEY,
Dean of Westminster."

BUDDHISM.

Buddhism, at once the offspring and the enemy of Brahminism, can hardly be understood apart from the India in which it arose. It was essentially an anti-sacerdotal revolution, specifically Indian alike in what it affirmed and what it denied. The Brahmanical gods, sacrifices ceremonies, and inspired books it rejected. The caste system, the very foundation of Hindu society, it recognized, but practically abolished in the religious sphere, a preliminary to its general abolition. But without perhaps consciously building on any previous system, it appropriated and developed certain tendencies and doctrines familiar to Indian speculation and translated them into a faith and a religion for the people.

Buddhism was an ethical, Brahmanism as a sacerdotal religion, and so were specifically different; but both had a metaphysical as distinguished from a personal basis, and so were generically alike. The generic similarity necessitated resemblance in their respective conceptions of the universe; the specific difference affected their views of life and the conditions which determined its happiness or misery. Buddhism like Brahmanism had its graduated system of future reward and punishment, its descending circles of hells, its ascending circles; but unlike Brahmanism, its principle of reward in the one case was virtue, in the other vice. Hence the grand "arbiter of destiny" is Karma, moral action, the aggregate result of all previous acts. Buddhism, indeed, is nothing else than the religion of moral action metaphysically conceived.

Buddha's great problem was the

problem common to every Indian thinker—How to be delivered from misery, from the greatest of evils the everlasting succession of births and deaths. He accepted the Indian theory of man—never seems to have imagined any other as possible. The sight of misery around, the thought of the misery behind and before pained him. He inquired—What is the cause of age, of death, of all pain? Birth. What is the cause of birth? Existence. What is the cause of existence? Attachment to the existent. What is the cause of attachment? Desire. Of desire? Perception. Of perception? The senses. What is the cause of the senses? Name and form, or individual existence. Of individual existence? Consciousness. Of consciousness? Ignorance. To annihilate birth, existence must be annihilated; to annihilate existence, the attachment to it. Attachment, again, can only be destroyed by destroying desire, desire by destroying perception, perception by destroying the senses, the senses by destroying the consciousness, and the consciousness by destroying the ignorance which is its cause. If the ground of personal existence be annihilated, it cannot continue, birth and death cease.

What Buddha conceived this final deliverance to be cannot be discussed here and now. Enough to say, a religion without a God could hardly promise a restful but conscious immortality. Nirvana cannot be absorption, for Buddhism knew no world soul, no Brahma, into which the perfect man could enter, nor can it be any conscious state of being, for the loss of consciousness was the goal of Buddha's ambition. The oldest definitions describe Nirvana, as "the cessation of thought, since its causes are removed," as a condition "in which nothing remains of that which constitutes existence. When the soul enters Nirvana, it is extinguished like a lamp blown out, and nothing remains but the void. The only asylum and the only reality is nothing, because from it there is no return, and once at rest in Nirvana the soul has no longer anything to fear, nor anything to expect.

Buddhism is a proof of what a false theory of immortality may become—life after death a thing so terrible that to escape it man will court annihilation. The Hindu Spirit had got bewildered in the mazes of transmigrating, and unable to find a way to a right conception of God, and a consequent right conception of immortality, it rose into an absolute denial of both, produced and propagated a religion founded on the abolition of what Western thinkers used to regard as the fundamental truths of every faith—the being of God and the immortality of man.—*Contemporary Review*.

PROFANE LANGUAGE.

It is related of Dr. Scudder, that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the doctor, accosting the swearer: "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

STANDING IN THE MARKET.

The old Eastern habits remain much the same as in Bible-times. A European traveller in narrating a visit to the market, says:

"Here we observed, every morning, before the sun rose, that a numerous band of peasants was collected, with spades in their hands, waiting to be hired by the day, to work in the surrounding fields. This custom struck me as a most happy illustration of our Saviour's parable, particularly when, passing by the same place late in the day, we found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation, for on putting the very same question to them, they answered us: 'Because no man hath hired us.'—*Exchange*.

Above all, let me mind my own personal work—to keep myself pure, and zealous, and believing; laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.—*Thomas Armin*.

Selected Articles.

POOR FARMER JOHN.

BY MRS. M. M. B. GOODWIN.

Old farmer John is sore perplexed - Nay, farmer John is really vexed

The spring showers waste the winter's snow - The white, from dawn till close of day,

Acres on acres stretch away - Of woodland, corn, of wheat and hay:

Four sturdy sons, four daughters fair - Claimed at his hands a father's care

Yes, farmer John is growing poor! - You feel it as you pass his door.

No books: no pictures on the wall; - Carpetless rooms and dreary hall

Why think it strange his poor, old wife, - Who coined for him her very life,

Go where you will, search earth around, - The poorest man that can be found.

THE TWO LIVES.

Two travellers came together - Into the world so wide,

The one was little and feeble, - The other was straight and strong.

All over the level valley, - All over the lifted land,

And the feeble one grows stronger, - And ever as they walk,

But now it draws to evening, - And the feeble falls to go.

But, patient as aforesaid, - The strong one stays his speed,

And lo, I see one dying - Before the break of day;

O friend beside the cradle, - O friend beside the bier,

From the Aldine for October.

THE DAIRYMAN'S DAUGHTER.

BY THEO. L. CUYLER, D. D.

One hundred and seventy years ago good Isaac Watts looked out from his window in Southampton across the Solent at the verdant shores of the Isle of Wight.

Sweet fields beyond the swelling flood - Stand dressed in living green.

To-day they are as green and welcome to "tired eyes" as they were when Watts loved to gaze on them.

The Queen has a summer place on the island at "Osborne," and Tennyson's home is a shady villa, called "Farringford," on the chalk cliffs of the western shore.

little steamer to the pretty town of Ryde. Osborne house was in full view. Graceful yachts were skimming the waters like swans.

From Ryde we took a cosy little railway train to Brading, only four miles off. This was Legh Richmond's residence; but the house in which he wrote his famous tracts has been pulled down.

SACRED TO THE MEMORY OF LITTLE JANE.

Who died on January 30, 1799, in the 15th year of her age.

Ye who the power of God delights to trace - And mark with joy each monument of grace,

A child reposes underneath this sod, - A child to memory dear, and dear to God.

While we were going about Brading, in search of some vehicle to carry us to Arreton, we spoke to several children in the street about "little Jane,"

At length, after long search we succeeded in finding a basket-chaise and pony, and a very bright lad to drive us over to Arreton, which lies five miles away, in the heart of the island.

After riding five miles through the bewitching landscape, our lad said to us, "Yonder is the cottage." It looked precisely as I had expected.

I trembled lest some obtrusive showman might be there to exhibit the relics, and to sell us photographs and then wait for his fee.

The young girl said but little to us, and we were thankful. She showed us no relics, and we asked to see none.

glorified spirit soared away to her Father's house in the heavens. We looked up at it until the tears came into our eyes.

Getting into our wagon we rode on to Arreton, over the very road by which the funeral procession passed along, while the hymn was sung so sweetly on the Sabbath air.

We found the village almost deserted; the people were off at their work. The church-yard gate stood open. The church is about five hundred years old, with a low tower.

IN MEMORY OF ELIZABETH WALBRIDGE, The "Dairyman's Daughter."

Who died May 30th, 1801. Aged 31. "She, being dead, yet speaketh."

A few lines of respectable poetry follow this beautiful inscription. They might have been omitted. On the green sod were growing the cheerful white daisies.

CROMWELL'S DYING HOURS.

At the Royal Palace of Whitehall, on the 3rd of September, 1658, a man lay dying. Eight days before he felt so confident of life that he told his wife not to think he should die, as he felt sure to the contrary.

overcame the Scot's army at Dunbar, when looking at the position of his army in a military point of view, he was committed to certain destruction at their hands; on a third of September he had fought the battle of Worcester.

SENSATION DRAMAS AT ROME.

A Roman correspondent writes - The representations given for the last month at the summer theatres of Rome have acquired almost a political significance. Everywhere are performed, before an ardent and impassioned audience, plays in which monks are abused and ill-treated beyond all belief.

EDITORS AND CORRESPONDENTS.

BY A DISGUSTED JOURNALIST.

The editor's letter box is not opened bona fide to the general public. There are many wrong impressions about it. One is that the amatory correspondence of which so much is made in print in different magazines is manufactured.

First, I will give the very roughest specimen that ever came under my notice - italics and all, just as it came.

"To the Editor of * * * * Sir, it is a great pity you could not find anything but an abortion to review my book. Look at the * * * paper on Sunday and you will see a favorable review worthy of my book.

And here I might even add the fellows name, without committing any branch of decorum; for he was soon afterwards sent to prison for obtaining money under false pretences through the medium of this very work of his.

Side by side with this abusive letter, I will place one of a much pleasanter kind. There is a bonhomie about it which provokes a smile innocent as itself:

"To the Editor of * * * * My Dear Sir - For some time past I have missed with much regret, the lucubrations of * * * which used to grace your columns. I have been a regular subscriber to your journal for a great many years, and I beg to express a hope that this omission is not due to ill-health on the part of * * *

The poor bashful contributor begged the editor to ask this correspondent to "draw it mild" next time. It is not often that editors get letters so kindly, though sometimes they do.

In the letters of the incompetent critics, one may observe that an article is always a "lucubration," a poem, an "effusion."

"Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" asked a clergyman of some church. For a while no one answered; at last seeing a little drummer-boy who looked as if he could give an answer, the clergyman said - "Well, little soldier, what say you?"

"Because it's headquarters," replied the drummer.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the *British American Presbyterian*, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From Proceedings of General Assembly.

LIBERAL OFFER.

New Subscribers can have the *British American Presbyterian* from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subscribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time. All who send us new subscribers now, will have the benefit of it.

British American Presbyterian.

TORONTO, FRIDAY, OCT. 18, 1872.

Owing to the fact that crude oil had fallen in price to a point so low that there remained no profit to the producer, and the further fact that the stock on hand at the wells was estimated at about 7,000,000 barrels, the well owners have by concert 'shut down,' stopping all productions until the price of oil shall rise to a more remunerative figure. This sudden stoppage of the industry of a whole community, so singularly circumstanced as is the Pennsylvania oil region, causes intense excitement and fears are entertained that acts of violence may result therefrom.

Almost any state of agitation is better than almost any state of stupor. In this point of view there is hope to China in the fact that two pretty evenly balanced parties are contending for the mastery. One desires that the Emperor, who has thus far only had a nominal authority—the government having been administered by a regency—shall assume the reins. This party is, in general, in favor of a more liberal and progressive policy in the future. The other faction insist that the young Emperor's majority shall not be regarded as commencing for two years yet, and that the government of the regency shall meanwhile continue. At the head of this faction is the Emperor's mother, an able, energetic, and ambitious woman, who is unwilling to give up the reins of the government, and is afraid of losing her political influence and power.

PRAYER.

Notwithstanding the challenge of the distinguished Prof. Tyndall, to test the efficacy of prayer, the duty, "men ought always to pray and not to faint," is imperative on all who have a true idea of their physical and moral condition. Prayer is founded on the very nature of things, on the felt wants of the human race. It is no arbitrary arrangement on the part of God, it is a natural and I believe, a universal instinct. The Brahmin worships his God, the Roman prayed to his Jupiter, the Greek to his Athena, the materialist, like Herbert Spencer, prays to the unknown power, that lies behind the phenomena of nature, the Christian worships the living and true God.

From the *physical conditions* of our being we pray to God. We are in a state of absolute dependence, we are conscious of a power outside of us, and of being governed by that power. Revelation tells us that power is God and we worship Him. When we realize the fact that our life and all that maintains it are from God, we very naturally express gratitude and praise.When we turn to the *moral condition* of the human race, we find prayer a more stern necessity of our being. If our reception from God, of daily blessings lead us to express our gratitude to that God, whether he be the cold, abstract nature of the pantheist, or the unknown power of the materialist, or the God whom we love; how much more do the reception of spiritual blessings force us to express in prayer, our gratitude and dependence. As creatures, depending on God's bounty, we ought always to pray. As sinners, however, we have a thousand fold greater reason. If we regard the *Bread of Life*, infinitely more valuable than the bread that perishes, if life and immortality and heaven and Christ are in our eye, more worthy of being sought for, than time and death and hell and Satan, so then we ought to pray with greater zeal, that we might obtain the crown of life promised to them that love God.Scripture tells us everywhere God will answer prayer, but we must have *the right object and the right spirit of prayer*. It was simply because Prof. Tyndall failed to recognize these two essential conditions, that he wished to apply a false and illogical test to prayer. Prayer has for its object chiefly spiritual and not material things. To develop a noble character, to prepare us for heaven, to enable us to serve and honor our God are the main things with which prayer has to do; for by prayer, for the sake of Christ, we obtain the grace that enables us to accomplish these objects.

Temporal good is also promised; but in our prayers it must ever hold an inferior position. It must be modified by the barrier that will ever prevent us from daring to trade on ground sacred to the Almighty alone; and that barrier is "not my will but thine be done."

The true spirit of prayer is, that we ask for a material blessing, only if it be harmony with God's will. If this will of God were known, we could say our prayer will be answered with the same certainty that we could say, if mercury is placed in a certain temperature it will freeze. "This is the confidence we have in him, that if we ask anything according to his will he heareth us."

According to his will, therefore, constitutes the limit to our prayers for temporal blessings. The absurdity as well as the impossibility, of the test which Prof. Tyndall would subject prayer is manifest. It merely amounts to this, we must know through some means, what God's will is with regard to the invalids in a particular ward of an hospital. We must know that God's will is to

spare their life, before the prayer would be a success according to Prof. Tyndall's idea of successful prayer. He would force us to pass beyond the present limits of our being and pry into the eternal counsels of God.

We may pray for spiritual blessings without attaching this limitation. Simply for this reason, it is God's will to give them, and they are for our good, we can't assert this, however, of material blessings: The command is seek ye first the Kingdom of God and his righteousness. That kingdom is not meat and drink however but righteousness and peace and joy in the Holy Ghost.

Should we apply Prof. Tyndall's test and fail, it would show one of three things. 1. That we had not the true spirit of prayer. 2. That the object was not in harmony with God's will. 3. That there was no intelligent God at all. Prof. Tyndall, by this invitation to try the power of prayer, implies that, if we submitted it to such a test, we would have the proper spirit of prayer, and a perfectly legitimate object, and therefore if our prayer were not answered, we would be forced to the conclusion that there is no merciful and intelligent God governing the universe. Then he would land us in Pantheism along with himself, or at best make us look to that strange and undefinable divinity of Spencer behind the manifest laws of nature.

Now, we submit, Tyndall's conclusion is drawn from false premises. Let us subject prayer to such a test and we have neither the true spirit nor the right object of prayer; and if our prayer is not answered it is not because the governing power of the universe is a blind force without will or intelligence or personality. But because the Almighty sees, that the answer to such prayer, would be neither for the real advantage of the petitioners nor for the ultimate good of the invalids nor for the glory of God himself.

Rev. R. M. Cheyene died at the age of 30 years: so did David Brainerd, missionary to the Indians. Rev. J. Summerfield, termed by a biographer "that apostolical young man," died before he was 28; Felix Neff before he was 31; the same is true of Henry Martyn. Not years, but a life consecrated to the service of the Master, tells upon the interests of the world.

The newspapers are sending the Pope out of Rome again. They are not quite sure, however, whether he will go to France, Belgium, or England. Since they are bent on getting him out of Rome, the least they can do is to fix definitely a refuge for him, and so save him all perplexity on the subject. Meanwhile the telegram informs us that the Pope really has left the Vatican—for a walk in the streets—the first time he has done so since the occupation of the city by the Italian Government.

Says Father Gavazzi: "Don't send your sons, and particularly, don't send your daughters to Roman Catholic monasteries, convents, nunneries, for education. Let Roman Catholics educate their own children, and let Protestants educate their own children. Some foolish Protestant parents send their children to Roman Catholic schools; some because they are cheaper, and some because they teach higher lessons. Yes, they are cheapest, because they know their business! You buy cheap, and you sell their eternal souls. My dear friends, they are in America to proselyte for Romanism, and nothing else. If they are dishonest to their creed, their consciences, and their education, then what kind of honest education can they give your children? And if they are honest to their consciences, their creed and their religion, then they must convert your sons and daughters to Romanism."

MUSKOKA MISSION.

Among the various Home Mission fields of our Church there is one viz., that of Muskoka, to the importance of which we do not seem to be at all alive. Other Mission fields not half so important, have been long and well occupied, whilst this one has been comparatively neglected, and now several applications are made by the Church for missionaries to occupy the other new fields not one of which, from the accounts that have been given, can be compared with one of a number of districts into which Muskoka might be divided, whilst nothing further is done for one cause there.

This field, apart from what might be called the pro-organized portion of it, extending as far north as Lake Nipissing, and which alone is of equal importance with any one of the fields for which missionaries are at present advertised.—extends from the River Severn in the south to Lake Huron in the north, a distance of about 50 miles; and from the township of Draper on the East westward to Parry Sound, a distance of more than 60 miles. Within this area there are about twenty organized preaching Stations which have been in some measure supplied during the summer with fortnightly service by the students—two out of five of whom this summer were sent by the Students Missionary Society—but now that the summer is over, must again be left almost entirely destitute.

The number of Presbyterian families is about 200, besides many others who are not yet known, and there is about the same number of members of whom about 100 sat down at the Lords Table at the various places where the Sacrament of the Lord's Supper was dispensed during the summer, many of whom were of the excellent of the earth.

At all these various stations, the people are anxious for regular services, and willing to do what they can, which in many cases may not be much to meet the expenses incurred, and complain that our church, by what is at least to them apparent neglect should as it were compel them to join other churches.

These other churches whose zeal in this respect and missionary provisions we might well imitate, with no great interest in the district, so far as the number of families connected with them are concerned, have been far from being thus indifferent.

The three churches principally occupy the field, viz., the Wesleyan Methodists, the Primitive Methodists and the English Church have at present at least 10 regular missionaries, besides the lay brethren working with these, constantly employed during the whole year and supported almost entirely from the general mission funds of these several churches whilst our church has scarcely one such

The importance of the country itself is another argument for our church arousing itself to do something more than has yet been done. It is fast settling with an enterprising and intelligent people, and from the very position it occupies as the highway to the north-west is evidently destined to be of great importance.

Villages are already rising into notice all through the district, and Bracebridge which was a wilderness ten years ago, is now an enterprising village of about 500 inhabitants having 6 or 7 resident missionaries and regular weekly service Sabbath morning and evening, on the part of all the other churches but the Presbyterian, by which it has been so long neglected that our cause there is at present comparatively weak. Why our church does not endeavour to secure a hold in so important a mission field and respond to the wishes of so large a Presbyterian community and not leave the work done at one time to

be undone at another; or why the whole burden of so extensive a mission should be cast upon one comparatively weak Presbytery, seems unaccountable.

Since, long before Manitoba was of sufficient importance to engage the attention of the church, Muskoka has called in vain for settled missionaries; and now whilst the former with claims not yet equal to those of Muskoka, either in position or numbers, and requiring a much larger expenditure to meet them is provided with a college and organized into a Presbytery and able to command an additional missionary at any time by an appeal to our church. Muskoka, although much nearer home is passed over. Can nothing be done in this matter? Can no funds be provided by the church to carry on this important mission with at least some degree of efficiency and so as sufficiently to remunerate any who may offer? Are there none willing to offer themselves to what will be found as pleasant work as the church offers and, attended with no hardships which any one may not easily endure for Christ's sake? or are the present Home Mission Funds wisely and proportionately distributed when so important a field is comparatively neglected?—COM.

The bakers have threatened a strike in England. What with high prices of meat and high prices of coal, a bakers strike would pretty nearly empty the larder. A compromise is now under consideration, with a prospect of being accepted by both sides.

Probably the greatest movement of population in modern times caused by the sentiment of nationality alone has just taken place in the newly acquired German provinces of Alsace and Lorraine. The time granted by the German Government to the inhabitants of these provinces to choose between German and French citizenship having expired, the exodus during the last two weeks was simply immense. The railways leading into France were crowded, and proved to be insufficient to carry all who wanted to go. 18,000 persons left Metz to seek homes under French jurisdiction, and the population of that city now numbers only 10,000 persons. This movement will largely increase the populations of those French cities nearest contiguity; Nancy alone receiving, it is estimated, about 88,000 Alsatians. During the exodus the French journals published in Alsace and Lorraine appeared in mourning. The Paris journals have opened subscriptions in that city for the relief of those who have left their homes to retain French citizenship.

THE CONVERSION OF INDIA.

The *Lucknow Witness*, gives the following interesting view of the progress of Christianity in India: "From statistics recently corrected and published by Baboo T. C. Mitter, of Hoogley, it appears, that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullins' statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 14,808, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India (Burmah, and Ceylon is estimated at 300,000). Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native church than even the most sanguine anticipated. The conversion of India is no longer a dark problem. Let us have an evering faith, work patiently, pray earnestly, and expect success; and a great work will assuredly be done."

Ecclesiastical.

PRESBYTERY OF KINGSTON.

The quarterly meeting of this Presbytery was held in Chalmers Church, Kingston, on the 8th and 9th days of October. Most of the ministers were present. Rev. Patrick Gray was appointed corresponding member of the Foreign Mission Committee. The deputation appointed to visit Amburst Island, Melrose and Lonsdale, in the matter of increased ministerial support, save in reports, which were received. Mr. Wilson presented the overture, of which he had given notice, and increased aid to aged and infirm ministers, and the widows of deceased ministers. It was agreed to transmit it to the Synod of Montreal, with the request that it be sent up to the General Assembly for consideration. Messrs. Wilson and Northrup were appointed to support it before the Synod. An overture respecting a change in the Formula, after being submitted, was withdrawn. Rev. Dr. Burns, Rev. Jno. Crombie, Rev. Jas. Weir, and Mr. McLennan, Elder, were invited to sit as corresponding members. The Records of the Kirk Sessions of Brock street Church, Kingston, Sturtington, Picton, Amburst Island, Chalmers Church, Kingston, and Glenvale were handed in for examination. Committees were appointed for this purpose, and in terms of their reports, subsequently presented, the Records were attended. The Sessions that failed to present their Records were joined to do so at next meeting. The congregations of Camden, Lansdowne, and Demostville, were placed on the list of vacancies. Mr. Burton, Treasurer of the Presbytery, made a statement regarding the finances, and furnished an estimate of the amount needed to meet liabilities for the past and current years. Dr. Burns and Mr. McLennan were heard on behalf of the Montreal College. They strongly urged that the Presbytery of Kingston should be united with the other Presbyteries, constituting the Synod of Montreal, for the support of this College. The thanks of the Presbytery were tendered to them for their interesting addresses. Subsequently the following motion, presented by Mr. Burton, was adopted:—1st. That the Presbytery direct the congregations within its bounds to forward their contributions for College purposes during the current ecclesiastical year to the College at Montreal. 2nd. That this Presbytery would respectfully press upon the consideration of the General Assembly, in view of permanent arrangement, the propriety of placing both Colleges upon a footing of equality in the relation they bear to the entire Church. When the Presbytery were about to enter on the examination of Mr. A. Thomson, they were informed that, owing to failing health, he would be under the necessity of declining to undertake the work in North Hastings, as contemplated; and, further, that, as he purposed removing to the United States, to prosecute his studies there, he desired to have a Presbyterial certificate. A Committee was appointed to confer with him, and, on their report being presented, it was decided to comply with his request. A petition from the congregation of St. Columba, and St. Paul's, Madoc, asking for the continuance of Mr. Thomson's services, was received, but, owing to his intended removal, no action could be taken thereon. Mr. Chambers was authorized to moderate in a call at Gananoque when officially requested so to do. Mr. Burton, Convener of the Presbytery's Home Mission Committee, presented a report of the state of matters in the several mission fields within the bounds. The next meeting of Presbytery was appointed to be held in Belleville, on the second Tuesday of January, 1873, at 10 o'clock, a.m., Mr. Gray to preach in the evening, and after sermon a conference to be held in the state of religion.—THOMAS CHAMBERS, Pres. Clerk.

PRESBYTERY OF MANITOBA.

This Presbytery held a meeting, *pro se nata*, at Kildonan, and within the church there, on the 14th day Aug. A petition from Kildonian congregation, was presented and received, praying for moderation in a call to a minister. After hearing commissioners, it was agreed to grant the prayer of the petition. Mr. Frazer was appointed to moderate in said call, on the 16th of September. It was agreed that a special meeting of Presbytery be held, at Kildonan, on the 18th day of September, to take up the matter of the Kildonian call, consider the application of the Rev. Neil McDougall to be received as a minister of this church, and any college business that may arise. At Kildonan and within the church there, the 18th day of September, the Presbytery met, in home affection. Mr. Black introduced the Rev. Thomas Hart, M. A., of the Presbyterian Church of Canada in connection with the Church of Scotland, who has been appointed by that church to cooperate with us, in the work of collegiate instruction, and ministerial labour in this Province. An extract minute of the Synod of said church, designating Mr. Hart to this field, was read. It was moved by Mr. Black, seconded by Mr. Frazer, and cordially agreed to, that the Rev. Thomas Hart, M. A., of the Presbyterian Church of Canada, in connection with the Church of Scotland, be received as corresponding member of this Presbytery. This resolution being intimated to Mr. Hart by the moderator, Mr. Hart responded, thanking the Presbytery for the hearty reception. Mr. Frazer reported, that, according to appointment, he had preached at Kildonan, and moderated in a call, on the 16th inst. That the meeting of the congregation was large and most unanimous, and that the call was in favour of the Rev. John Black. The call was laid on the table, signed by 84 members and 62 adherents. A resolution of the congregation, was read, promising as annual stipend, eight hundred and fifty dollars (\$850), with a free manse, and appointing the Hon. John Sutherland and Mr. Neil Henderson, commissioners to the Presbytery. These commissioners being heard, the call was sustained, and put into the hands of Mr. Black. Mr. Black, in signifying his acceptance of the call, noted the interesting fact, that "his call was put into his hands, on the 3rd day of the

21st year of his labours in the congregation. It was agreed that the induction should take place at Kildonan, and within the church there, on the first day of October. Mr. Fletcher, moderator, Prof. Hart to preach, Mr. Frazer to address the minister, and Mr. McNabb to address the people. The edict was ordered to be issued in common form. Consideration of Mr. McDougall's application was deferred till the October meeting. Mr. Black stated that the Rev. Samuel Donaldson, B. A. appointed, by the Presbyterian Church in Ireland, to labour in this Province, had arrived, and had been stationed in the meantime, at Headingly and Silverlights. Mr. Donaldson not being present, his reception was deferred till the October meeting. The moderator, Mr. Fletcher, stated, that, owing to his failing health, he will be compelled to tender his resignation at next meeting, and requested the Presbytery to make arrangements for the supply of the field now occupied by him. The clerk *pro tem* was instructed to write to the convener of the Home Mission Committee, stating the fact of Mr. Fletcher's resignation, and the necessity for more labourers being sent, to supply the portage, and the new fields of Springfield and Lockwood. This Presbytery held its regular quarterly meeting, at Kildonan on the first day of October. The Rev. Samuel Donaldson, B. A., having presented his credentials of ordination by the Presbytery of Ballybeg, and a special designation to this Province by the Mission Board of the General assembly of the Presbyterian Church, in Ireland, was received as a minister of this Church, and his name added to the Presbytery roll. Arrangements having been completed, for the induction of the Rev. John Black, in accordance with the usual forms of our Church, the Presbytery adjourned from the manse to the church; There after a sermon by Prof. Hart, the moderator, Mr. Fletcher, having given a brief narrative, of the proceeding in the call, and having put to Mr. Black and the people the prescribed questions, by solemn prayer inducted Mr. Black into the pastoral charge, of Kildonan congregation, giving him the right hand of fellowship. Mr. Frazer addressed the minister and Mr. McNabb the people, as to their relative duties and privileges. The newly inducted minister having been warmly greeted by the people, at the door of the church, and formally recognized as moderator of session, the Presbytery again adjourned to the manse. The term of Mr. Fletcher's appointment as moderator, having expired, Mr. McNabb, was appointed moderator for the ensuing year. A commission was read and sustained, from Kildonan session, appointing Mr. James Harper representative elder for the ensuing year. An application by the Rev. Neil McDougall, minister of the Presbyterian Church of Canada, in connection with the Church of Scotland, without charge, and the reading of his Presbyterial certificate, it was resolved to make application to the General Assembly at its next meeting, for leave to receive Mr. McDougall, as a minister of this Church, and to issue the usual circular letters to the different Presbyteries. It was also agreed to employ Mr. McDougall, in the meantime, as a probationer of this church. Mr. Fletcher, in accordance with a notice previously given, tendered his resignation, as missionary, on account of failing health. After conference Mr. Fletcher's resignation was accepted, and the following minute recorded. The Rev. William Fletcher, having tendered his resignation, on account of failing health, and the Presbytery having fully considered the object, and having found itself constrained to accept the same, in doing so cannot but express regret, that it should have become necessary, that a brother, so well beloved, and who has laboured so long and so efficiently, should be compelled to leave the field; and they earnestly trust and pray, that it may please the Great Head of the Church, to restore him to health again, so that he may return amongst us; and that, in the meantime, the Divine blessing may rest upon him, both in body and soul. Mr. Donaldson's appointment to Headingly was confirmed, and arrangements made for the supply of the Portage field for a time. Mr. Frazer was appointed Presbyterial clerk. Mr. McNabb, and two of the Headingly elders, Messrs. Sutherland and Morrison, appointed a session, *ad interim*, for the Portage congregation. After conference on financial matters, an estimate, of the probable amount required, up to the close of the financial year, was made out, for the Convener of the Home Mission Committee. It was resolved, that, after the first of January the missionaries draw their salaries through the Treasurer of the Presbytery, and that these be drawn quarterly. The next meeting of Presbytery was appointed to be held, at Kildonan and within the manse there, on the second Wednesday of January, at 11 o'clock a. m.

ALEX. FRAZER, Presbyterial Clerk.
Lower Fort Garry P. O.

PRESBYTERY OF CHATHAM.

An adjourned meeting of this Presbytery was held in Wellington Street Church, Chatham, on Tuesday the 16th inst. The attendance of members was good. The Presbytery took up consideration of the Call addressed to Mr. R. H. Warden from the Petrolia congregation. The following representatives appeared and addressed the Court:—Rev. J. W. Cheamut for the Presbytery of London, Messrs. Barley and McKenzie for the congregation of Petrolia, and Messrs. Pennycook, McCraney, Ferguson, McKeown, and Walker, for the congregation of Bothwell. Mr. Warden having expressed his mind as favorable to remaining in his present sphere of labor, the Presbytery declined to translate him, and agreed to retain him in his present charge. A petition was laid on the table from the Maidstone Station, praying for the services of the Rev. W. King on each alternate Sabbath. After parties were heard the Presbytery granted the prayer of the petition, and appointed Mr. King to supply Maidstone on each alternate Sabbath for one year.—the congregation there to contribute \$120 towards his support. Mr. King reported that in accordance with the appointment of Presbytery he had organized three congregations in the Township of Sombra, where Mr. Peter Nish, one of the students of Knox College

had labored during the past summer with the most marked success. About sixty persons were received into fellowship with the church. The report was received and arrangements made for the future supply of the field, as also for the election of Elders in the congregations thus organized. A letter was read from Mr. James Stewart declining the call from Tilbury West, and Mersa. The Presbytery took into consideration the remit from the General Assembly on the "Status of Retired Ministers," and agreed to approve *simpliciter* of said remit, and to recommend accordingly. The Presbytery next proceeded with the consideration of the Assembly's Remit on a "Home Mission Agent." After discussion it was unanimously agreed to express approval of the appointment of such an agent and also to approve *simpliciter* of the remit as to the duties of said agent. Mr. Gray, of Windsor, gave notice that at next regular meeting of Presbytery he would move that the Presbytery nominate Mr. Warden, of Bothwell, for the office of Mission Agent. On the report of a committee appointed for the purpose, steps were taken to at once augment the stipends of all of the ministers within the bounds to at least \$600 per annum, where they are at present under that sum. The Presbytery adjourned to meet in Adelaide Street Church, Chatham, on Tuesday, 7th January next, at 11 a.m., and was closed with the benediction.

INDUCTION AT COBOURG.

The vacancy in our congregation at Cobourg, caused by the resignation of the charge by the Rev. John Laing last winter, was happily filled by the induction on 8th inst. of Rev. James Douglas, late of Uxbridge. Mr. Laing was well known as one of our most able and laborious ministers; and Mr. Douglas has a field before him of considerable extent and importance.

The proceedings at the Induction as detailed by the local papers, seems to have been characterized by much cordiality. The Rev. Mr. Clark, of Lakefield, preached; Rev. Mr. Donald presided at the Induction service; Rev. Mr. Paterson, and Rev. Mr. Mitchell, addressing respectively the pastor and people.

In the evening a "Social Welcome Meeting" was held in the Victoria Hall, one of the largest and handsomest public halls in the province, and proved a complete success. The handsome hall, its tasteful decorations, and the overflowing company conspired to render the occasion one of much interest; all denominations had their representatives present. Short speeches were made by Mr. Donald, Mr. Mitchell, and Mr. Clarke, and the remarks of Mr. Douglas on this introduction to the community of Cobourg and its vicinity were heard with much interest.

The ladies of the congregation had prepared bountifully for the "inner man," and the musical services were on a scale of unusual excellence. Mrs. Bradley, of Port Hope, Miss Stanton, and Miss Roper of Cobourg, and Mr. T. Murray Scot, of Toronto, contributed most effectively to the enjoyment of the evening. Cobourg has also a juvenile pianist, a Miss Clara Boyd, apparently about 12 years of age, who, on this occasion, played some most elaborate music and gives promise of future renown. On the whole Mr. Douglas may well be encouraged by the heartiness of the welcome extended to him at his entrance on this new sphere. We understand that on Sabbath, 18th inst. he was formally introduced by the Rev. Professor Cavan, of Knox's College.—*Com.*

PRESBYTERY OF BROCKVILLE.

The regular meeting of the Brockville Presbytery was held in Prescott on Oct. 8th, and the following are the chief items of business transacted. Mr. Bennet resigned the office of Presbyterial clerk, and Mr. Hastie was appointed thereto. Being appointed clerk, Mr. Hastie asked to be relieved of the Moderatorship, which was granted, and Mr. Matheson was appointed to the close of the current year. The following minute was adopted:—"On the 28th day of Feb. last, the rev. father of this Presbytery, the Rev. Dr. Boyd, was called to his reward in the 81st year of his age. For more than 40 years he had been the laborious, honored, and beloved, pastor of Prescott. During the earlier years of his ministry he contended with difficulties, abounded in labors, and suffered privations to an extent utterly unknown to ministers of the present day. With Apostolic courage, zeal, and perseverance, he extended his labors over six townships, establishing and confirming infant churches, many of which have since become self-sustaining charges. In reviewing the memory of the life and labors of their late Father and Brother in the Gospel ministry they sorrowing members of the Presbytery feel called upon to record their appreciation of his worth, and their sense of their own loss. As a member of the Presbytery he was most conscientious in attendance upon its meetings, and as an assistant in the conducting of its business, his accurate knowledge of the rules, and forms of procedure in Church Courts, his love of truth and righteousness, his uniform exhibition of true generosity and Christian charity secured for him the highest place in the esteem and affection of all his co-religionists with gratitude to God for the gifts and graces with which he was enriched, with earnest supplication for a double portion of his spirit to descend upon each one of his brethren, the members of the Presbytery would rejoice that he now rests from his labors and that his works do follow him. The Presbytery do at the same time desire to record their deep and cordial sympathy with Mrs. Boyd in her bereavement, and do heartily commend her to the care and protection of Him who has promised to be the husband and shield of the widow." A petition from Lynn and Yonge praying for a separation from Fairfield was granted; and the following are the arrangements made:—Lynn and Yonge to form one charge, Fairfield and N. Augusta to constitute a Mission Station; Merrickville to be supplied alone as a Mission Station. Permission was granted to Mr. Traver to moderate in a call at Lyndforth. A unanimous call to the Rev. David Taylor, Librarian, from Sperrville and Edwardsburg was sustained. Stipend \$600. Rev. James Douglas, a minister of the Congregational body in Canada, and also was laboring in Lanark for upwards of seven years, appeared in person, and applied to be received as a minister of the C. P. Church. After mature conference with him his application was cordially entertained, and the Presbytery resolved to make applications to the next General Assembly for leave to receive Mr. Douglas. In the meantime he labors within the bounds of the Presbytery. Mr. Bennet's resignation of his charge was accepted, and a committee appointed to draw up a minute respecting him. This resignation was occasioned by the necessity of re-arranging the fields contiguous to Kemptville. Because of the demands of one station, the division could not be made unless the whole field were vacant, and Mr. Bennet at no small sacrifice to himself, resigned to facilitate it. The present arrangement is, Kemptville and Oxford Mills to form one pastorate, South Gower and Mountain another. Mr. Rowat was appointed Moderator of the session of South Gower and Mountain, and Mr. Lochleud to that of Kemptville, &c. Mr. Boyd, a minister of the American Presbyterian Church, applied to be received into the C. P. Church, and the Presbytery agreed to make the usual application to the next General Assembly to receive him. His own labors as a missionary in the Presbytery. Missionary Associations were ordered to be formed in all congregations where they do not exist. The next regular meeting of the Presbytery is to be held in Prescott on the first Tuesday of February, at 3 p.m.

MINISTERS AND CHURCHES.

On Sabbath, the 13th October, the new church recently erected in Nottawa, a station in connection with the Canada Presbyterian congregation in Collingwood, was duly opened for public worship. The dedication service was conducted by the pastor, the Rev. R. Rodgers. The Rev. A. Drummond, of Shakespere, delivered an eloquent and impressive sermon from Zech. 6:12, which was listened to with intense interest. A service in Gaelic was conducted by Mr. Dunn, of Knox College, at 8 o'clock, p.m., which was well attended, and in the evening the Rev. W. McCallum, W. Methodist, gave a very able and instructive sermon on the doings of God in the sanctuary. The weather was very unpropitious, but the attendance during the day was excellent, and in the morning the house was crowded to its utmost capacity. The collections at the several services amounted to about seventy dollars. A social was held on Monday evening, and although the storm continued, the house was again respectably filled. The tea provided by the ladies did ample credit to their skill and good taste, and was partaken of with a real appreciation by those who had come, through rain and storm, to enjoy it. After tea the chair was taken by the Rev. R. Rodgers, who gave a brief history of the work, whose completion they had met together to celebrate. Earnest and telling addresses were delivered by Messrs. Smith and Drummond. The Collingwood choir discoursed sweet music at intervals, which charmed every ear, and added greatly to the enjoyment of the evening. The building is a frame one, 50ft. by 80ft., erected at a cost of \$1500, and will comfortably accommodate 280 persons. The debt remaining on the building after the opening services, will not be more than \$200. Great credit is due to the good people in Nottawa for their zeal and liberality, and especially to the ladies, who, almost unaided, have carried forward this work to a successful issue. May they receive a rich reward in future days, in seeing many living temples built up among them, adorned with the beauty of holiness and crowned with every Christian grace.—*Com.*

From the minutes of a late meeting of the Presbytery of Chatham, to be found in another column, it will be seen that a notice of motion was tabled to the effect that the Rev. E. H. Warden of Bothwell, be nominated by that Presbytery to the office of Mission Agent or Secretary.

The Orilla *Expositor* of last week contains a lengthy notice of a "Welcome Home" extended to the Rev. John Gray, on his return after three months' absence in Britain. The Hall was crowded. Suitable speeches were delivered by the Rev. J. G. Sanderson, Rev. M. Fraser, of Barrie, Rev. Dr. Fowler, Rev. J. Ferguson, and the guest of the evening. The celebration—completely successful in every respect—was presided over by Mr. Thomas Dallas. Mr. Gray, we were glad to learn, returns to his work with renewed health.

An unanimous call has been extended to the Rev. A. Carr, by the congregation of Pine River; the stipend promised is \$600 and a manse.

At an adjourned meeting of the Surgeon

Presbytery held at Kincardine, on the 10th inst. the Rev. Wm. Anderson was inducted to the pastorate of St. Andrew's church, Rev. Donald Fraser, B. A., of Freeville, moderator presiding and leading the opening exercises. Rev. Duncan Morrison of Owen Sound, preached an able sermon well adapted for the occasion, after which according to the usages of the church, the ceremony of induction was proceeded with. When this was concluded by the moderator, the late Wm. Morrison addressed the minister in most happy and appropriate terms, at the close of which the moderator effectively addressed the people with reference to their duty towards their new pastor and the necessity for their strengthening his hands in the discharge of his high calling. (When these solemn services were concluded a cordial welcome was given by the congregation to their new minister.

It is stated that the Trustees of the C. P. Church, St. Catharines, have decided to heat the church with a new and improved patent furnace. An improvement in the old method.

The St. John's N.B. *Presbyterian Advocate* says:—Since the return home of Rev. Mr. Caie and his bride, the ladies of new St. Stephens Church have presented Mrs. Caie with very handsome and valuable breakfast and tea sets of silver and china. Mrs. Caie appears to have found the way to the hearts of his congregation and his last token of their esteem is one of the most gratifying of the many he has received.

At Meaford, the Rev. Mr. Gault, late minister of the Presbyterian church, is about to pay a somewhat extensive visit to the Maritime Provinces of Nova Scotia and New Brunswick with a view to a possible settlement there.

A correspondent of the Brantford *Expositor* writes:—The Presbyterian Church has resolved to take up Burford as a new station, and for a temporary home have secured Wooden's Hall where service is held every Sabbath at 8 p.m. At present, the Rev. Mr. Alexander of Mt. Pleasant fills the pulpit, and judging from a brief experience it is my conviction that no more efficient and earnest worker could be found.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

The first meeting of this Society, for the present session, was held in the College on Wednesday evening, the 17th inst. This meeting was more than usually interesting on account of the reports which were given in by the various Missionaries, employed by the Society during the past Summer, and the interest of the Students in the work of the Society was plainly manifested by the large number present. The operations of the Society have been gradually extended, year by year, and during the past summer twelve Missionaries were sent out under its auspices. Their labors were distributed over various outlying districts of Ontario, extending from the Ottawa to the St. Clair. The object of the Society has ever been to take up fields that were more or less beyond the reach of the various Presbyteries, so that there might be no interference with the operations of the Home Mission Committee of our church, and it has been found in many cases that the fields thus occupied had also been beyond the reach of other Protestant denominations, and were entirely destitute of the means of grace. The following list of the fields occupied during the present year, will give some idea of the work attempted by the Society:—Upper Ottawa and Lake Nipissing, North Hastings, (two Missionaries), Wauwashe and Port Severn, Tay and Medout, Pontanguishene, &c. Muskoka (free grant district), Parry Sound, Manitoulin Island, Sault Ste Marie, Sombra. The reports that were given by the Missionaries to these stations were of the most encouraging nature, testifying to the cordial reception tendered to them everywhere by the people, to the earnest attention given to the preaching of the gospel, and to their belief that their labors had been blessed by the great Head of the Church. In every instance the people contributed of their means for the support of the Missionary,—in some instances so liberally as to defray all expenses, and leave a balance in favor of the Society. The deficiency in the other fields will be made up by the voluntary contributions throughout the country, which will be acknowledged in due time by the Treasurer. On the whole, the Society has much reason for gratitude, both on account of the success of its missionaries, and the cordial support which it has received wherever its claims have been presented. The election of officers for the ensuing year resulted as follows:—President, A. Gilray; Vice-Presidents, D. C. Johnson, H. McKellar; Recording Secretary, J. Scrimger, M. A.; Corresponding Secretary, W. Frizell; Treasurer, D. McKerscher; committee, H. H. McPherson, M. A., P. Nicol, J. H. Baskin, C. Fletcher, F. B. Beattie.

A special meeting is to be held on Tuesday evening, to consider the question of City Mission work to be undertaken during the winter.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

OCT. 20.

Pilate's Sin. Matt. xxvii. 19-25.

Prove that Christ is the Day Star.

Repeat Psalm 118. 7-9; Text, Rev. 3. 5. Shorter Catechism, 98.

Parallel passages, Mark xv. 9-15; Luke xxiii. 18-25; John xviii. 40.

VER. 19.

What was the judgment seat? What we call the Bench, where the magistrate sits. What message did Pilate's wife send? Tradition says that her name was Præcia, and that she afterwards became a Christian; but this is not certain. How does she show her knowledge of Jesus? She calls him "That just man." The fame of his holy life had reached even to Pilate's palace; and the tidings that he was on his trial had been carried to her. What had she dreamed? Evidently that he was unjustly treated. She, believed him to be perfectly innocent, had been much distressed by the dream. Why ought Pilate to have listened to her? She spoke the truth; he was a just man. When even the friends of Jesus forsok him, this woman spoke in his defence.

VER. 20-23.

What led the multitude to ask that Barabbas should be released from prison? v. 20 They might have interposed on behalf of Jesus but for the priests. How did Pilate try to save Jesus? He reminded them that he was called "The Christ, or the Messiah." Pilate did not know much about their views of the Messiah; but he thought that they would not have one put to death bearing such a name. He reminded them also that he was the King of the Jews, Mark xv. 12. How did he show that he believed Jesus to be innocent? v. 23. The charges made against him all broke down. "I have found no cause of death in him," Luke xxiii. 22. How often did Pilate argue with the people? Three times, Luke xxiii. 22.

Who was Barabbas? A robber, John xviii. 40. He had been guilty of sedition and murder in Jerusalem, Luke xxiii. 19. How did they reply to Pilate's questions? v. 22, 23. "They cried out the more exceedingly," Mark xv. 14. "They were instant with loud voices," Luke xxiii. 23. They would not reason or think, but they could shout.

VER. 24, 25.

What was Pilate afraid of? A tumult, a riot. Why could he not prevail to save Jesus? Because he took the wrong way. He had the power to prevent the death of Jesus, and he ought to have saved him. Why did Pilate yield? He was willing to content the people, Mark xv. 15. How did he declare the innocence of Jesus? "This just person," v. 24. How did he try to prove his own innocence? v. 24 How did the people take the blame on themselves? v. 25.

LESSONS. 1. The holiness of Jesus. It was witnessed by every one, v. 19, 24. It was witnessed by God, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17.

2. The wickedness of man. Priests and people were not content with rejecting Jesus. They must crucify him. A minister one day said, "If virtue were to come down from heaven, all men would bow down and worship it." His colleague in the afternoon said, "Virtue did come down from heaven in the person of Jesus Christ, and all men cried 'Crucify him.'" "Out of the heart proceed evil thoughts, murders," Matt. xv. 19. "The heart is deceitful above all things, and desperately wicked; Who can know it?" Jer. xvii. 9.

3. Sinners are well warned. Pilate was warned by his conscience, for three times over he tried to turn the people from their purpose, and declared he was innocent. He was warned by his wife, v. 19. He was warned by Jesus himself, "He that delivered me unto this hath the greater sin," John xiii. 11. God gives all men sufficient warning, Isa. x. 3; Luke vi. 49; Luke xii. 5.

4. Sin cannot be excused. Pilate was frightened for a riot, and thought this excused his condemning Jesus. We are to do what is right, whatever be the consequence. Had Pilate, who was a soldier, been ordered to attack a fort, his life would have been in danger, but at the command of his sovereign he would have done it. We must be no less bold and brave for Christ. "I am ready to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," Acts xxi. 13; Luke xiv. 26, 27; Matt. v. 30.

5. Sin cleaves to us whether we will or no. To deny guilt does not make us guiltless. All the waters of the Jordan could not wash Pilate's hands from the stains of Christ's blood. It is only he who confesseth and forsaketh sin that cleans from sin, 1 Cor. xv. 3; 1 Thes. i. 10; Heb. i. 3.

6. The punishment of sin. The people said, his blood be on us and our children. Forty years afterwards multitudes of crosses were set up by the Romans, on which were crucified some of these people and their children. Be sure your sin will find you out, 1 Cor. x. 9-12; Ps. l. i. 5; Isa. xxxv. 21; Luke xix. 27.

I am alone now, and shall be till I die; and I am not afraid to be alone in the majesty of darkness which his presence comes with a crowd. I am but an infant crying in the dark, and with no language but a cry; nevertheless I am not afraid of the dark. It is the grand, awful mystery, but God is in it, the light of the darkest night.—F. W. Robertson.

Many a child goes astray not because there is a want of prayer or virtue at home but simply because home lacks sunshine.

Sculpture and painting are moments of life; poetry is life itself, and everything around above it.—Landon.

Eight hours' a lusty temper. Anger will drive, but resist it. A spark may set a house on fire; a fit of passion may give you cause to be sorry all your life.

Our Young Folks.

THE CHILDREN'S EVENING PRAYER.

BY SARA H. BROWN.

Father! see, we come before thee, While the evening shades draw near Humbly kneeling, we adore thee. Listen to the children's prayer Safe from thousand lurking dangers Thou hast kept us all the day; Still to safe and sorrow strangers, Listen to our thanks, we pray

Parents, friends, looks and teachers By thy grace are all bestowed, That such young and erring creatures Early may be taught of God.

Still protect and still bestow us Let us sleep in peace to night. Let thy nightly arm defend us 'Till we see the morning light.

All the days and years before us We will spend at thy command; Only shed thy light on our us, Only lead us by thy hand!

PETER'S PIPPIN.

"Here, Peter." "Yes, Papa."

A hand outstretched, and two chubby ones beneath; a sudden tip of the large one and the tumble of an apple into the smaller ones, with the words:

"That's a pippin, my son; Uncle John sent it to you with his compliments. Now, off to your book again," and Dr. Morton resumed his paper.

Peter walked slowly, very slowly away. First, a gaze of wonderment at the apple, and then a wistful one at his father. At last he stopped, and, retracing his steps, exclaimed:

"But it is so long, papa! What makes it so long? I like fat apples with ropy cheeks, like gran'pa's. I don't like such long apples, 'cause they ain't good!" and he tossed it on his parent's lap.

Dr. Morton laid down his paper, and taking the rejected fruit, replied:

"Well, Peter, am I long or short?" "You're long, papa." "And Uncle John?" "Oh, he isn't like you—he's short and big round!"

"Now, who do you like best, me or your uncle?"

"Why you, papa, don't I?" and the little fellow clambered on his parent's knee, and threw his arms about his neck.

"But I'm long, you know."

"Yes, you're real long, but I love you best," and gave his father a vigorous hug. "Then, my boy, you mustn't throw away this poor pippin because it is long, any more than you would me. Take it, now and don't tell me the shape has anything to do with taste until you've finished it."

So Peter took the apple once more, now fully convinced that there never was such a good apple.

The room opened on the hall. Peter found the front door ajar, and running out he stood on the steps which led, one by one, to the broad pavement below, for you must know that our hero lived in a large city.

Now, Peter had been cautioned time and again about leaving these same steps. The lower one was the line which separated him from the outside world. He often felt grieved when he thought of this cruel command, and never more than at this moment. He looked up and down the street. There were ever so many little boys, just "his big," running back and forth; and why not he? He wouldn't go far: just a step or two, in order to see for himself what was going on. To, without even a thought of his mittens or comforter, though it was midwinter, he clambered down the step and walked off with the crowd. Once started, he forgot everything in the strange sights which met his view. What with the beautiful horses, the beautiful sleighs, the finely-dressed people who jostled him as they passed, and the wonderful display in the shop windows, he was charmed into a total forgetfulness. How long he would have wandered thus along, we know not; but we do know that the sight of a man climbing a lamp-post and lighting the gas, brought him back to himself once more. Now he remembered starting from home; it seemed a long, long time ago. Turning about, he walked off rapidly in the opposite direction, snipping of course that that must lead to home. But after going a few squares, he saw a forest of masts looming up against the cold grey sky. Then he knew he was near the lake and a long distance from home. He knew he was lost but he didn't cry. Not he. But he began to feel the cold. Buttoning his coat up to his chin and drawing his cap down over his ears he thrust both his hands in his pockets changed his direction, and trudged manfully onward. People passed and repassed, but was no uncommon thing for a boy of his age to traverse the streets in the early evening. At last in fit of desperation, he confronted a man clad in a great coat and furs. "Please, sir," he said, in a hurried voice, "would you please to tell me where I live if you please, sir?"

"It would please me to please you, my lad; but you'll please excuse me, if you please, sir," replied the stranger, as he passed on, evidently mistaking the blundering question of Peter's as a joke.

Discouraged at this his first attempt, our hero plodded on until nearly tired-out. Added to this was a sense of hunger. What should he do? Involuntarily he put his hand into his pocket. He felt something hard. He drew it forth. It was the pippin! He had forgotten all about it, and now it had turned up just at the time when he needed it most. Already he had it to his mouth caught a figure standing full in the light of the nearest lamp-post. It was that of a little girl about his own age. She was wretchedly clad, and sobbing violently. "Please, please, give me my pippin once more, and, please, please, don't tell my papa, or he'll be so angry."

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"Is you hurt?" "No, I ain't, now, then!" answered the child in a spiteful voice. "Daddy's gods and got drunk agin, and him and mam's havin' it out, so they are. I ain't had nothin' to eat all day, and I'm hungry, so I am. You go 'long, and leave me be, will you?" and she turned her back to our hero, and sobbed louder than ever.

Peter's heart was touched. He was also a little alarmed at this rough reply to a civil question. But he wasn't to be driven off that way. No, indeed. If he only had something to give her to eat, how nice it would be! Again his hand struck something hard in his coat-pocket. It was the pippin! With a chuckle of delight he drew it forth, and, tapping the little stranger's shoulder, said:

"Here, sissy, is a pippin. I thought it wasn't good, 'cause it was so long; but my papa says it's better as a short one."

The child turned quickly, glanced first at the speaker and then at the apple, and without even a word, took it from his outstretched hand and began to eat it. Peter put his hands in his breeches pocket, and watched the operation with interest. In two minutes the pippin had disappeared. Then the enter wiped her mouth with the back of her not overclean hand, gave a little sigh of satisfaction, and said, in a mild voice:

"You're real nice! Where 'bout do you live?"

"I know where; but I can't find it," replied Peter, gravely.

"Be you lost?"

"I be."

"What's your name?"

At this moment, a dark shadow came and a man. He wore a great over-coat all buttoned up to the chin, "Hilloa, chippin, whats up?" he asked in a pleasant voice—very pleasant, Peter thought, for so fierce-looking a personage.

"He's lost, he is," replied the girl eagerly. "He says he knows where he lives, but he can't find it."

"Indeed," replied the policeman with a grin, "I don't doubt that, either. Come, boy, give us your name?"

"Peter Morton, sir, if you please, sir."

"Don't know him," replied the watchman, after a moment's reflection. "Guess you'll have to come with me. We'll find your home to-morrow."

"Stop, sir!" cried the girl, springing forward and grasping the man by the arm, "hold on, if you please!" Then to Peter—"Isn't your daddy a doctor?"

"Yes, ma'am, he is," replied our hero politely.

"Then mother knows where he lives. He was at our house doctorin' big Sis last summer. Wait a minute!"—and the child darted off and disappeared up a dark alley. She soon reappeared, and handed the policeman a slip of paper on which was written, "nom. 27 south Hi street." He glanced at the slip, rubbed his eyes, looked again, and finally read, "Number 27 South Eighth Street," all right. Come on, boy. Is it a mistake it won't hurt any body," and he led Peter off on a run.

The address was right. Our hero was admitted into the arms of his parents with tears and embraces; and he was heard to say seven or eight times that he never, never, never, would do so any more.

Boy reader, don't follow the example of Peter. Even should you chance on such a pippin, you would probably devour it directly, and then your adventure would not terminate so pleasantly as that of Peter.—Christian Union.

FALSE EYES.

A French Paper gives a detailed account of the manufacture of false eyes in Paris, from which the curious fact appears that the average sale per week of eyes intended for the human head amounts to 400. One of the leading dealers in this article carries on the business in a saloon of great magnificence. His servant has but one eye, and the effect of any of the eyes wanted by customers is conveniently tried in his servant's head, so that the customer can judge very readily as to the appearance it will produce in his own head. The charge is about \$10 per eye. For the poor, there are second-hand visual organs which have been worn for a time, and exchanged for new ones; they are sold at reduced prices, and quantities are sent off to India and the Sandwich Islands.

"PROMISE ME NOT TO SWEAR."

One day a gentleman observed a group of boys bent on play, strongly urging another boy to join them. He was struck with the very decided "No" which the boy gave to all their entreaties. Anxious to see the result, he stepped into an entry, where he could hear and see, and not be much observed. "That boy has a will to resist the whole band of them," he said to himself. A last effort was made to induce him to come with them. "Now, James, will you not come? you are such a good player." "Yes," he replied; "but on one condition Give me your hands that you will not swear, and I will go." They did so, and with joy all ran off to play. We are sure the game lost none of its interest for want of the swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the race of ungodly playfellows.—Youth's Temperance Banner.

Not in vain as he lived, hard and thankless should he be to think so, that has such a treasure given him. Non omnis moriar if dying I yet live in a tender heart or two, nor am lost and hopeless living, if a sainted, departed soul still loves and prays for me.—W. A. Thackeray.

Dr. Arnold, of Rugby, once answered the question as to why he, who had taught so many years, should continue to study so much, in these words; "Because I would rather have my pupils drink from a running brook than from a stagnant pond." The comparison was well chosen, and the sentiment explains why Dr. Arnold was so highly respected.

Temperance.

THIRTY REASONS.

David Paul Brown recently made an argument in favor of prohibition, in which he most completely set aside all "constitutional" and financial objections, and gave the following thirty reasons why intoxicating liquors as a beverage should be prohibited by law. We would like to see some apologist for liquor selling attempt to offset them with the same number on the other side of the question. Mr. Brown asks all to join in the practical enforcement of the doctrine, that the sale of intoxicating drinks as a beverage should be prohibited by law, because:

- 1. They deprive men of their reason for the time being.
2. They destroy men of the highest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happiness of millions of families.
6. They reduce many virtuous wives and children.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them are lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and the soul.
13. They burden sober people with millions of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums in charity.
16. They burden the country with enormous crime.
17. Because moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Taxpayers want the burden removed.
21. The prohibition would save thousands now falling.
22. The sale exposes our persons to insult.
23. The sale exposes our families to destruction.
24. The sale upholds the vicious and idle at the expense of the industrious and virtuous.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to untold sufferings.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.—Temperance Blessing.

WINE A POOR BEVERAGE.

In all our common articles of food the elements of nutrition and respiration are so nicely balanced in their proportions that, for the diet of a healthy man there is no necessity for adding an extra quantity either to the one class or the other; or, in other words, the supply of nutrition and of animal heat is so admirably equidized in the composition of common food that any material derangement of the proportions which it affords is attended with a corresponding derangement of the vital functions. It is obvious, therefore, that if we add a portion of alcohol to the food taken into the stomach, the elements of respiration are increased and the animal heat augmented in a proportionate degree. No part of the alcohol can go to form the tissues of the body, or to renovate and sustain them, as it is destitute of nitrogen, and not an element of nutrition. It can only serve as an element of respiration, to be burned in the lungs of a man, and to add to the amount of his animal heat. The result is that, as the quantity of alcohol is increased from habit, an unnatural exhilaration is produced, leading to an overtasking of the muscular and nervous systems, and of premature decay in the manhood of the victim. To use a familiar phrase, he has "lived too fast." Let us gain a clearer view of this point by contrast. We know that an insufficient supply of food tends to produce paleness of the cheek, because both the animal heat and the nutrition are less than are demanded to keep up the healthy condition of the system. On the other hand, where age has not indurated the skin, an abundance of food keeps up the vital powers, and the powers, and the face, possessing the ruddy color of health, bears testimony to a well stored stomach, but when alcohol is added, in such a case, in excess, the nice balance between nutrition and respiration is destroyed, the healthful action of the animal functions is impaired, the ruddy glow of health disappears from the cheek, the deep red of the furnace heated by flame overcasts the countenance, and the habits of the inebriate stand revealed. Now, if pure alcohol will do all this upon a healthy constitution—and none dare gain say this truth—how much more fatal, and how much more speedy, must be the production of the crisis in the drinker's career, where deleterious compounds are used in its stead?—California Cultivist.

Young writers will do well to remember that Lord Bacon rewrote one of his works twelve times; and Pascal his letters several times, and one of them thirteen times; while Edwin Burke had his works printed two or three times on separate presses, before publishing them to the public.

Scientific and Medical.

PURE AIR.

Dr. August Smith gives a good rule for ascertaining the amount of carbonic acid in the house: "Let us keep our room so that the air does not give a precipitate when a ten and half ounce bottleful is shaken with half an ounce of clean lime water," a sanitary regulation which can easily be carried out.

PATENT BRAIN DROPS.

Physiologists tell us that the brain contains a great deal of phosphorus, and the doctors says that brown bread is healthier than that made from bolted flour, because of the phosphorus that the bran contains, which in fine flour is in great part absent. Baking powders were accordingly invented, the principle purpose of which is to supply bread with the useful amount of the phosphoric quality. A candy has now been invented and patented, which is nothing else than doops of phosphorus in disguise. The love of candy has thus been utilized and made to repair the waste of nervous and brain force. It is a pleasant way of taking medicine, and even the children cry for it.

DISINFECTING BY HEAT.

We learn from English exchanges that the corporation of Dublin have constructed a hot air chamber, in which clothes and bedding are disinfected for the public at a moderate charge. The walls and ceiling of the compartment in which the clothes are heated are brick, and its floors is composed of perforated iron plate. The heat is supplied from the exterior surface of a coil of pipe, eighty feet in length, which acts as part of the furnace flue. The products of combustion escape into the atmosphere without passing into the close chamber, and no emanations from the infected clothes can pass into the open air; this disinfesting apparatus cannot therefore taint the atmosphere of the locality. Clothes can be disinfected in a common oven, the theory being that contagious germs are destroyed at a heat considerably lower than that at which goods would be destroyed.

AFTER DINNER NAPS.

Many persons, particularly the middle-aged and elderly, allow themselves after-dinner naps; and the custom, if not carried to excess, is by many medical men considered beneficial rather than otherwise, as by keeping the body in a state of quietude, digestion is promoted and assisted. In southern countries the mid-day sleep, termed the siesta, is almost universally taken, and wonderfully refreshes the frame enervated and weakened by the intense heat. It is, however, recommended that such sleep be not indulged in to too great a length, as persons invariably find such prolonged slumber in the daytime causes them to wake dull, irritable and unrefreshed; while most have experienced, on having been accidentally roused up a few minutes after absolute forgetfulness, a sensation of lightness and renewed vigor, unattended by peevishness, or the least desire to sleep again. Medical men, in sanctioning the indulgence, particularly desire that it be taken in a reclining posture, and by no means lying horizontally, the stomach in the latter position pressing on the intestines, and causing the blood to be impelled to the head. Corpulent persons, and those who have a tendency to apoplexy, should be particularly mindful on this point.

A CHIMNEY THAT WILL NOT SMOKE.

The Scientific American gives the following hints to those who would "build a chimney which would not smoke." The chief point is to make the throat not less than four inches broad and twelve long; then the chimney should be abruptly enlarged to double the size, and so continued for one foot or more; then it may be gradually tapered off as desired. But the inside of the chimney, throughout its whole length to the top, should be plastered very smooth with good mortar, which will harden with age. The area of a chimney should be at least half a square foot, and flues less than sixty square inches. The best shape for a chimney is circular, or many-sided, as giving less friction (brick is the best material, as it is a non-conductor), and the higher above the roof the better.

TO SUGAR-CURE HAMS.

To 100 pounds of ham take seven pounds of salt, four pounds of sugar, and two ounces of saltpeter. Mix them well. (This is enough for two rubbings.) Rub well. Bulk up for ten days or two weeks, then overhaul and rub again and bulk for some time; then hang and smoke.

CURE FOR A COUGH.

Here is a good remedy for a cough: Take a handful of hops, put it into three pints of hot water; let it boil one-half hour, or until the strength is out. Then strain and add one-half cups of best molasses, and one cup of white sugar. Then boil down slowly in a bright dish, or enamelled kettle to about one quart. Then bottle up, and it is ready for use. Drink a little when you cough.

SICK HEADACHE.

Much sick headache is caused by overloading the stomach—by indigestion. It may be relieved by drinking very freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them or bath them in water as hot as you can bear it. Soda or ashes in the water will do good. If the pain is very severe, apply a cloth wrung out of hot water to the head—pack the head, as it were. To prevent it, let plainness, simplicity, and temperance preside at your table. In some cases medicine is necessary; but if the above is properly carried out, almost immediate relief is experienced.

BUTTERMILK.

Persons who have not been in the habit of drinking buttermilk consider it disagreeable, because it is slightly acid, in consequence of the presence of lactic acid. There is not much nourishment in buttermilk, but the presence of the lactic acid assists the digestion of any food taken with it. (The Welsh peasants almost live upon oatmeal and buttermilk.) Invalids, suffering from indigestion, will do well to drink buttermilk, at least once a day.

Scotland.

ARGYLLSHIRE.

There are rumors as to the early visit by the Queen to the Duke and Duchess of Argyll, Nothing definite, however, has yet been made known.

The late rains, which were something altogether unusual as to duration and severity, have done considerable damage to the grain crops in the Oban district, nearly all of which lie in stook on the fields, or about.

AYRSHIRE.

A monument has just been erected in the park of Culzean Castle to the memory of the late Marquis of Ailsa.

A beacon has been erected at the "Plumb" Saltcoats. It has been erected at the expense of Lord Eglinton.

Mr. David Brown of the Royal Bank, Maybole, has purchased the estate of Culzean for J. P. Willison, Esq., Maxwellton, Daily, at the price of £14,000.

On the 21st ult., Mr. Johnston, who has for some time past been missionary in connection with Irvine Free Church, was presented with a purse of sovereigns and two volumes of theology.

On the morning of the 21st ult., an engineer, named Wm. McCullum, belonging to Glasgow, was found on Cumlock road near Ayr, in a very exhausted condition, and covered with blood. On partaking of a little water, which he solicited he immediately expired. A great deal of mystery is connected with the case. There is no doubt, however, that a murder has been committed, as the body of the unfortunate bore wounds such as might have been inflicted with a knife. Notwithstanding the most diligent investigations of the police, no trace of the murderer has been found, but the knife with which the deed is supposed to have been committed was found not far from the place where the body of McCullum was discovered.

ABERDEENSHIRE.

The Rev. Mr. Laidlaw, of Perth, has been inducted to the Free West Church, Aberdeen.

Recently, while Mark O'Connor, valet to Mr. Henry Gordon, of Monar, Inverurie, was taking tea with the other servants in the hall, he suddenly fell forward on the table and expired.

A boy named Francis Hay, sixteen years of age, while accompanying his father in a boat from Peterhead to Whimneyfold, in the parish of Curden, on the 21st ult., was drowned by the boat capsizing.

A report on the herring fishing at Fraserburgh, shows that this year's take far exceeds that of any previous season, and that the money value of the fish caught has been about a quarter of a million sterling.

BERWICKSHIRE.

The price of bread in Berwick has been raised from 8d. to 9d. for best 4 lb loaf, and from 7 1/2d. to 8 1/2d. for wheatmeal loaf.

Mr. Andrew Todd, presently assisting in the High School, Hawick, has been elected master of the Laurier Free Church School.

Died, at North Castle street, Dunse, on the 18th ult., Thomas White, joiner, aged 53 years. At Twizel Mill, on the 7th inst., Geo. Turnbull aged 73 years.

CLACKMANNANSHIRE.

Mr. John Stalker, teacher, Tillinoultry, has been appointed collector of poor and other assessments for the place.

The Rev. John Robb, Glendevon, and belonging to Kinross, has been chosen pastor of the Established Church at Sauchie.

It has been decided to lay the foundation stone of the new Alloa Municipal Buildings, with Masonic honors, on Oct. 17th. Sir James E. Alexander, of Westerton, Provincial Grand Master for Stirlingshire, will lay the foundation stone of the new edifice.

After an absence of 32 years, the Rev. Dr. Moffat, the African missionary, revisited Alloa, and delivered a lecture on his travels in Africa. The Rev. Mr. McDowall, chairman, in introducing the lecturer, stated that "they were about to hear the man who had introduced civilization and Christianity; founded schools, and given those a printed language among whom, when he first went he found nothing but ignorance and savagery."

DUMFRIESSHIRE.

A pair of subscription bowls played for on the Annan green, have been won by Mr. John Rae, Watchhill.

Mr. John Maeturk, schoolmaster of Tillinoultry has been elected cashier of the Langholm Schoolmasters' Widows' Fund, as successor to Dr. Knox resigned.

The price of the 4 lb loaf has been raised in Annan to 9d. in shops in which they are sold; but in Annan bread is generally made in loaves to sell at 6d., the weight varying according to the price of flour.

A project set on foot about a dozen years ago for having a branch line between Beattock Station and Moffat, has lately been revived with considerable likelihood of success. The Duke of Buccleuch, and Mr. J. J. Hope of Johnstone, two chief proprietors on the route, are, it is stated, favorable to its formation, and the Directors of the Caledonian Railway have the matter under consideration, and have special returns of the traffic of goods and passengers prepared as a basis of calculation.

EDINBURGH.

We hear that the Scotch Education Board will be composed of the following members:—Chairman, Sir John Don Wauchope; paid members—Sir Alex. Grant, Principal of Edinburgh University, and Rev. Dr. Tulloch, Principal of St. Andrew's University; unpaid members—Sir W. Stirling-Maxwell, and Mr. Ramsay, of Kildalton; secretary, the Rev. Dr. James Taylor, Glasgow.

Several accounts of the Mullachorn have been made this season; one by a German gentleman who got up as far as the "Shoulder," but had to return on account of sickness, another by Mr. Sanderson, an Englishman, who gained the summit; and another by Mr. A. Abernethy and Mr. E. Millidge, both from Spoutan, who reached the summit together on the 12th September, in brilliant weather and a cloudless sky.—Swiss Times.

The annual meeting in connection with the United Presbyterian Theological Hall Missionary Society was held on the 20th ult. There was a good attendance, and the chair was occupied by Professor M'Michael, who gave a brief preliminary address. The secretary's report spoke in congratulatory terms of the progress of the society during the past year, which, he said, had never been excelled in the Society's previous history, except in one year. The meetings in connection with the society had not been yet concluded, but £1160 had already been gathered and partially allocated. The anticipations of the Society in regard to the mission work in Rome had been more than realized. In conclusion an appeal was made on behalf of the South Sea Missions, especially that of New Guinea. Thereafter the report was approved of, and a number of addresses were delivered by Mr. Orr, vice president of the Society; the Rev. Dr. Duff, the Rev. Dr. Cairns, Douglas, of the China Mission; and the Rev. W. G. Law, of the South Sea Mission.

FORFARSHIRE.

The journeymen shoemakers in Montrose have resolved to demand from their employers an advance of wages on the different varieties of piece work.

On the 19th ult., a fire broke out at Kinaber Spinning Mill, near Montrose, which at one time threatened to consume the whole premises. The damage is estimated at from £110 to £130, and is covered by insurance.

On the 19th ult., a laboring man named Andrew Mill, aged 53, while engaged at work at the railway siding in connection with Opar Muir Brick Works, was knocked down by a goods train, three of the waggon of which passed over his legs, inflicting frightful injuries.

The dead body of a gamekeeper named Spalding, residing near Monifieth, has been found in a ditch with the head fearfully smashed. Spalding had left Monifieth to convey a man whom he had caught stealing, to the police station. On the way, a confederate of the prisoner had joined them, and between them, it is supposed, the murder was committed.

FIFESHIRE.

The roll of voters for the burgh of St. Andrews, has just been published, and shows a decrease of three—being 492, against 495 last year.

Another large floorcloth work is to be erected in Kirkealdy, and to be conducted on the limited liability principle. The necessary capital (£300,000) has been all subscribed.

On Sabbath the 22nd ult., the Rev. Henry de Bussen, M. A., Donnington Rectory, Shropshire, family chaplain to the Duke of Sutherland, preached for the Rev. A. K. H. Boyd, in the Town Church, St. Andrews.

The demand for the produce of the Fife collieries is now brisker than ever; and it is generally reported that the prices, which present range from 16s. to 21s. per ton, are on the eve of being further advanced.

GLASGOW.

Mr. Angus Turner, as secretary of the Clyde Trust, has accepted a retiring allowance of £400 per annum.

The body of a young man, named John M'Mullan, an engineer, who resided at 66 M'Leau street, has been found in the harbor.

The Established Presbytery met in the Bluevale Chapel of Ease, on the 19th ult., and ordained Mr. John Fairley to the pastorate of that charge.

Amongst the items exported per the steamer Walrus, which has sailed from the Clyde for St. John's Newfoundland, there were silver coin to the value of £4200, and copper coin to the value of £200.

Mr. John Kerr, M. A. Her Majesty's Inspector of schools, Aberdeen, has been appointed by the University Court to the office of Assistant Examiner in Classics for Degrees in Arts in the University of Glasgow.

On the 19th ult., a fire broke out in the premises of Messrs M. & A. Clark, biscuit manufacturers in Elliott street, Anderson. The damage is estimated at from £18,000 to £23,000, and it is understood to be covered by insurance.

At the quarterly meeting of the Trustees of Anderson's University, Mr. George Forbes, B. A., F. R. S. E., of St. Catherine's College, Cambridge, was elected professor of natural philosophy, and Dr. Lindsay was appointed to the chair of medical jurisprudence. It was intimated that a donation of £1000 had been received from Mr. J. Tennant, St. Rollox.

The services in St. Andrew's Parish Church, were conducted on Sunday the 23d ult., in the forenoon, by the Rev. John Stewart, of St. Andrew's Church, Edinburgh, and in the afternoon by the Rev. Dr. Graham, Kilmahon. Fitting references were made at both diets to the life and services of the Rev. Dr. Runciman, the late lamented minister of the Church. In John Street United Presbyterian Church, the services were conducted in the forenoon by the Rev. Drs. Eadie and Logan Aikman, and in the afternoon by the Rev. Mr. M'Evon. Very touching allusions were made to the loss which the congregation had sustained in the removal by death of their highly esteemed senior minister, the Rev. Dr. William Anderson.

INVERNESS-SHIRE.

The fine residential property of Lentrain, in the vicinity of Inverness, has been

bought by Mr. Smithson, of Inverurie, for £28,000.

The Right Hon. W. E. Gladstone, Mrs. Gladstone, and Misses Gladstone, have gone to Invergarry House, on a visit to Mr. Edinco, M.P.

Miss Alicia Sutherland, daughter of the Rev. Mr. Sutherland, East Chirell, Inverurie, has been presented with a silver, along with a solid tea and coffee service, value £80, on the occasion of her marriage to a son of the late Hugh Miller.

KIRKCUDBRIGHTSHIRE.

The Rev. James Matland, D.D., ex-Moderator of the General Assembly of the Church of Scotland, expired at his residence, Kells Manse, New Galloway on the 21st ult.

The Kirkcudbright Gaslight Company have resolved to raise the price of gas from 7s. 6d. to 8s. 9d. per 1000 feet. The directors of the Stranraer Gas Company have advanced the price of gas from 5s. 5d. to 7s. 1d. per 1000.

LINLITHGOWSHIRE.

The freedom of the burgh of Greerferry has been conferred on the Laird of Rosberry.

The Rev. A. M. Fairbairn, Evangelical Union Church, Bathgate, has been translated to Aberdeen, and prior to his leaving for that city, the congregation gave him a farewell service.

LANARKSHIRE.

The new Free Church at Blantyre was announced to be opened on Oct. 6th.

The subscription raised for a memorial to the late Provost Dykes, Hamilton, amounted to £875 17s. 6d.

On the 23rd inst., the miners employed at Pather Colliery, Wishaw, came out on strike for a further advance on their wages of 1s. per day.

On the 20th ult., an old man name Cornelius Smith was accidentally killed in the Broomfield Coalpit Airdrie, belonging to Bailie Adam.

The Rev. Mr. Hutchinson late of Cambuslang, has been elected to the pastorate of the Congregational Church Handsworth, Woodlands, Yorkshire.

The weaving trade at Strathaven has considerably improved, though a few hands are still unemployed. The prospects of revival, however, are most encouraging.

At Netherton, Walter Rae, toll-keeper, there, died suddenly shortly after taking his breakfast, on Saturday last he had been slightly ailing for a few days previously.

Mr. and Mrs. Andrew Shield, Strathaven, reached the 50th anniversary of their marriage on the 13th inst. A numerous party of relatives met to celebrate the event.

Died, at Newarthill on the 20th ult., John Addo, wright and a portioner, aged 70 years. At Hamilton, on the 14th inst., Susan Craw, aged 78 years. At Low Blantyre, on the 11th inst., Miss Annie Crawford, aged 50 years.

ORKNEY AND SHETLAND.

At Lerwick the herring fishing has been more successful than it has been in the last two years; but it has been very unequal, and at some stations nothing has been done.

A marriage ceremony in the Episcopal form took place on Thursday last, in the Cathedral of Kirkwall, which is the parish church of the united districts of Kirkwall and St. Ola.

The weather in Shetland continues wet, and the drops are in a losing state. What has been cut is sprouting, and some of what is uncut is rotting on the ground. Potatoes in some cases are not worth digging.

Though it seems that a majority of Free Church ministers in the islands are in favor of union with the U. P. Church, there is very little sympathy with the movement in the congregations, and there is likely to be much disunion in consequence.

PERTHSHIRE.

Extensive repairs are being made on the exterior of the parish church, Cormie.

The Invercauld flag has been floating from the roof of Mar Castle since the recent galling of the Broomfield Highland Society, and is to be hoisted daily on the old fortalice.

Achallater Bridge, which was nearly swept away by the floods of last year, is to be repaired, so as to stand during the incoming winter and is to be thoroughly renovated or rebuilt in the spring.

The Presbytery of Dumblane have inducted the Rev. E. J. Johnston, late of Lochfyan, to the church and parish of Monteith, lately become vacant by the death of the lamented Dr. Turner.

D. Carnegie, Esq., of Stronvar, has offered to the congregation at Callendar a large and handsomely built house adjoining the church as a parsonage, if the congregation succeed in raising a sum of about £600 to buy up the life interest of the present occupant.

ROSS-SHIRE.

On the 17th ult., Alexander Morrison, a young lad belonging to Garrabost, on the peninsula of Eye, about eight miles from Stornoway, was drowned near the church of Garrabost.

A boy, eleven years of age, named Alexander Graham, son of John Graham, residing at Bayble, in the island of Lewis, was killed on the 22nd ult., by falling over a precipice near Bayble Fishing Station.

The weather in Skye just now is unfavorable. The rain splashing down in torrents upon the barley and corn in the stook and the potato disease (which is making progress) tend to dishearten the most contented agriculturist.

The weather at Glasgow has been very unpropitious of late. The hills round about are more or less covered with it. The corps are likely to go wrong, unless dry weather sets in soon, in fact, on a good few farms they are already completely spoilt.

The Rev. Mr. Kennedy, of Dingwall, who was lately called to the charge of the Free Gaelic Church, Greenock, by that congregation, has written that he intends to decline the projected call, and writes with the object of anticipating any needless expense.

ROXBURGHSHIRE.

A fire broke out in Kelso on the 20th ult., and a great quantity of household furniture was destroyed.

On Monday a shearers' port was held at Stowe, when some fresh papers were laid at 25s and 25s per work.

The price of 4lb loaf in Kelso has been raised from 8d. to 9d., and the potatoes have been raised from 6d. to 8d. a cap.

The fancy bazaar in aid of the funds for the erection of a new church for the West U.P. congregation, Hawick, has realized upwards of £600.

Angling on the Tweed and the Teviot owing to the heavy rains, is expected about the autumn to be about the best that has been for some years.

The U.P. Church at Melrose has been lengthened to the extent of 15 feet. The church steeple is likewise nearly finished, and will look prominent upon the most elevated parts of the Highcross ridge.

Died—At Dingleton, Melrose, on the 14th ult., Miss Elizabeth Plum, in her 81 year. A. Greenlee, Kelso, on the 17th ult., Christina Burns, widow of the late James Bortwick, farmer. At Kelso, on the 18th ult., John Kinghorn, Blacksmith, aged 53 years. At Mellerstain, on the 19th ult., Mary Rintoul, widow of the late John Stonhouse, miller, aged 72 years.

RENFREWSHIRE.

The estate of Lylesland, near Paisley has been purchased by ex-Bailie Hamilton, for £3,300.

Recently Mr. Mills died suddenly at his residence at Maxwellton. He was fifty-eight years of age.

The foundation stone of a new Established Church Copeland Road, Gellan, was laid on the 21st ult., by Mr. John Napier of Shaughfield.

A limited liability company and a private company, have made application to Sir R. J. M. Napier, Bart., Johnstone for power to excavate the shale mineral on his estate at the north end west side of Johnstone. It is believed a lease will be granted.

WIGTONSHIRE.

Mrs. Biggam or Stewart, a widow residing in St. John street, Stranraer, died suddenly on the 22nd inst. within her own house there.

The valuation of Wigtonshire, exclusive of the burghs of Stranraer, Wigton and Withorn, is £201,097 6s. 4 1/2d., being an increase over last year of £4330, 16s. 2d.

On the 31st inst. Mr. Hannah Clugton, was almost killed by a cow which he was driving out of the court yard. The animal turned upon him knocked him down trampled upon him, and then tossed him a considerable distance.

The death is recorded of Wm. Scott, aged 88 years, who for a long series of years was fisherman at Lees, under the late Sir John Marjoribanks of Lees, Bart., and also under the present Baronet.

It is intended to re-open the coal pit on the Lamberton estate, about three miles north of Berwick, which pit, although it contains coal of good quality, has been laid for a good many years. It is also intended to work the limestones and clay on the estate.

FACTS CONNECTED WITH THE BRITISH POST OFFICE.

There are nearly 12,000 post offices in the United Kingdom, and nearly 8000 road and pillar boxes, making nearly 20,000 receptacles in all. Before the establishment of penny postage in 1840 there was not a fourth of this number. In the year 1871 the number of ordinary changeable letters passing through the Post Office for delivery in the United Kingdom (not including sample and pattern packets) amounted to 29 for every person upon an average—83 to each person in England, 25 in Scotland, 18 in Ireland. The correspondance carried for public offices weighed nearly 14 million ounces, and the value of the postal service thus performed was £135,546. In addition to the 917 millions of changeable letters delivered in the United Kingdom, there were 74 millions of post-cards carried for the public, 99 millions of newspapers, and 103 millions of book packets. The Postmaster of Belfast reports two instances of remarkable carelessness in 1871. A packet containing a watch and two sovereigns was posted (without being registered) unsealed and even uncut, and a gold watch and locket, loosely packed up and addressed to America, were posted without anything either inside or outside to show from whom these articles were intended or by whom they were sent. The annual returns show that there are upwards of 4800 money-order offices in the United Kingdom. About twelve million money-orders were issued in 1871, a number to two to every five persons; one to every two persons in England, one to every four in Scotland, one to every six in Ireland. The amount due, upon an average, to each depositor in Post Office Savings Banks is about £18 in England, £8 in Scotland, £17 in Ireland; in Ireland there are less facilities for investing small sums of money in commercial enterprises than in Great Britain. The depositors in savings banks (including the old trustees, as well as the Post Office banks) are one in about 9 to the population in England, one in about 18 in Scotland, one in about 30 in Ireland. The Postmaster established more than 1800 new

telegraph offices in the year 1871—about four a day. The telegraph is everywhere. A special staff waits on events, and hastens to every place where there is "anything moving" with which the ordinary telegraph cannot keep pace, or which demands an officer to "go special." The Postmaster is now a tax collector. In the year 1871 he issued 552,229 dog licences at 6s. each, 70,845 licences for house servants at 15s. each, 104,998 carriage licences, 81,887 at 4s. and 73,111 at 15s., 201,528 horse and mule licences at 10s. 6d., 16,248 licences for armoured bearings, 6945 at 12s. for animals to be borne on carriages, and 10,303 at 21s.; and 62,101 gun licences at 10s.

JESUS GOES BEFORE.

"Behold the Lamb of God!" His way was much rougher and darker than yours—pluck up courage, he will bear you through. He is familiar with all your trials, his pitying eye beholds your sorrows, and oh, if you are getting weary in the battle of life and tired of serving God, "Behold the Lamb of God!" wrestling unto blood, and your courage will remain. Rejoice in the summer's heat, see him as he grasps the sickle with that pierced hand! What staid he makes, how untiring he labors till his bloody sweat falls on the ground. Up and at they reaping too, working at his side.

Feather in the hand of God, if in secret not the temple rising as thou couldst desire, lay not down thy trowel or thy mallet, but see the Master builder standing there with indefatigable perseverance following out his glorious design. Let not a selfish denial or self-sacrifice be hard when the Lamb of God is before thee. Let not perseverance be difficult, or shame, or scorn be hard to endure, or defeat or death itself, be impossible to triumph in, when the Lamb of God is before thee. He conquered upon the cross, perhaps thou wilt only conquer there. Only keep thine eye upon the Lamb of God and this will make thee strong to do and to endure. —Spurgeon.

FAMILY INTERCOURSE AT THE TABLE.

To meet at the breakfast table, father, mother, children, all well, ought to be a happiness to any heart. It should be a source of humble gratitude, and should wake up the warmest feelings of our nature. Shame upon the contemptible and low-bred cur whether parent or child, that can ever come to the breakfast table, where all the family have met in health, only to frown and whine, and growl, and fret! It is *prima facie* evidence of a mean and grovelling, and selfish and degraded nature, whosoever the child may have sprung. Nor is it less reprehensible; for, before the morning comes, one of the little circle may be stricken with a deadly disease, to gather around that table not again for ever! Children in good health, if left to themselves at the table, become after a few mouthfuls garrulous and noisy; but if within at all reasonable or bearable bounds, it is better to leave them alone: they eat less, because they do not eat so rapidly as if compelled to keep silent, while the very exhilaration of spirits quickens the circulation of the vital fluids and energizes digestion and assimilation. The extremes of society curiously meet in this regard.

Tables of the rich and nobles of England are models of mirth, wit, and bonhomie; it takes hours to get through a repast, and they live long. If anybody will look in upon the negroes of a well-to-do family in Kentucky, while at their meals, they cannot but be impressed with the perfect abandon of jabber; cachination and mirth; it seems as if they could talk all day, and they live long. It follows then, that at the family table all should meet, and do it habitually, to make a common interchange of high-bred courtesies: of warm affections, of cheering mirthfulness, and that generosity of nature which lifts us above the brutes which perish primitive as these things are of good digestion, high health, and a long life.—Hall's Journal of Health.

COLLECTION INCIDENT.

In a Pennsylvania town there was an excellent but eccentric clergyman named Ross. He was about taking a collection for some special object, and had pleaded warmly in its behalf. "My brethren," he said, "I want you to give liberally to-night—none of your penny or five cent pieces, but let everyone give a quarter, and to set you a good example, I will give the first myself," dropping a twenty-five cent piece in the basket. After the collection was taken he lifted up the baskets, looked them over carefully, and then remarked: "I see that my quarter is the only one here, so I shall take it back again," which he did, and put it in his pocket, with evident disgust at their meanness.

It is the part of wisdom to do great things with a few. When Solomon, the wisest man, built his wonderful temple, he sound of saw or hammer was heard therein.

DIED. Elizabeth Campbell, the beloved wife of Rev. John McLean, South Finch, died at one o'clock, Saturday, the 5th day of October, 1872, in the 54th year of age.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz.:

- Huron.—At Sarnia, on the 2nd Tuesday of October, at 11 a. m.
Kingston.—At Kingston, in Chalmers' Church, on the 2nd Tuesday of October, at 3 o'clock, p. m.
Montreal.—At Montreal, in Brinsford Church, on the 3rd Wednesday in October, at 10 o'clock, a. m.
Ottawa.—At Ottawa, in Bank St. Church, on the 2nd Tuesday of Nov., at 2 o'clock, p. m.
London.—At London, in St. Andrew's Church, on Oct., 2nd.
Sharnford.—At Mitchell, in Knox Church, on 17th Dec., at 11 o'clock.
Paris.—At Woodstock, in Chalmers' Church, on 17th Dec., at 1 o'clock.
Bruce.—At Tiverton, on 2nd Tuesday of Dec., at 2 o'clock, p. m.
Simcoe.—At Barrie, on 3rd Tuesday of Dec., at 11 o'clock.
Chatham.—On Tuesday, 7th January, 1873, at 11 a. m. in Adelaide Street Church, Chatham.

B. A. PRESBYTERIAN OFFICE.

Toronto, October 18th, 1872.

The Province Market. The inactivity noted in the market still continues and sales are of an unimportant character. The complaint is general that there is very little grain coming in, and the bulk of what is here is held at prices above the present views of buyers.

- WHEAT.—No. 1 Fall \$1 40; No. 2 Treadwell \$1 30; \$1 40.
BARLEY.—7 1/2c. 72c.
OATS.—38c.
PEAS.—65c.
FLOUR.—Superfine \$5 70; \$5 60
SPRING WHEAT.—Extra, \$3 35; \$3 40
FANCY.—\$3 55; \$3 75.
EXTRA.—\$3 85; \$3 00.
OATMEAL.—\$4 50; \$5 00.
CORNFLOUR.—\$3 15.
BUTTER.—Selected lots 18c. to 20c. Choice Dairy 22c.
CHEESE.—Cable despatches quote the English market at 60s. 6d. for American Factory, which is a slight decline from late rates. Prices are, nevertheless, firm at 11c. to 11 1/2c. at the factories, according to make.
EGGS.—Strictly fresh are wanted, and guaranteed would command from 18c. to 18c., with very few offering.
LARD.—Stocks are quite light, and sales are only in a retail way at 10 1/2 to 11c.
BACON.—Cumberland cut has again advanced, with sales at 8c. to 9c. There are no sales now, however, under 8 1/2c. at which holders are very firm.
HAMS.—There have been some recent receipts of canvassed at a small extent, and these are now selling at 15c. to 15 1/2c.
PORK.—No mess on the spot. To arrive sales of broken lots have been made at \$10 50 to \$10 75.
WOOL.—The market has been dull and drooping, owing partly to the stringency of the money market, weak holders finding it necessary to sell. Rates are nominally 45c. to 45c., for fleece, and 38c. to 40c. for pulled.

Special Notice.

Consumption, Bronchitis, Diphtheria, Etc. Irregular Action of the Heart, and a long list of kindred diseases, are attributed to a low state of the nervous system. Owing to its bracing effects on these centers we may ascribe to Fellows' Compound Hypophosphites the prompt and decided benefit received by patients laboring under these diseases.

Travellers' Guide.

Table with columns for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Mississauga Railway, Toronto, Grey, and Bruce Railway, and Hour of Closing Mails from Toronto P. O.

FORT WILLIAM AND PRINCE ALBERT'S LANDING.

A Proclamation is wanted by the Home Mission Committee for Fort William and Prince Albert's Landing during the winter months. As it is of the greatest importance that the person selected, should reside in the locality before the close of navigation, applications should be made at once to the Rev. WILLIAM COCHRAN, Bramford.

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New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, wherever it has been introduced has convinced the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications. That so many weekly wicked sheets exist and thrive is no evidence that there is no market for anything better—indeed the success of THE ALDINE from the start is direct proof of the contrary. With a population so vast, and of such varied taste, a publisher can choose his patrons, and his paper is rather indicative of his own than of the taste of the country. As a guarantee of the intelligence of this department the publishers would beg to announce during the coming year, specimens from the following eminent American Artists.

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LITERARY DEPARTMENT.

Where so much attention is paid to illustration and yet so much dependence on appearances may very naturally be feared. To anticipate such misgivings, is only necessary to state that the editorial management of THE ALDINE have purchased and secured, at great expense, the beautiful oil painting by Beis, entitled "Darne Nature's School." The chromo is 11 x 13 inches, and is an exact fac-simile, in size and appearance, of the original picture. No American chromo, which will at all compare with it, has yet been offered at retail for less than the price asked for THE ALDINE and it together. It will be delivered free, with the January number, to every subscriber who pays for one year in advance.

THE VOLUME FOR 1872,

will contain nearly 300 pages, and about 250 fine engravings (commencing with the number for January, every third number will contain a beautiful tinted picture on plate paper, inserted as a frontispiece.

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