### Contributors and Correspondents

(For the Presbytorian.)

### HOME MISSION COMMITTEE.

The Home Mission Committee (Western District) met in the Descon's Court Room of Knox Church, Toronto, on Monday, Tuesday, and Wednesday, 2nd, 3rd, and 4th inst. The Rev. Dr. Cochrane, Con-

The following members were present Dr. Cochrane, Dr. Proudfoot, Rev. Prof. McLagen, J. McTavish, R. Torrance, R. Hamilton, J. Laing, J. M. King, J. Carmichael (King), W. Donald, J. R. S. Burnett, A. Brown, Jos. White, T. G. Smith, J. O. Smith, J. B. Edmondson, F. McCuaig, P. Bedger, J. L. Muyray, D. R. Whitzatar R. Rodgers, J. L. Murray, D. B. Whimster, W. Walker, H. Orozier, G. Bruce, and R.

H. Warden. Mr. R. H. Warden, on motion of Mr. J. M. King, seconded by Dr. Proudfoot, was requested to continue to act as Secretary of the Committee.

OLAIMS FOR THE PAST HALF YEAR.

Before proceeding to consider the claims of the respective Presbyteries for services rendered in Supplemented Congregations and Mission Stations during the past six months, it was resolved, owing to the de-pressed state of the fund, that no special claims or applications for retrospective grants be entertained by the committee. The following sums were, after careful consideration, ordered to be paid:—

sbytery	10	Quedec	Baoa	υu
" "		Montreal	998	00
41		Glengarry	116	00
44		Brockville	719	28
**		Ottawa	1841	95
4.6		Kingston	1137	50
44		Peterborough	634	18
46		Whitby		
"	•	Lindsay	237	00
44		Toronto	568	00
44		Barrie	1002	00
44		Owen Sound	888	17
"		Saugeon	407	00
66		Guelph	100	00
66		Hamilton	502	90
46		Paris	125	
66		London	1815	00
"		Chatham	514	
44		Stratford	100	
44		Bruce	228	
44		Huron	291	50
••		Huron	201	

Total.....\$11125 78

# BRITISH COLUMBIA.

The Convener stated that he had corresponded with Rev. R. Jamieson, of New Westminister, as to the action of the Assembly in his case, and that Mr. Jamieson, in reply, desired to know whether his connection with the Widows' Fund would continue as insretofore, were he to connect himself with the Prechytery of British imself with the Prosbytery of British Columbia, in connection with the Church of

The Convener was instructed to write Mr. Jamieson, referring him to the resolu-tion of the Assembly regarding the matter. (Page 57 of the Minutes.)

# LAKE SUPERIOR.

The Committee considered at length the present condition and future prospects of the Lake Superior fields.

# I. SILVER ISLET.

The Convener reported that Mr. Hamilton, Licentiate, who succeeded Mr. Caswell at this station, had done good service; but that, owing to the large majority of the population having left the place, the mine not being worked as formerly, the people were not able to contribute anything beyond the expense of board to the sup-port of the missionary. The Committee, on the recommendation of the Convener, resolved to discontinue this mission for the present.

II. SAULT STE. MARIE.

McLeod, student of Montreal College, supplied this field with much success during the latter half of the summer, preaching regularly at the Korah station as well as at the Sault, and that the people had agreed to contribute \$5 per week towards his salary. A letter was laid on the table and read from Mr. Brown of the Sault, (where a new church is being built to be completed this fall), urgently desiring winter supply, and offering on the part of the congregation \$250 per annum towards the support of a missionary. The committee instructed the sub-committee to secure if possible, a laborer, for this field immediately, conditional on the people contributing at the rate of at least \$250 per annum for the first six months, in the hope that this sum will be increased at the expiration of that period.

A letter was read from the Rev. J. Kay, claiming \$100 as still due him for services Stult Ste. Marie. It was agreed to pay the claim.

HI. THUNDER BAY.

The was received from Rev. D. McRev. D. McRe III. THUNDER BAY. empowered to take such they may deem desirable.

MANITOBA.

The Convenor reported the

Borthwick and J. S. Stewart had both pro-ceeded to their fields of labour in Manitoba. A communication was received and read from the Home Mission Committee of the Presbytery of Manitoba, containing interesting information concerning the work there, and urgently asking for additional Missionaries. A telegram of a more recent date was received from Messrs. Robertson and Bryce, stating that a Missionary was required immediately for Sunnyside, and that the people there were prepared to guarantee \$450 per annual towards his support. It was agreed to endeavour to secure another Missionary for Manitoba, to labour n this field.

Much time was spent in considering the best means of successfully prosecuting the work in Manitoba, and the following resowork in Manitods, and the following regulations were adopted:—With a view to bring the conduct of Mission work in the Presbytery of Manitods in harmony with that in other Presbyteries of the Church, the Committee resolved,

I .- That each Station or group of Stations be hereafter required to guarantee a certain sum per annum, or for each Sab-bath's supply, according to the ability of the

people.

II.—That the Presbytery of Manitoba be instructed to forward immediately, to the Convenor, a statement of the amount they deem an equitable sum to be contributed by each of the Stations,—said scatement by each of the Stations,—said statement to be submitted to the Sub-Committee of this Committee, and if, by them deemed satisfactory, to form the basis of the grants to be made to the various fields from this

III.—That when a minimum contribution of \$300 per annum, from any field is reached, the Presbytery be recommended to take steps to have the congregation call a Pastor in regular form,—this Committee being most unwilling that the system of stated supply should, as heretofore, be any longer carried out in such cases.

There was laid on the table and read, a communication from the Rev. A. Fraser, claiming the amount of his travelling expenses in returning from Manitoba to tario. It was unanimously agreed to disallow the claim.

The College in Manitoba having been placed by the Gene al Assembly under the care of a Special Co. amtttee, who were intrusted with the duy of procuring funds for carrying on the same, it was agreed to instruct the Treasurer to pay no monies towards the support of the College from the Home Mission Fund after the 1st of April last-the beginning of the ecolesiastial year.

### MISCELLANEOUS.

I. GRANT FROM IRISH CHURCH.

The Convener reported the receipt of £100 stg. from the Irish Presbyterian Church, which he had duly acknowledged.

II. AID FROM EASTERN SECTION. The Convener reported that he had corresponded with the Home Mission Commit-tee of the Eastern Section of the Church, to securing their co-operation and financial assistance in carrying on Mission Work in Manitoba, and that in reply, Mr. Grant promised to bring the matter before mmitee, of which he is Convener, at their first meeting.

III. BYNG INLET.

A letter was laid on the table and read from the Rev. W. S. Ball, pointing out the importance of opening a New Mission at Byng Inlet, stating that a gentleman there was prepared to contribute \$800 per annum towards the support of a Missionary. The field referred to being within the bounds of one of the Presbyteries of the Church, it was resolved to direct their attention to it, and to delay further action in the meantime.

IV. REV. A. M'NAUGHTON. An application was received from the Rev. A. McNaughton, recently of Adelaide, for an appointment during the next half year in some Mission field. It was agreed to put his name on the list of Missionaries The Convener reported that Mr. J. R. available for work during the winter

V. NOTICE OF MOTION

Mr. Laing gave notice that at the April meeting he would move that the Committee recommend the General Assembly, at its next meeting, to appoint a Home Mission Superintendant.

VI. APPOINTMENT OF SUB COMMITTEE. The following were the sub-committee appointed to attend to the various matters remitted to them, as per the foregoing minutes, viz.: Dr. Cochrane, (Convener); Messrs J. M. King, J. Laing, F. McCuaig, and Bruce. To the same Committee was also referred the remit of the General Assembly, to the continuous supply of Mission fields. (See Minutes of Assembly, page 60.)

# STATE OF THE FUND.

The Treasurer reported that, up to the 30th of Sept., a little over \$2,000 had been received by him on account of the deficit of last year, but that there was a fair prospect of a large proportion of the full amount being obtained. Arrangements amount being obtained. Arrangements were made to secure the full amount, if possible, within the next few weeks. The debt on 1st October was \$8,500, exclusive of the claims for services during the past six months passed at this meeting. Including these, the debt at the present date is about 20,000.

The Committee resolved, owing to the state of the fund, that, in proceeding to revise the grants for the ensuing Year, effort be made to reduce by 25 per cent. the aggregate of the grants to Supplemented Congregations and Mission Stations.

[ Want of space prevents us giving the remainder of the Minutes in this issue. These will appear next week, including the complete List of Supplemented Congregations and Mission Stations, with the revised grants for the year beginning 1st October,-ED. B. A. P.

The District of Muskoka.

MISSIONARY EXPORT OF BLY, A. SINDLAY.

I beg leave to make the following re-port of labors, as ordsined Missionary in the District of Muckoka, under the care of the Presbytery of Barrie, Presbyterian Church in Canada.

Church in Canada.

In accordance with instructions received from the Convener of the Presbytory a H. M. Committee, I entered on this field of labor on the 12th November last. At that time I found matters in Bracebridge and associated the latter to be a constant of the latter to be a constant. ciate stations, especially the latter, to be in a very unpromising condition through circumstances to which I need not refer. orounstances to which I need not refer. So far as I can judge a much more hopeful feeling now prevails. During these past months I have visited all the stations in the district, 21 in number, with the exception of the Muskoka and Turtle Lake. On the day appointed for visiting the former, the Bay proved so rough that no one ventrated excess for 18 as prevails are ventured across for us as proviously arranged; while my visit to the latter was indeed unnecessary, as Mr. Pauton visited that point and performed the required duty. Perhaps the most satisfactory way of presenting this brief report will be to notice the work under the following heads.

1. Dispensation of Ordinances.—The ordinance of the Lord's Supper has been dispensed at the following stations on the dates affixed to each, viz: at Bracebridge, Dec. 19th and July 16; Monck, Jan. 25th; Port Carling, Feb. 6th and Aug 27th; South Falls, June 4th; Gravenhurst, July 23rd; Baysville, July 30th; Huntsville, and Allansville, August 6th; Raymond, August 20th; Doe Lake, Sept. 17th.
At each of the stations the attendance

was comparatively large, and the interest taken in things spiritual seemed to be

The Ordinance of Baptism was dispensed at nearly all the stations; 86 children were thus received into the visible church. The following is the number of names on the Communion roll of each station respective-Communion roll of each station respectively, viz: Bracebridge, 41; Monck, 19; South Falls, 20; Gravenhurst, 85; Bayeville, 16; Huntsville, 16; Altensville, 22; Draper, 12; Raymond, 12; Bluebank, 8; Por: Oarling, 24; Rosseau, 21; Turtle Lake, 18; Doe Lake, 13,—282.

2. Organizations.—In accordance with the respect of parties interested. There or

the request of parties interested, I have organized stations in the following localities, at Baysville, on July 19th; at Draper, on August, 8th; and at Doe Lake, Sept. 16th. friends at Stisted have also expressed a desire to become an organized congregaa desire to become an organized congrega-tion, but press of duty has prevented my visiting them as yet. I purpose doing so at an early day. I may quention in this connection also, that Elders were elected and ordained at Port Carling on the 26th and 27th of August.

3. Church Building.—Knox Church, South Falls, which has been in process of

construction for some time past, has been so far completed that we now have the use of it for purposes of worship. Something now is necessary however in the way of flooring and seating before it can be said to be finished. We hope to have the use of the Church, erected in Monck this seating to the church, erected in Monck this seating the church, and the total of the church, and the total of the church and on the total of the church and on the content of the church and on th son, in a few weeks, though we do not expect it to be finished this year. The new Church in Bracebridge is being pushed forward to completion, and we hope to have it formally opened before the close of this

At Gravenhurst, Draper, and Huntsville the frames of new churches will be erected before the season closes, to be finished next year. The friends at Port Carling purpose preparing material this winter, and going on with the building next season. It is to be hoped that the same will be true in the case of Rosseau. The want of proper places of worship is felt very much in the District, and hinders we believe the progress of our cause greatly in many of our stations. Not only are they required for public worship, but also for carrying on more vigor-ously the work of school instruction. School houses are not always attainable, and private houses are not in all cases suitable.

4. Sabbath Schools.—Very little is being done in this important department of Christian instruction in the stations. most cases where schools do exist, they are conducted on union principles from which the short Catechism is carefully excluded. There has been one in operation in Brace bridge for some time in connection with our church. Another was organized at Huntsville this summer, and a third at Baysville, as a union school, but with distinct understanding that the Catechism be used. As Church Buildings increase in number. we hope that the number of schools will also increase. It may be propor to notice in this connection that gifts of Books and Illustrated S. School Papers were received from the schools of Bay St. and Gould St., Toronto, for which thanks are due to Messrs. Adamson and Kerr, their respective superintendents. These books have been distributed among the schools above mentioned, and have been gratefully received by them. I have also to acknowledge a donation of several hundred pages of Tracts from the Depository in Toronto, which are being distributed as opportunity presents itself.

5. Exploration.—In answer to a request from friends at Bayaville, I visited that point twice last winter, and found quite a point twice last winter, and round gamen number of families connected with our number of families connected with our services of a student was secured for them during the summer, whose labors have been highly appreciated. The prospects of our cause in this locality are very oncouraging. As previously noticed, a con grogation was organized here on the 18th of July last with a membership of 16,

anu a certificate. On the 18th of this month I went north to the new field opened up by the Students' Missionary Society, in the Tewnships of Ry-

oreon and McMarrich, and the Magan down erem and McMarrich, and the Magan stewen region. Here much good has been non im-plished by Mr. Parquharson the Students' Missionery. I found at Doo Lake that they were desireds of organization, and as arrangements had been made for my so doing, I organized on the 16th, and dis-pensed the ordinance of the Supper on the 17th. Much interest is manifested in Church matters by the friends in this locality, and I doubt not that here we have the nucleus of a flourishing congregation at no distant date. It was not thought desirable to organize at Beggebora this scason, the friends there are hopeful however. A site for a church occupies a prominent place on the plan of the future village of Beggsboro. On Monday I proceeded to Maganatewan, where I had services in the evening. The attendance was somewhat small, as that time honored institution the "Logging Bee" was in full operation close at hand. Yet our prospects here are good. The country is more thinly settled than at points farther south. Many of those who are going in are either members of our Church or are favorably inclined towards

At the suggestion of S. G. Best, Esq. Land Agent at this point, I purpose making application to the commissioner of Crown Lands for the lots for church purposes in the town plot of Maganatewan. Though the town is as yet only on paper, we know not what changes may be wrought in these parts in a short time when projected lines of railway are carried out. We will require a site for a Church soon, and may require one for a Manso sooner than at present anticipated.

On Tuesday I turned my face home-wards, which I reached in safety on the day tollowing, after a ride on this tour of about 150 miles chiefly in the saddle. This field will require soon to be divided as it is too extensive for one laborer, Mr. Farquharson having to walk 24 miles between the extremes of his stations. There are points to the north and west of the Maganatewan which must soon receive attention, which could advantageously be worked in connection with this field. By worked in connection with sink held. By another season it might be well for some one to go up on a prospecting tour to Lake Nipiesing, 34 miles north of the Maganate-wan, as I learn there are settlements of our people forming around the shores of the lake who are without ordinances. Mr. Farquharson visited the Lake Region this season, and his report will doubtless be be

season, and his report will doubtless be be fore the Presbytery.

6. Finance.—The congregation at Bracebridge has paid in full the amount due for the current year. They have adopted the system of payment quarterly in advance, and find that it works well. Monels and South Falls have each paid the amount provided for three quarters of the current of the current section. promised for three quarters of the current year. In addition, I may state, that all my expenses in attending the church courts have been borne by the stations. As the result of Mr. McKee's visit at our mission-Association was formed at Bracebridge,
—they have contributed the sum of \$15.25 to the Home Mission Fund of the Church, part of this being from the Sabbath-school children. This is for six months only. It is to to be hoped that something more substantial may be accomplished in this direction throughout the district. Money is by no means plentiful among them yet, the people are not unmindful of, nor ungrateful for past favors from this fund; but they require to be assisted. All my expenses in travelling in the district have been met by the stations supplied, with the exception of 88 for horse hire, in connection with my visit to the Maganatewan. Looking at this district from an ecclesivistic of the maganatewan and the state of the

astical stand-point, it forms a most important part of our Home Mission field; second only, if indeed second, in imimportance to the far-famed Province of Manitoba. Our missionaries are heartily received wherever they go, and were the interests of our Church more zealously cultivated, there is no doubt that in time, and that not far distant, many supplemented, if not self-supporting, congregations could be erected out of what are now weak stations; while as the country settles to the north many new would be organized, calling for the fostering care and continued liberality of the

church in their support. What is urgently needed in the meantime is winter supply for these stations already organized, and an increased numher of labourers for the next summer Others are vigorously cultivating the field, and are leaving no stone unturned to scoure as large a following as possible It becomes us to be up and doing now that we may retain those who already belong to our church, as well as by doing evangelistic work in the true sense of the term, greatly add to the number of those who claim connection with our beloved

In order to the carrying out of the work in the district, allow me to conclude this brief report by making the following sug-(1) That a member of Presbytery be ap

pointed as a delegate to correspond with me in holding missionary meetings in the various stations throughout the district Juring the coming winter. (2) That Rosseau and Port Carling with associate stations be assumed by the

Presbytery, and that the Students' Society be requested to take up another field in lion thereof in the township of Perry. (3) That as the station of Etherson has

been practically dropped, a new station in-stead be taken up in the neighbourhood of Port Sydney. (4) That the Presbytery take steps to secure the services of catechists or other labourers for the field during the winter

months. (5) That provision be made for establishing a fund to assist stations which may require aid in erecting church buildings. (6) That as soon as the Heme Mission

Final will warrent the new energy carrier, it least one mere or labed marrowary be appointed to this field Bracebridge, Sept. 25th, 1876.

# Presbytery of Peterborough.

This Preebytery met at Cobourg on the 20th of September Commissioners from the congregation of Cobourg preferred a request for a moderation in a call. The request was accompanied with the statement that the salary would be \$1200 per annum, with a mance, and that a large amount of unanimity prevailed in the congregation. In compliance with the petition, Mr. D mald was appointed to moderate in a call, at some time convenient for himself and the convenient. and the congregation. Mr. Cameron gave in a report of his visit to the mission-field in Chandos an I Burleigh, where he preached nine times, dispensed the secrament of the Lord's Supper at four different places, and baptized six children. The list of supplem inted congregations was revised, and, in connection with the revision, the Presbythe connection with the revision of Mr. Lochead's resignation of the congregation of Somerville, which was tendered in order that he might give his whole time to Fencton Falls. Accompanying the resignation, was a potition from the congregation of Fencton Falls. was a potition from the congregation of Fen-olon Falls,—for an increase of the grant to that congregation,—so as to make the sup-plement \$800 per annum. It was resolv-ed, unanimously, that, under existing circumstances, the resignation should not be accepted, nor the proposed increase of supplement sought. It was finally resolved to apply to the Home Mission Committee for the same grants as last year, to Suppleto apply to the Home Mission Committee for the same grants as last year, to Supple-mented Congregations and Mission Stations, the same as last year. Mr. Mc-Kay was appointed Convener of the Presby-tery's Sabbath chool Committee, in the place of Mr. Douglas, and Mr. Torrance was added to the committee. Mr. Maclennan, from the committee to make inquiries in reference to the Old Presbyterian Church at Cobourg, gave in a report, which was unanimously adopted. The report reco-mended that Mr. Arnott be requested, with the aid of Mr. John Sutherland, to take the aid of Mr. John Sutherland, to take such steps as may be desirable for placing the graveyard in a proper state of repair; and, also, to solioit information from those interested in the property in question, as to the best ultimate disposition of it; and, in the meantime, that those gentlemen be authorized. orized to apply the Church edifice to such transient uses as they may find expedient, having due regard to the interests of the Presbyterian cause—with instructions to report their actions from time to time to report their actions rism time to this to the Presbytery. It was agreed to order the production of Session Records at the next meeting of Presbytery, which was ap-pointed to be held in the Mill Street Church, Port Hope, on the last Tuesday of October, at ten a.m., or at the next quarterly meet-ing, which will be held in St. Andrew's Church, Peterborough, on the third Tues-Church, Peterborough, on the third Tuesday of January, at eleven a.m.-W. Don-ALD, Presbytery Clerk.

# Presbytery of Toronto.

A meeting of this congregation was hold in the village of Shelburne, on the 10th current, especially for the ordination of Rev. John R. Gilchrist. The preceding Sabbath, Rev. J. M. King had conducted services, both in the morning and the evening, in connection with the opening of the new church in said village. On the day of new church in said village. On the day of ordination, a sermon was preached by Rev. A. Gilray from Isaiah xxvii. 3. The guestions of the formula were put to Mr. Gilchrist and the congregation by Mr. King; and these being announced satisfactory, Mr. Gilchrist was, by prayer and the laying on of the hands, ordained to the office of the ministry, and inducted to the pastoral care of Shelburne and Primrose. He was officering addressed by Mr. King on the afterwards addressed by Mr. King on the duties of his office. Rev. A. Carrick adongre ing ordination services, consisting of prayer and the benediction, were conducted by Rev. Dr. Robb. At the same meeting of Presbytery, a letter was read from Rev. George M. Milligan, declaring his acceptance of the call from the congregation of Old St. Audrew's church, Toronto. Also, a leter was read from the Permanent Clerk of the Presbytery of Detroit, setting forth that said Presbytery had released Mr. Milligan from the pastoral charge of central Presbyterian Church, Detroit, and had given him a letter of dismission and recomendation to this Presbytery. On motion made and seconded, it was resolved that the introduction of Mr. Milligan shall take place in Old St. Andrew's Church, Toronto, on the 24th current, services to be commenced at 7.80. p.m.; Rov. I. Carmichael, of King, to preach, Rev. Professor McLaren to preside, put the questions, and deliver the charge to Mr. Milligan, and Rev. Principal Caven to address the congregation. A letter was read from Rev. Walter Amos, declining the call from Alton and Molville Ohurch, Caledon, and declaring his acceptance of a call from the congregation of Aurora; which call was that day reported on by the regular moderator, and sustained by the Presbytery. The Clerk was appointed to assign Mr. Amos subjects of trial for ordination; and in the event of his trials being given in at next ordinary meeting, and proving satisfactory, it was agreed to ordain him at Aurora on the 9th of this month, services to commence at 10.30 a.m.; Rov. D. Mitchell to preach, Rov. I. Carmichael, of King to preside, put the questions, and deliver the charge to Mr. Amos; and and denver the charge to Mr. Amos; and Rev. R. D. Fraser to address the congregation. The next ordinary meeting of Presbytery was appointed to be held in the usual place, on the first Tuesday of November, at 11 a.m.—R. Montrath, Presbyters Clark. tery Clerk.

VISIT TO MANITOULIN ISLAND BY REV. J. ANDERSON, OF TIVER-TON, ONT.

REPORT TO PRESBYTERY OF BRUCE.

Your deputy appointed to visit the Manitoulin Island, 1sft home on the 16th of August het, and went by way of Owen found, where he took passage on the steamer Cumberland. In fifteen hours of as pleasant sail as oculd be desired, resolt od Little Current on the afternoon of Friday, 18th August, where he was kindly received by Mr. Miller and his lady, who are warmly attached to our cause. Here he was met on the following day by Mr. Hugh McKuy, student in Divinity, who for the last, as well as the present summer, has been laboring with great zeal and officietoy in convection with "Kuox College Students' Missionary Society," on the north side of the island. Mr. McKey's suggestions were of very great value, both in arranging meetings among the preaching stations, and in securing the necessary mode of conveyance to fulfil the appointments made.

My first Sabbath was spent at Little Current and Sheguiandah, a station about eight miles south-east of Little Current, and where the student preaches once every two weeks. Went to this station or village, as it is called-consisting of a grist mill, a store, and a few houses-on horseback, from Little Current on Sabbath morning; met a Sabbath School conducted by the student and others, which he addressed, and preached to an attentive audience of about fifty persons; then returned to Little Current where another very interesting Sabbath School was met, and a sermon preached to an 'assembly of about sixty persons. The audience at both places was composed of people of all

Little current is a village situated on the north-east corner of the island. It contains fourteen dwelling houses, and about as many more buildings, among which are seen three stores, two hotels, two lighthouses, one steam saw mill, two inclusions, consistent workshops, and two places of worship, one connected with the Church of England, and the other with the Methodist denomi-

nation.

The village gets its name, it is presumed, from the singular fact that a strong current is constantly running past it at the rate of four or five miles an hour. For days this current runs from west to east. and then turns its course and runs at equal speed in the opposite direction; or in other words, for some days it runs from Lake Huron to the Georgian Bay, and then it turns its course and flows from the Georgian Bay to Lake Huron. It seems to be controlled by the wind.

Standing on a high eminence overlooking the village, a most magnificent view of the country and channel is obtained— the lofty hills of the island clothed with all sorts of trees and foliage, the steep and picturesque line of gray cliffs on the mainland extending as far as vision can carry, and the numerous islets varying in shape and size dotting the whole channel though not marked in any map—with their wigwams, and with small boats and cances sailing around them, afford a sight beyond description to the admiring eye. The Thousand Islands below Kingston, of which so much is said and written, is not to be compared with it.

At this village Presbyterianism is not

very strong. Indeed religion seems to be at a very low ebb in the place. There is too much intexicating liquors sold there for the we'l-being of the people. Method ism, Epologia y, and Prest view notes are so mexical together, that the propole for thy know what they are

know what they are.

The lind adjacout to this with go is not The lind adjacent to the whigh is not good; it consists of bare flat took, and where the soil is of any depth, then combined with large boulders, so that it can have be of much value for a giral large press. Yet the place is of importance, as it is about the centre of the island, and off out at by all the locate that sail through that great chappel. Besides, it may bet become a place of tear to many who says prefer the beauty are f the Manutudia to that of the enchance of the description being dwell a bounce, at a need Many spect their summer laid continue. It was a matery, whose secure not to me in

August, on a sau boat with he dweet of I have entered of it he aware. Its with nine hours' sail a great a prety rough sea, arrived at Gore B v, a class me north-west of L t to Current ten ut tor y Here to was hesp tfive miles by wate ably received by Mr. Alexanor Phortuen and lady, who are true Posts tricked Gore Bay is a small village which derives its name from a Boy on whose back in to minsted. The low runs tyres or the miles into the land, and turns as been ful and assure a birror as can be build in the Dominion; or to the words of a stratger what, white a many and almost cheary sal there now a out I sail, "It is the har eye of the Dominion and

On the high banks of this most beauti futuara large village or town has been recont ly lad out by the Government, and a numof in using lots are already bought, and en a tuildings are now in the course of er ction. At present the village consists dean dwellings houses, one store, one them agrist and saw mill, a post-office, a hourd ng house, and some workshops. And to me credit, let it be tated, that not adrep of intoxicating liquors is sold within its linde; hence, there are no drunkards there, and what is still more wonderful, there has been no deaths there, nor is there my need of passing the Dunkin Act there, as the Maine law is in full force in all the districts. The wine required for the Lord's Supper could not be got in the

Tue land in this district is excellent. Four townships have been surveyed, mostly all of which is good land fit for cultivation,

and secured by the settlers at fifty couts per acre. Besides a large tract of good land still farther north of this district, or rather north-east, and not yet surveyed, is being rapidly taken up by squattors. district is the most important part of the island, and promises to become a place of wealth and influence. Considering that wealth and influence. Considering that the first settlers entered the district about four years ago, the improvements are wonderful.

Laboured here for a week, visiting from house to house, and preaching in the evenings in convenient places for the people to assemble, at all of which was very much encouraged, for very manifest tokens were given of the presence of the Holy Spirit. The Word of God came with great power to the hearts of both old and young. In every house visited the heart of some of the family, like that of Lydis of old, seem ed to have been opened to receive the truth, and a goodly number, as far as man can judge, were led to accept the offers of Christ held forth in the Goppel, who de clared their determination to live hence forth not to themselves, "but unto him

who died for them and rose again."

Fiftsen persons applied to be admitted for the first time to the Lord's Table. Ten or cleven other persons were in deep exercise of mind respecting their soul's salva-tion, who would also very probably apply were the dispensation of the ordinance a

week later,
Ob Sabbath morning, the 27th of August O : Sabbath morning, the 27th of August, the Lord's Suppor was dispensed in the school-house, after preaching to a most attentive and deeply impressed audience of about eighty persons. Twenty seven, including Mr. McKay, the student, and the officiating minister, sat down at the table of the Lord. Three of these were members of another denomination; two were o'd members who communed last ammuer: five were received by certificates. summer; five were received by certificates, and fifteen by profession of faith in Christ Jesus. But five of the old members who communed last year were, for rome reason or other, absent, or at least they did not communicate; so the communion reli at Gore Bay stands just now at twenty-seven

In the evening of the same Lord's Day a service was held in the village, and in the house of Mr. Alexander Thorburn. Between fifty and sixty persons were present, and some of whom came a long distames through the woods. Very deep impressions seemed to have been produced at all the services of that interesting day, which had an outlet in tears.

which had an outlet in tears.

Through the energy of Knex College Students Missionary Society, and the zeal and devotedness of the students who have been labourning at this station, Presby erlanism is predominant. Indeed, mostly all the people are connected with our body, and if our church gives proper attention to this field she shall soon, with the hold she now has, have a large and vigorous

congregation at this place.

A site for a church has been granted by
Mr. Robert Thorburn, and steps have already been made to scoure a glebe, and gather materials for the erection of a place of worklip next season. But anxious as the people are to have a church created where they can worship God, yet this cannot be accomplished without some cash, and cash cannot be got there just now; for the people are poor, and require every cent of money they can raise to secure homes for themselves. Some of them helped to build churches where they resided before going to the Manitoulin, which gives them a claim upon the church. It is, therefore, to be hoped that the Presbytery will devise some means by which they can be relieved

from their present straits.

Left Gore Bay on the 28th of August, at noon, by the "Silver Spray," and after two hours of a very pleasant sail, arrived at Mudge Bay which is about thirteen miles from Gore Bay by land, but twice that distance by we ev. There works miles through thick woods, the student has to travel on her every two weeks, without any read every two weeks, without any read every in their, which

Mr. Bruin not unless only occurie.

Mulie Bry, or wait is heater known by
the I dien name Kaganong is as at or scentre fetween the Boy and Latte Course, here Mr M Key, the struct, spends the most of his time has not teaches the children during some days of the week. At this place there is a large saw-noll in full charten, with say amount of water peace, owich a car Mr. Henery, of the trens peak King with is a friend of retaining a in effi e, a me etter benee, actet e ette, uite

Lote Little Current on "u dev. 12 at Asm G to B y latex of the cit ke mis The mile stands at the fuls of a very rapid strom shortless to a Lake Kans. and it on the or it is the see means, i called K. wrong mer. As we to call it max gallely entit bus art enter, bud his a people to the disent, actal, needs the united faty fragical. with I thin against and he was settle tindealr n.h svery deep evanuel into

> The line actions to the nor lie girt and posed. eard , by ar und lake Kansens, arch souly fire moles from the veloce, and is mout right or his mile rquise, it is texter, but he being reporty kernally settlers, so this place when it mit es to the

Priched in only cover to an andreas of about wenty fire, and visited but a few farms lies. Mr. Mckin, on rath ten, tasto entree son who looks after the sparting but rest of the people at this place, and here are very highly appreciated by all the

people.

Left Kagawong on the 20th Sept., at noon, by a tug boat, and returned to Little Current, which was reached in six hours, and on the following morning proceeded in a small row boat to Manitowaning, which lies a distance south-west of Little Current of about twenty five miles. The wind and wave were contrary, so that Mr. McKay,

were so completely exhausted that once and again it was proposed to draw the craft to shore, and put down their stakes for the night, a custom not at all uncommon at the Manitoulin. But finally, the chime of a cow-bell, and the bark of a dog reach-ed the ear through the darkness of that dismal light, which assured them that they were approaching some human beings, though it might be, for all they knew, a tribe of the red-man. A sail of a few minutes more brought them to the Manitowaning dock, which was not discovered till it was

reached.
Travelled next morning on foot six miles out from the village, to the boarding-house of Mr. Andrew Baird, the other student who most zealously and faithfully labors on the south side of the island in connection with Knox College Students' Missionary Society. His suggestions were also of very great value. Indeed, without him those distant stations in the southern districts of the Island could not have been reached by your deputy without spending another week there. It was decided to begin the journey to Michael and Providence Bays next morning, the let of Sept., and leave the Manitowaning district for the following week.

But here a very serious obstacle was met. Providence Bay, the farthest off station, was a distance of over thirty miles. To travel this distance and back through thick woods, was indeed a very serious difficulty to a per on not accustomed to travel. To Mr. Baird, who agreed to accompany your deputy, it was no obstacle; as he performs the journey every two weeks. What was to be done? A vehicle of any kind was not to be thought off. A boat could not be secured, and horses were scarce. The only possible chance of accomplishing the journey was either to foot the distance or secure a horse. Mr. Baird, after spending the half of a day in search of one, succeeded, and then a journey was commenced which can never be erased from your deputy's memory. The road gets the name Government Road, and passes, without house or clearance for miles and miles, through the thickest part of the woods; goes over steep rocks, and high cliffs, and broken and burnt bridges, all a terror both to horse and rider—more to the rider than to the horse, for the latter knew the road well, and understood how to overcome the obstacles on the way far better than the former. Three hundred dollars per mile is said to have been ex pended on this long dismal bush road; but it would require three times this amount to make it a good road.

Reached Michael Bay about nine o'clock in the evening, where we were warmly received by Mrs. Lyon and family, whose house ever welcomes the missionaries of the cross. Though Mr. Lyon was not at home, yet everything was done to make the stranger feel at home and comfortable.

At Michael Bay there is a small village consisting of about twelve dwelling houses a store, and post-office, boarding house, and a large saw-mill, and shingle and lathe factories. The owners, Mesers. Lyon and English, are warmly attached to our cause, and auxious to see our church take a permanent possession of the field. The place will evidently become of importance on that part of the Island. Steamers and schooners now call there, and a Government dock is expected soon to be erected, which will make the place more convenient and attractive, besides any amount of water power can be got there.

of water power can be got there.

Next morning, 2nd Sept., Mr. Baird left for Providence Bay to announce the approaching Sabbath services the best he could, while your deputy remained to visit the families of the village. In his visitations he met a few, in full communion with our clurch, who appeared anxious to have an appartunity of commemorating the death of Carist on the next Sabbath. But to go to Provider to the next Sabbath ordinance was to be depended, a distance of extrem units through thick woods, thay of sixteen indes through thick woods, they were not pregared to venture. In the cir-Providence by on Salvetti area thom Providence by on Salvetti area thom managerizes hold comming arvices in the evening of the same day at Menocl Bay, and thus next the extrest desire of the fact that place.

Letter the otherwoon of Seturday 8 d met. Me'n t Bry erd amved at Pray. none By t 7 p.m., presched there on the same overing to a condition of the state of VIETE COMPANYAL a store and these. office, beneder home, caw-null, and when dwelling homes. The beneder to be leading to lighten twenty, and as area perton of " became 't a compart that is not in fever efs leg, who i prevents the place ir in being compiled by settlers.

Or the rodowing naming, Salbath, wak don't for moles to lk- Meden or neat is cald. Old Wemin Lake dem over, " bleath will be a ater condue of by Mo Bord, where he band on very material Salanti School, which year deally falso apparently of meeting. Herebears confected contact for Berticin Physican it - first time tin Sec. remert of the Sorper was dispersed in that district Americans were present at the services, at which many appeared to be deeply interested and im-

Around this lake, which is shout six miles lane, there or four broad, and a detabe. I six unbestrom the bay, the land is Kernply large good, and a barge quantity of it to now at each tree crouped by settlers who are naking rapid Sport the hills than at this station, improvement. As the set begand is not mader the control of any compact, it has mers prosp or of bee mong a place of wealth

> Our church is the only depomination known ber. Through the energy and devotedre a tour students, she has ngo d that all the per pir, and if she condonly supply them to worth neglect arrives, she might very soon have a large and

influential congregation in the seil ment. Started on his journey back to Magnet Bay at 8 p.m., when, in addition to the almost insurmountable obstacles on the way, he had to pass under a heavy cloud, which unmercifully poured its centents for wave were contrary, so that Mr. McKay, who had the charge of the boat, and your deputy had to labor hard with w 'stehed cars during that day and part of the night in order to reach the village; indeed, they

no need of a bath suat evening. He, how-hver, arrived at Michael Bay in due time, and in full life and good spirits for the services before him, experiencing the fulfilment of the promise: "As thy day is, so shall thy strength be."

The school-house, where the services were held, was well filled. Between fifty and sixty persons must have been present. Communion services were conducted, a small company partock of the symbols of the Saviour's death and sufferings; It being the first communion observed in this place. The audience was most attentive during the whole services. Every eye was fixed; and though it was half-past ten o'clock at night no weariness manifested by any of the hearers. Monday and Tuesday, following, were spent at this station, and services were held on both evenings: the meetings were interesting, and it is to be hoped, lasting impressions were made.

Left Michael Bay on Wednesday morning, the 6th inst., and on the afternoon of the same day, held two short meetings a place called the Green Bush, about twelve miles south-east of Manitowacing. In these woods there is a large settlement of people, sixty families are now scattered there, and the district is capable of maintaining as many more. A short distance from this place is lake Manitu; the lar gest lake on the Island, said to be about fifteen miles long, seven or eight miles broad, and one hundred feet above the level of Lake Huron. Without any visible inlet; and yet from it the river Manitu flows, which is from fifty to one hundred feet broad, and has a swift current. The soil around this lake is of good quality, and is being rapidly occupied by settlers.

Our church should give special attention to this settlement, as in the course of a very short time it will become a place of importance.

Leaving this settlement on the afternoon of the same day, came to what is termed, and that very justly, Fossil Hill, where fossils of every imaginable formation are found. Arrived at nine o'clock, p.m., at Mr. Stewart's house, within six miles of Manitowaning, where Mr. Baird boards and where every mark of kindness was experienced. Not a little comforted at the thought that a good deal of the incorruptible seed was sown, and that the plan adopted on the previous week respecting those distant stations, was carried out to the very letter.

The people in the Manitowaning district being in their harvest fields, there have been but very few visits made amongst them. Three sermons were preached in the district, and the Lord's supper was dis-pensed at the village, on the afternoon of Sabbath, the 12th inst., when twelve persons, besides the officiating Minister, par-took of the symbols of the Saviour's death.

Manitowaning is the largest village on the island. The place was first occupied by the Indians, who are now gathered to the opposed peninsular, which is reserved for them, and where they are in great numbers, and carefully looked after by the Church of Rome. It is said, that there are about two thousand Indians on the island, and are divided into three classes: the Protestant Indians, who belong to the Manitowaning is the largest village on Protestant Iadianz, who belong to the Church of England; the Roman Catholic, and the Pagen Indians. Those of the latter class will not listen to any religious latter class will not listen to any religious instruction, as they think religion makes Indians bad Indians. "Indians are good" they sey, "till they become Christians: then they steal and do many bad things." The soil at Manitowaning is not of the best quality; though very good crops are secured when it is properly cultivated.

Our cause does not appear to be making much progress in this district, nor can it be expected to flourish, till the people enjoy more of the means of grace than they now do. The friends of the cause, however, are very sanguine of success, if once an ordained minister were settled among them, and to enj y this privilege, they are willing to contribute to the utmost of their ability. At both Sabbath services in this district, the attendance was good, and the attention marked.

The following statistics may give the Pre-bytery a still clearer idea of the trength of our cause on the South side of the istand. There are at Mante wanns nine P cebyterian families; at Budge's School House, eight Presbyterian families; a S uth Bay, twelve Presbyterian fami-: and at Green Bush, nine Preshuterun families; making in all, in connection with three four stations, thirty-eight Preshyter. families; besides nineteen families favorable to Presbyterianism, and would support our cause; also, in connection w th these four stations, there are twenty base at Michael Bas, five Prosbyterian fundles, and six communicants. And still forther south, at Prove e ice Buy, there are ten families, and seven communicants. Making a grand total on the S uth side of the island, of firty bree staungh Presby. terian families, and therry-one communi-

Should any of the realers of the foregoing extract feel inclined to contribut any am unt to sid the strugeling friends at Gore Psy to creek a piece of worship, the R v. J Anderson, Transon, county of Bruce, will , adly recognition contributions, and carefully forward it to

lift thou up the light of thy countenance upon us,' they know that every good is laid up for them in Jesus Chris; ordin ances, providences, and even crosses, shall work together for their present and eterus good."-De Courcy.

He Loved His Mother's Bible.

The following incident is sent for publication in the Record, by a gentleman who heard it narrated at a children's meeting

heard it narrated at a children's meeting in this city not long ago:

Some years ago, a small boy came into the office of a steamboat company in Albany, N. Y., and seeing a gentleman busy writing he took off his hat and approached him, waiting to be spoken to. "What do you want, boy?" soon said the gentleman. "I am a poor boy, sir, and have waiked much of the way from Canandaigua on my way to New York, to my aunt's; my money way to New York, to my aunt's; my money is nearly all gone, and I have come to see if you won't send me in one of your steamers." "Have you run away?" "No sir, my mother is dead, and I promised her I would go to my aunt in New York, sir, and I am going, if I have to walk there."
"What is in that bundle under your arm, that you hold so close?" "It is somethat you hold so close?" "It is some, thing I value vory much, sir, and I would sooner walk to New York and back scain, sir, than part with it." "Let me see it." "You will give it to me again, sir, if I let you take it?" After unrolling it from a dirty cloth, it proved to be a small bible, which his dying mother had given him, with her blessing, on his promise to read it and go to his aunt. "Have you read it much?" "Yes, sir; when tired and hungry, I have often sat down by the roadside and read my mother's Bible, and it seemed to read my mother's Bible, and it seemed to feed and rest me." "I will give you enough for it to pay your passage." "I cannot sell it, sir—indeed I comot, even if I have to walk to New York."

The kind gentleman gave him a fine to The kind gentieman gave him a fine to the captain to take the boy free to New York, and, when there, to place him in the core of a policeman to find his aunt, and a so to see that he went to a good school, and follow him up to higher schools, and he would pay all his bills for schooling, hooks. etc. A short time since at a great books, etc. A short time since, at a s Sabbath-school convention out West, A short time since, at a great Sabbath school convention out West, one of the best addresses was made by that boy (now a man) who loved his Bible so.-

Bible Society Record.

# Bandom Bendings.

TROUBLE and perplexity drive to prayer, and prayer drives away perplexity and trouble.

HE that escapes affliction may well suspect his adoption. God's house of correction is His school of instruction.—Trapp. I see the tear that falls and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

Empty hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.—Arnot.

Consider what heavy responsibility lies upon you in your youth, to determine, among realities, by what you will be delighted, and among imaginations, by whose you will be led.—Ruskin.

As we are nearing the grave, it should be with accumulated sweetness and dig-nity, and generous allowance for the foibles of youth, the failures of the unfor-tunate, and the failings of the tempted.

Ir you go to court, you know whether you have seen the king, and whether he has spoke to you or not. And when you at-tend an ordinance, you know whether you have enjoyed the presence of God or

ONE man said to another, " Which is the heavier, a quart of rum or a quart of water?" "Rum, most assuredly, for I saw a man who weighs two hundred pounds staggering under a quart of rum, when he could have carried a gallon of water with

This soul of ours hath love, and cannot but love some fair one; and ob, what a fair Oue, what an only One, what an excellent, levely One is Jeus! Oh, but Currer is become a worder, and earth's control. W a mercel that His bride said, His mio\_eimr foreit!

Do not be troubled b cause you have to great vittees. God n & be a mide n & lice of traces where he trace one tree. The certary franged and curpeted, net with torest, but grass. Only have eneugh of little various and common filelities, and you need not nearly because you are nearly said to rachere.

EARTHLY wisdom is gained by wull; heaverly andom by prayer. Study may form a bioled scholar; prayer put, the heart under a heavenry pupilage, and over . ore, forces the wise and spiritus Coristiso. But prayer much not stand to the weat of dilignoce. Let it rather give nie did energy to v.-Bridges.

A MAN may die at theescore and ten. a d one al two early for his eter of peace. He loss not wrought the will of Geb the other had t. A could may drep out of his and not to soon; it had more into we done than the man of many years. The prediction of the product may be fatfil'el -"and the old shall die in Inchrel yourseld." Years of time are not the in nourse of the. The treest life heigh efects at to incombree. There is a ph and brookless ob ut a which time Ppen .- John K. Allen.

contributions, and carefully forward it to Gore Bry. A most set of leading the cannot be fined within the boundaries of the Church

If thou would st know who dealls within in the heart, wards well at Lipgate.

"Happiness no more defended on station, rack or any I call a advertise a circumstance in the color of his gament. The mid is the seat of happiness; sad to make it so in reality, nothing is necessary but the balm of Gorel peace and thorax his the balm of Gorel peace and thorax his those who know what is good by the teaching a God's Word and Spirit, and the carnestery of woose heart is, "Lind, lift thou up the light of the convenience who have been that available to the Spirit of the comments, or natural or activation up the light of the convenience of the light of the pulpit and of the convenience of the light of the convenience of the light of the pulpit and of the convenience of the light of the convenience of the light of the convenience of the light of the pulpit of the pulpit of the spirit of the light of the spirit of the pulpit and the Spirit of the pulpit and the Spirit of the pulpit of the pulpit of the pulpit of the Spirit of the pulpit of the Spirit of the pulpit of the Spirit of chments, or human might, sol intellect, but the Spirit of vangelizes. God works with caus, and with equal results; humblest, when they are con-

# Our Young Kolks.

### The Robin's Appeal.

When the leaves had forsaken the trees, And the forest moked chilly and bare And the brooks were beginning to frese And the snow coming fast through the sir-

A robin had fled from the wood To the snug babitation of man; On the threshold the wanderer stood, And thus his petition began .

"The snow's coming down very fast, Take me in by the side of your fire; And when I am well warm'd and fed, I will sing what you all will admire.

"The hips and the haws are all gone. I can find neither berry nor sloe; And the ground is as hard as a stone, And almost buried in snow.

"My nost is all ragged and torn, No sholter is found in the tree: When you hear the unpitying blast, I pray you take pity on me.

"And when you come forth in the morn, And go walking and talking around, O, how will your bosom be torn, When you find me lie dead on the ground i

"Then pity a poor little thing. And give him a part of your store; He li fly off in the first of the spring, And never will trouble you more.

### A Scar on the Soul.

One of the most pleasant memories of early Sanday-school days is of a lad who, for a chort time, was my pupil. My acquaintance with him began thus:

Being in the country for the summer, the first Sunday of my stay I went to a different church from that attended by the family with whom I sojourned. We came from a distance, and in the same carriage, Knowing it was communion at the church which my friend attended, to save them the trouble of calling for me after the morning service, I walked to a place where the horse and wagon were fastened under an elm tree behind the church, intending to sit there until they should join me. Only two other vebicles were there, in one of which sat a boy whom I observed to be assiducuely driving off flies from the horse, saying as he did so, "Por Ned! poor Ned! next Sunday we'll have a new net. Pa won't forget to buy one this week, 'cause I'l lhelp him to remember." His back was toward me, so he was unaware of my prosence; but biskind words and acts so attracted me that I resolved upon further acquaintance. I walked back and forth a few times before taking my seat in the wagon, and soon had opportunity to observe the pleasing face and gentlemanly bearing of the little fellow. Presently I said:

"Your horse has a kind little master, I perceive.

"That's because father and mother think so much of Ned," replied the boy, modestly. "Besides, I don't like to have him so tormented by the flies. You see he has stood it all the time I was at church, and now I have come to bely him.

"Then you were at church during the first service.

"O yes, ma'am, and I went to Sundayschool at nine o'clock.

"I should think you would be tired being confined so long. Why not run about a little? Would'nt you like to?"

"Yes, ma'am; but then poor Ned would be so pestered. I'd rather stay."
"Then your father and mother did not bid you to?"

"No ma'am; but somehow I'd feel better to do so Kind little fellow; I said to myself; and

then asked : "What are you going to do this after-

"I'm going to read to blind Samuel."

"That will keep you confined, too."
"Yes, but I'll have my dinner first, and a little time to run about the orchard, too,

he replied. "Suppose you let me go in your place?"
"O, but I promised," said the boy quick-

ly, and looking up earnestly.

"I could excuse you in some way."

"Please ma'am, I don't see how, because

I'm not sick. "But why be so particular, as long as Samuel is not neglected?"

"I can't explain it very well, ma'am," raplied the boy, looking a little troubled—perhaps feeling disappointed in his new friend, who seemed apparently desirous to lead him active. "I ram't explain it but

it wouldn't be me reading to him. Besides. he would be disappointed not to see me; but that wouldn't be the worst of it." "What would be the worst of it?" "Well, ma'am, as you ask me I will tell you what my father and mother taught me

—that to break my promise even in the smallest thing, is a sin; and every sin leaves a scar upon the soul."

I now commended the little fellow warmly, and told him that my questions were merely to enable me to become better acquainted with bim.
"O, I am so glad!" said the child with a

breath of relief; "because I was beginning

to like you."
"And could you not have liked me otherwire?

"No, ma'am; not if you wished me to do wrong," replied the child candidly.

Noble boy! His nice sense of right and honor increased with his years. He lived

to become a fine and high principled young man, possessing a remarkable influence over others for good; his quiet example, and firm but unpatentations adherence to that was good and right, giving weight to the died early, but lived long to make his mark on many souls, wouls. mom became converted through ntality.

e words about the "scar on ces, every sin, even though ppented of, leaves a disfigurightly to the eye of God as e would appear to us.

THE gr of our soul is to be il is to be His only. never sorrowful. He who is G save when he Gon, and then his serrow turn t pentle, calm humility and subi out which he rises up with the free from all vezution pufidence, banbe.-De Sales.

# Subbuth School Tencher.

LESSON XLIV.

Oct 29, PHILIP ADD THE ETHIOPIAN, Acta vill.

Commit to memory.—vs. 84-87.
Parallel Passages.—Acts x. 8, 19; Heb.

HOME UNE READINGS .- With vs. 20, 27, read Isu. Ivi. 4, 5; with v. 28, road Rev. t. 8; with v. 29, road Acts xi. 12; with vs. 30, 81, real John vii. 17; with vs. 32, 83, compare 16s. lin. 7, 8 with vs. 84, 85, read Luke xxiv 27; with v. 36, read Acts ii. 41; with vs. 37, 38, read Rom. x. 9, 10, and Matt. iii. 16; with vs. 39, 40, read 1 Kings xviii. 12.

Goldan Turr.-He that believeth and is baptized shall be saved,—Mark xvi. 16. Central Truth,—"To him that hath shall be given.

The facts of this unique and striking record, as they lie on the surface, are so well known that we do not need to dwell on them; rather let us try to suggest what is less obvious, and to mention that which will et the lessons of the incident in a clear light.

The Philip of this history is not the apo-The Philip of this history is not the apo-tle (Matt. x. 8), but the "deacon" (Acts vi. 5). He became an exceedingly popular preacher, is recognized as "Philip the Evangelist" in Acta xxi. 8, and identified as one of seven." He had a horse at Co-area, at that time, and received Paul. He had some marked qualifications for being a useful Christian worker: (1) He was a man of "honest report" (Asts vi. 8). He had a good character, without which no man can long do moral and spiritual work. However pentient and presently free of orime a man may be, till be has carned the "horest report," he had better, usually, serve God

(2) He was a man of wisdom. One sees it in his dealing with the eurone. Zeal mingled with weakness and folly effects little, and often mars the good it would do. This did not render him infallible, however, (va. 18. 28).

(8) He was "full of the holy ghost." He quickly heard and promptly cheyed the voice of the Holy Ghost within him, and of the Word. This is the source of true power. He (see last lesson), like the rest of the believers, being driven from Jerusalem, preached as he had opportunity, holding himself in readiness to go anywhere. To God's servants who have the right tem-per, work is given.

#### HIS INSTRUCTIONS

(V. 26), were from an angel, so that he had no doubt of their source, but how we are not told; yet they are brief, vauge, and without any satisfactory exactness; but the ore oboyed, notwithstanding. He was, like the ship's officers, sont with realist instructions only to be opened at a sealed instructions, only to be opened at a remote point and where they are required. He "arose and went" (v. 27) southward from Jerusalem toward Gaza (Gen. x. 19), by a road which avoided Jerusalem and led through an uninhabited section, "which is desert." It was about sixty miles to Gaza, which was a Philistine town Judges xvi. 2,

8), and on the road to Ethiopia.

Either the cunuch or "chamberlain" was a Jew-elevated to power like Daniel, by ability, and like the Rothchilds and D'Israelis of our time—or he was a proselyte and as such receiving the Jewish Bible, ob servances and worship, coming to Jerusa-lem for the purpose. Eunuchs literally were so often in power, particularly around female rulers, that the word is often used in a secondary sense to mean "officer."
This man was secretary of the treasury—r high office, implying honor and trust.

had been to Jerusalem to worship. To this man Philip had

# HIS MISSION.

(V. 28) He would be suitably attended and was not driving himself (v. 88), but only that is mentioned which is pertinent to the case. Sitting in his charlot, the roll of Isaiah, in the Greek translation, in roll of Isaiah, in the Greek translation, in his hand, he read aloud (x. 80);—a common way in the East, and in Europe too, when persons wished to get the full meaning of what they read. Philip afterwards lived at Casarea, and had a visit from Luke, who would hear from him how an inward impulse, which he knew by the result to be of the Holy Spirit, moved him to "join himself to the charlot," and to open a conversation in a tone and manner which conciliated and won confidence. So men led to join themselves to others, to cultivate their acquaintance for the same end as here. The events often show how the

Spirit directed them.

The man was in the right employment reading the Scriptures (John v. 39), and the evangelical prophet too. Had he been hearing at Jerusalem of Jesus? of the pleas set up by His followers that He was foretold (Acts iii. 18) in the prophets? Was he now examining for himself? That is a hopeful compation: "Unio the upright," etc., (Ps. exis. 4). How was any one pretend to anxiety about salvation and

neglect the Word?
He was in the right temper; not selfsufficient and conceited and full of his own wisdom, but feeling his need of guidance. The Scriptures are so constructed as to remind us at many a turn of our need of

help (see Ps. exix. 18).

The Scripture he was in the act of read ing (v. 82) described some one, innocent, guileless and non-resisting, led as a sheep to be shorn or slain; brought (v. 88) to the lowest depth, justice denied him ("judgment taken away"), and so ill-need by his generation that words fail to describe its wickedness ("who shall declare it," etc.) : for it did not stop short in its cruel wrong of taking away His life. The question before his mind was, who is meant? the prophet or some other? (v. 84).

All surned on that. The Jews up till the

time of Christ applied this to the Messiah; though it was somewhat inconsistent to make him out also a victorious, temporal prince. Since that time, under stress of controversy, the Jews apply this not to the Messiah, but to some other;

# PHILIP'S GUIDANCE.

He had been courteously invited to a seat in the great man's carriage. He now began an explanation ("opened his mouth"), and set out in order and at some

length the truth regarding the Messiah. He preached, though but a deacon, and to but one hearer, and that on the road, at a chance meeting, as it would have seemed just as ministers, evangelists, Sabbath-school teachers and every Christian should do as opportunity offers. Nor does this at all interfere with the ministry, and "orders," which have respect to a church society and its recognized officers.

THE RESULT. (V. 86), we learn from the course of the (V. 36), we loarn from the course of the man, who doubtless had heard of the baptisms in Jerusalem. He sees it all—Josus is the Messiah. He believes him; he wishes to confess Him. Here is a spring or stream (which many have sought and somethink they have found): "Why should I not here, and now, he baptized?"

"Why not, indeed?" if he received (v. 37) this account with his heart (Rom. x. 9, 10). True, Philip had just been taken in by Simon; but that does not hinder him.

by Simon; but that does not hinder him from accepting the assurance of this stranger, whose confession of faith, while brief and simple, covered all the points of the time. The chariot is stopped, "and they went down both into the water, both Philip and the eunuch." The tenth was owned,-Christ was accepted as Master A human heart, full of new light, was also full of joy; such joy as no place or promo-tion had given. They parted, to meet no more till they met in heaven, so far as we know. Each had his way and work: Philip, to prosecute his preaching, from Azotas (Ashdod), through there old Philistine towns to Cosarea; and the cunuch to be a faithful treasurer for Christ's sake, and to preach Ohrisas God gave him opportunity.

(1) Much in this is to be followed direct ly by ue; the readmess to go where God sends us; the reading of Scripture; the embracing of every opportunity for learning; the inquiring, modest spirit; the prempt believing; the open confession.

(2) Some of it we can initiate only in

spirit. There was supernatural interference, giving Philip assurance for which we have the direction of the word, the ordinary help of the Spirit, and more amp's time than in this case. We are under no need, as we have no such check on error, to settle a matter like this so promptly. Ministers and learners are not thus brought together or parted, now.

(8) This had its place: prepared for an apostle to the Gentiles—first, the Samaratans; now, an Ethiopian cunuch, received by other than an apostle; a sign of a free dispensation.

(4) It must have cheered Philip, may b set off against the mortifying disappoint-

(5) It shows that a profession grows out of a true, intelligent faith, and is to be made no matter how unlayorable the cir

cumstances.
(6) And, finally, the one essential to it in us, believing in Jesus Christ the Son of God.

SUGGESTIVE TOPICS.

The teacher—the pupil—the lesson—book—the pulpit—the text—the temper of the pupil—the great question—the answer to it—the result—how set forth—the baptism—where—by whom—on what profession of faith—meaning of it—the new joy -the sudden parting-the separate roads, and the lessons to us.

# Study.

A teacher must be a learner. He who thinks he knows enough of the Bible to dispense with special study in preparation for the teaching of any portion of it, is not fitted to be a teacher. The best teachers are the closest and most persistent scholars. Dean Alford, in concluding his commentary on the New Testament, expressed his sense of inability to fully fathom the simplest text of the Word of God. Albert Barnes gave a similar testimony in closing his series of Notes. Prof. Calvin E. Stowe said at one time, that while he had been carefully and critically over the Old and New Testaments in their original tongues, verse by verse, more than a score of times, he had always found something fresh, and eminently valuable, in each new examination.

# Conversion in Childhood.

There is much practical scepticism about chi.d-conversions. In The Sunday-school World for September the Rev. R. S. Mac-Arthur seeks for its origin. He rightly concludes that doubt upon this matter is not fostered by the precepts of the Bible not fostered by the precepts of the block nor by Jewish enstome. Nor is any good ground for it found in the character of childhood. On the other hand, no time is more favorable to conversion. The history more favorable to conversion. The history of the Churcha lee condemns this scaptic The great majority of her leaders were converted in early youth. Whence, then, comes this prevalent unbelief? Mr. MacArthur replies: "Scepticism on this point comes from the culpable and wicked indifference of many unconverted parents. In the case of some Christian parents it comes from unbelief in God's power to convert and to keep the child. Parents often feel that it would be perlious presumption in a child to cherish a hope and make a profession of faith in Christ. They act as if they thought they are more able to keep their children than God is. They are afraid to trust their child to Jesus, although He has promised to keep that which is committed to Him. Parents, teachers, and preachers forget that they are not able to seep themselves, let alone keeping their children.

Whenever a Sunday school teacher has occasion to be absent from his class for a week or more, his first duty is to provide a substitute. The courteous, thoughtful teacher, will never leave this task to the superintendant—his first intimation that it is necessary frequently being the headless class without its teacher. Such an act of omission is discourteons and discreditable every way. Always provide a substitute for your class when away; never impose on the good nature of your superintendant by putting your duties upon his shoulders.

DAVID would not have been so often upon his knees in prayer if affliction had not weighed him down. There are, I believe, more prayers in the writings of David and of Jerraman than in any other portion of Scripture.-Toplady.

### The Christian's Walk.

Ohristian I walk carefully - danger is hear, Work out thy journey with trembling and fear; Buares from without and temptations within Seak to entice then again into siu.

Caristian ! walk humbly, exult not in pride, All that thou hast is by Jesus supplied, He holdeth thee up, He directed thy ways, To Him be the glory, to Him be the praise

Christian I walk obeo. fully- though the dark storm Fill the bright sky with elevels of alar al soon will the clouds and the tempost be past, And thou shalt dwell safely with Josus at last. Christian i waik prayerfully off wilt thou full If thou forget on thy Saviour to call, afoshult thou walk tur agt, each trial and oare

If then art clad in the amount of prayer Christian i waik joyfully —trouble and pain Cease when the haven of rest tron dost gal This thy bright glory and this thy reward, Enter thou into the joy of thy Lord.

### A Critical Time.

When the children verge toward man-need and womanhood then, in most cases, the trouble begins, so far as keeping them in Sunday-school is concerned. That is in Sunday school is concerned. That is the transucousl period in the religious lives of many. Then they are bound to the school and to exercid associations, or they are severed from them, perhaps hopelessly.
Upon the teacher's duty at this critical time for his pupils The Congregationalist gives these wise words: "We are persuaded, from our own experience with an inter-media's class of boys, that while there a no department in which work and hard work may seem wore funtless and more thankless, yet it is not in vaio. Years after, it may be, the result ail be seen in the lives of men and women bearing the inspress of the teachers influence. We would suggest to those in charge of by sand gires, e-pearly from twolve to sixteen or evon includent ways of any that they want their eighteen years of age, that they exert their personal influence over their scholars in social ways as much as practicable. If they are known well in their every-day life, the teacher's words in the Sabbatischool will be much more certain to be aimed more wisely to meet some need of the scholar."

### The Wonderful Alchemist.

The marvellons powers ascribed to alchany in the past are more than realized in the wonderful transmutation wrought by the power of religion. And in nothing is this more apparent than in the difference between the poor who love God and the poor who do not—a difference as plain, pal-pable, and great as between the conditions of summer and winter.

Take two persons equally poor, but one knowing Jesus and the other not, and this difference will appear in even the furni'ure and arrangement of their room. The poor Christian's room will speak a cheerfulness to a visitor's heart which the poor unchristian's room will not. The one The one will wear a sunny, hopeful look, despite its scantiness and threadbare poverty; the other will sicken the very heart by its hope lessness and squalor, and paralyze the out

stretched hand of charity.
We have in our mind's eye two families living in a dilapidated tenement house, the one religious, the other directly the reverse. If there be any difference between the two in point of physical ability to earn money, it is in favor of the irreligious family; ye there is nothing but pinching want, un-cleanliness, and misery with the latter, while the there is tidiness all around, and sweet sunshine in all the faces of, the

former. A bare table is a desolate thing, but a heart bare of hope for here or hereafter is the perfection of desclation. Jesus has declared; "I am the Bread of Life"; and the poor who feed on Him by faith with thanksgiving are nourselsed in their souls, and seldom, if ever, is the wolf of want permitted to enter their door however near the may approach to it. he may approach to it

Let us, then, strive to win the poor and helpless ones to Ohrist. So shall we truly lift them up out of their helplessness and want, and strengthen benevolence itself in its heavenly work. The grace of Christ will transmute the dross into fine gold, and give "beauty for ashes."-Dr. Talmage, in Christian at Work.

# Before they Call, I will Answer.

A Dutch preacher, one evening, held a meeting in a strange city. While he was preaching and enforcing upon the hearts of his hearers the doctrine of the Cross, police officer came into the room and forbade him to go on,—he even commanded him to leave the city. As he was a stranger in the place, and the night was dark, he wandered around the city gates. He was not, however, without consolation't for he remembered Him who had said, "Lo, I am with you alway, even unto the end of the world." "Though I walk through the valley of the shadow of death, I will fear no evil, for Thon art with me; Thy rod and Thy staff, they comfort me." He had long been in the school of Christ,

and had learned to watch for the slightest intimations of His will. While he was thus wandering around, suddenly he saw a light in the distance.

'See," he said to himself, "perhaps the Lord has provided me a shelter there; and in the simplicity of faith he directed his steps thither.

On arriving, he heard a voice in the house; and as he drew nearer he discovered that a man was praying. Joyful, he hoped that he had found here the home of a brother. He stood still for a moment, and heard these words poured forth from an earnest heart:

"Lord Jesus, they have driven thy prosecuted servant out of the city, and he is perhaps wandering at this moment in a strange place, of which he knows nothing. O. may he find my home, that he may receive here food and lodging

The preacher, having heard these words, The preactor, having neard there words, glided into the house, and as soon as the speaker said "Amen," he saw his prayer answered. Both fell on their knees, and together thanked the Lord, who is a hearer of prayer, and who never leav. 4 nor fornakes Elis servants .- Ohristian Era.

# MISSIONARY NOTES.

THE Bible is now widely sown in Spain. Last year's circulation amounted to over affry thousand copies. In Portugal the seles amounted to over eight thousand copies. In Liston there are several con-gregations of little-reading It manists.

NEARLY forty thousand copies of the Bible, in the native distret, no been distributed within a syear by the North India Society, and three the wand e-pics of the Gospel by John are now in a cree of pra-paration for distribution in the zeromas.

MR. Winkoor writes at Allah . bad . "The heat for the last two weeks has been very severe. On several occasions the temperature in our church as evening service has been over one hundred degrees. And we can over one hundred degrees. And we cannot possibly large to the thermometer in our hone a below minery four, either day or night."

Bisnor Bunday recently ord-field four native presences in connection with the English Church Mession at Foochaw, China. There are now at Fosohow t vene cidained native Method t treachers, five of the Church of England, and two of the Ameriour Board, waking nineteen ordained native ministers.

Tan Spirit of Missions states that educati a in Japan is coming more and more under Ohis tian influences. The present Government discovers of the Imperial University at Tokio (Yedo) is Hatakeyana, a native Christian sentieman, who was edusated in America, and who now wields an mmeuse influence to his own country.

The English Pre bytorians have had a mission on the Island of Forme-a for the past twelve years. As the result of their lators they have now thirteen churches among the Change, thirteen among the aborgine, 1,000 baptized converts, and 8,000 attendants at worship. The Presby-terms of Canada have had a mission in the northern part of Formora for five years. Their churches number nine. The Formoran missionaries have translated the Now Testament into the language of the aborigines, using Roman letters.

The English Presbyterians have had a mission on the Island of Formess for the past twelve years. As the result of their labors they have now thirteen churches among the Chinese, thirteen among the aborigines, 1,000 baptized converts, and 3,000 attendants at worship. The Presbyterians of Canada nave had a mission in the northern part of Formosa for five years. Their churches number nine. The Formosan missionaries have translated the Now Testament into the language of the aborigines, using Roman letters.

MR. DALE of Zahleh, Syria, mentions the receiving of twelve new communicants since January. Mr. Throkwell speaks of one received at Rawal Pindi, and Mr. V'herry of two at an out-station near Lodiana, India. Mr. Henry reports two converts received and three children baptized at San Ui, near Cauton, and Dr. Novins refers to six persons received during an extended missionary tour from Ohefoo, China. Mr. Howell mentions the adding of one new communicant to the church of Sao Paulo, Brazil.

DR. HOLMES writes to the Record of the American Presbyterian Church: country here is in a very unsettled condi-tion. Murders and robberies are of constant occurrence. The governor has re-cently executed several criminals, but he has little authority, and is troated with little respect. The events in Turkey are creating a w.dc-apread feeling of disaffec-tion among the Mussulmans towards their rion among the Mussumans towards their religious opponents, and we meet with many indications of an unfriendly spirit. We tear no immediate outbreaks upon the Christians, but we feel the need or acting with careful prudence.'

A REMARKABLE work is being done in Dhoodiani, in Santhalistan, where Mr. Cornelius labored for a while, by Mr. Haegert, who is a German by birth. He arrived in India as a young adventurer in search of worldly gain a few years ago, and was not without success during his secular career. His sterling integrity, pleasing manners, and business-like habits, won for him the esteem of his employers, so that he had raised himself into a position of trust under Government before he came to see it to be his duty to give up all for the Gospel. At first his work as an evangelist was hindered by a difficulty of distinct articulation. The Rev. Thornas Evans testifies that this has been removed in answer to united, believing prayer, Mr. Hasgert gives the best evidence of being in earnest by supporting himself out of his savings, and, though a Baptist, is not connected with any missionary society.

Tur Record of the American Presbyterian Church, says: "The field of mission ry labor in Japan is still one of great interest. If the door of entrance has not yet been so widely opened as was expected, still large numbers of the people can be reached by the messengers of the Gospel; and within the last two or three years numerous hope-ful converts have been received by the difreconverts have been received by the dif-ferent churches. Some of these are now in training for the ministry, and the inverest manifested by many of the converts in the evangelization of their own people is worthy of praise. The translation of the Soriptures into the Japanese language, and the preparation of Christian books, is a department of work calling for vigorous effort, and one in which a good beginning has been made. The duty of self support by the native churches, and their early settlement of pastors of their own race, will receive the watchful care of the mission-

"I COULD write down twenty cases," says a pious man, "when I wished God had done otherwise than he did, and which I now see, had I had my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. must lay hold on God, he must follow hard after bru, he must determine not to let him go. And yet you must learn to lot God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he pleases, to be what he would have us to bo, and his as long as he pleases.

British American Bresbuterian. 102 BAY STREET, TORONTO.

FOR TERMS, RTC | SEE EIGHTH PAGE C. BLACKETT ROBINSON Editor and Proprietor

# TO CORRESPONDENTS.

Letters and erticles intended for the next issue could be in the hands of the Editor not later

that Tresday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if at the time they are sent a request is unde to that effect, and sufficient postage stamps are enclosed. Manuscripts not as accompanied with not be preserved, and subsequent requests for their return cannot be somplied with

### OUR GENERAL AGENT.

MR. CHAMLES NEOF. Goveral Agent for the PRESENTERIAN, I NOW IN Western Outer of pushing the interests of this journal. We commend him to the best offices of micheters and people. Any assistance readered him in his work will be taken by us as a personal kindness.

British American Presbuterian. FRIDAY, OCTOBER 20, 1876.

GREAT suffering is reported in North China from the famine which has been caused by protracted drought. Recent rains give hope of relief.

BISHOP CRAWTHER, of the Negro Mission, contradicts the current statements that Mohammedanism is more attractive than Christianity to the tribes of Central Africa.

THE Witherspoon statue at Philadelphia is to be unveiled with appropriate cerbmonies on Friday the 27th inst. The Synod of Philadelphia is expected to attend in a body, and its moderator will preside and conduct the exercises. We are glad to see a successful issue to the efforts which have been made to do honor to one of the foremost of America's adopted sons, Witherspoon is to be ranked not only with the Revolutionary heroes, but with Christian pioneers of the new world, and as such deserves the honor of a Centennial Memorial.

In New York, putting all the churches of every name together, there is only one church for every two thousand and fortyfive men, women, and children. But there is one tavern to every one hundred and twenty-five. The money spent in the 8,000 drinking places for liquor is estimated at not less than sixty millions of dollars per annum, while the running cost of the 489 places of worship in that city only amounts to five millions a year. These figures speak for themselves. But let our readers try and conceive the vast contract between the avil done at such a cost and the good accomplished at a comparatively triffing outlay.

THE self propagating nature of the Gospel is illustrated in Madagascar, where a missionary society entitled, "The Isan Enim Bolanda," has been established, The churches in the Province of Imerina have united in the enterprise. At the semi-annual meeting of the society, held in January last in the Memorial Church at Ambatonakanga, delegates from all the churches attended in large numbers. This Memorial Church marks the spot where marives suffered for the faith in the days of the persecution, and thus the missionary work now carried on is the harvest which has sprung from the precious seed of their martyr blood.

In is with pleasure we observe that the Rev. Wm. M. Taylor, D.D., Pastor of the Tabernacle, New York, is to add to his labors as a minister, those of the editorship of the Christian at Work. The famous Talmage has been its editor for some time, and given to its pages the benefit of flowing pen and sparkling scintillations. In the hands of Dr. Taylor we have no doubt this religious periodical will undergo many changes for the better. He is a most graceful writer, and is esteemed as a scholarly divine of the highest order. In a few years he has risen to the front rank as a preacher. He commands the largest audiences. His utterance is forceful and telling. The success which Dr. Taylor has had as a pastor and author is a guarantee of what the Christian at Work is likely to become in his hands. Speaking of rivalry hetween the Polpit and Press, it is rather instructive to find that the foremost preachers are also either editors of Journals or extensive contributors to their columns. Spurgeon manages to publish his sermons and to edit his Trowel, besides superintendinghis college for the training of the mit istry, and doing many other things as well as nobly filing his pulpit from Sabbath to Sabbath, and doing all the work implied in the pastorate of such a church. Dr. Hall regularly contributes to the New York Ledger, besides being writer in chief on the siaff of several Journals, and editor we may say, of the International Series of Lessons. Talmage also publishes his sermons, and though he has given up the Christian at Work he is now on the Advance as its editor- hief. Beecher is still at the head of the Christian Union. And now Dr. Taylor comes to the front on the press, as he has already done in the capacity of a preacher and author.

THE LENGTH OP A SERMON.

What should be the average length of a pulpit discourse is a question which is now receiving great attention from newspaper editors. The subject is esteemed worthy of the distinguished men who control the press of London. It is even deemed suitable .or the columns of the leading monthlies and quarterlies. The articles in question are varied in their spirit and contents according to the standard of taste outside of these who are perhaps most deeply interested in the discussion-we mean the preachers themselves. For several reasons we are rejoiced to see so much of the current literature devoted to a matter that so intimately concerns the well-being of society. It is evident that the writers referred to consider the subject of preaching as not only important, but essential as one of the educating influences of the age. For a time it was thought the right thing to treat the pulpit as a decaying and dying factor in the Christian civilization of the world. The ministers of the present time were unfavorably contrasted with the great pulpit lights of the past, and without presenting just comparisons between the whole ministry of this and other generations, the manner of the critics was to dwell with delight upon the distinguished preachers of a past generation, and to mourn the want of such in our own times. But all this has changed, because the conviction gradually gains that the gospel ministry of our day is composed to a large extent of the ablest, the best educated, and most enlightened of living men. In our view the public criticism that is going on is an acknowledgment of the value and influence of the pulpit. Besides the subject matter is one of commanding importance at all times. The press with all its eloquence, and its power of conveying accurate information, cannot weigh for one moment with the pulpit as a moral and religious force. The living preacher, embodying in his life the great principles he is called to enunciate, his heart quiveriug with the sympathy begotten of his noble theme, the voice and eye and countenance of the man expressing the deep emotions of his soul, this must always command a powerful influence upon the hearts and lives of others. And when we add to this the reflex benefit of criticism that is brought to bear upon the preachers themselves, and its influence upon their intellectual and spiritual development, no one who has the good of the people at heart can but rejoice in the discussion which has

been evoked. It is at once evident that this subject will be handled very much in accordance with the traditions and associations which pertain to the critics themselves. If they belong to the Episcopal Church, the de mand they make will be for short sermons. Perhaps, like the Prince of Wales, who set the example of leaving church at the close of the devotional service, and just before the sermon commenced, some of these writers would like the sermon to be passed by altogether, or to have it as short as that of the famous Sydney Smith, who having heard complaints about the length of his discourse on a previous occasion in a certain church, gave out as his text, "He that giveth to the poof lendeth to the Lord," and simply said: "These are the terms of the bargain, and if you are pleased with them, then down with the dust. Or they would land to the skies the example of a rector in England who, having the smallest possible church and parish, devotes seven minutes to the sermon, to br in keeping we suppose with the place and number present. We need not say that such discourses would hardly please a Pres byterian congregation even of our day. Our people love the marrow of divinity too well, and have too great an appreciation of pulpit eloquence, to allow them to desice such brevity as this, even though brevity be the soul of wit. In the older times certainly such a thing was not to be thought of for a moment, when an hour sand-glass was seen in the pulpit, and when it was no ancommon thing for the minister, after dwelling upon his theme for an hour or two, to turn the glass round. and to say, "let us have one glass more." What would the quaint Scotsman have thought of a seven or ten minutes sermon, who replied to a friend when he said, on coming out of the church, "I think our minister did weel, ay, he gars the stour flee out o' the cushion." "Stour out o' the cashion i" was the reply, "hout, our minister sin' he came wi' us has dung twa Bibles in pieces." Or what would that other canny Scot think of a sermon of but a few minutes in length, who said of his own minister, "Eh, our minister had a great power o' watter, for he grat and spat, and awat like mischief." While, certainly, we have passed away from such lengthy preaching as these remarks seem to indicate, there is still an average of time occupied by Presbyterian clergymen. A few may content themselves with twenty or thirty minutes, but Presbyterian ministers as a rule occupy from forty to sixty minutes in the delivery of their discourses,

the forty minutes being probably the aver-

age of Presbyterian sermons throughout the world.

The length of a discourse after all is but a relative idea. It depends to a large extent upon the circumstances of a congregation, whether a sermon be too long and exhausting, or otherwise. Then, it depends mainly upon the preacher himself. Some preachers occupying only fifteen minutes would be tedious, because they fail to rouse the attention of the audience, and their utterances are so common-place and their delivery so monotonous, that we do not wonder congregations appreciate the words of a great writer, who says "that much profound and blessed sleep has resulted from moral and religious discourse." On the other hand, when the minister is equal to the occasion, when he can point his sentences and finish off his paragraphs with the rich poetical language of Scripture, when he is able, from an inexhaustible storehouse of knowledge in history, science, art, and literature, to pour fresh light upon his subject, and to infuse new interest into it, when his heart glows with sympathy for sinful and suffering humanity, when he is able to clothe his thoughts in the attractive imagery of illustration, and allegory, and paraple, when excited by inward impulses, and seemingly inspired, he can pour forth sentences that excel in eloquent and telling expression, and when, above all, his intense enthusiaism for the winning of souls glows in every feature and trembles in every word, such a preacher will only be too short even when he has occupied hours in the effort, and when he is perceptibly overcome by the excitement and labor through which he has gone. And it is evident again, that what might be accounted too short a period for a sermon on some special theme, or on some pressing occasion, might, as to length, be entirely out of place when dealing with another subject perhaps of an obstruse and philosophical

In order to establish a rule as to the

length of sermons, we must look to the

great examples of pulpit oratory. We

cannot imagine that John Knox or any of the eminent reformers, or many of the Puritan divines, troubled their audiences with seven and ten minute sermons. It was a time too, when the preaching was all the book, and newspaper, and review the people enjoyed, and when they could not judge of the relative merits of the pulpit and the press. But Whitfield's glow. ing elequence could not have been confined to so brief a time as that which so many demand in our day. What length of time Chalmers usually occupied in delivery we cannot say. But it would take an hour or more to do justice to any one of his astronomical or commercial discourses. Candlish's sermons, though not unduly long, we find to be elaborate to a degree that would baffle the demands of the modern critics. Norman Macleod, though as a rule never too long, scarcely ever rose to true eloquence until casting manuscript and all thought of time to the winds, he poured forth his soul in noble and manly utterance. Dr. Guthrie speaks of a shipbuilder who paid him the greatest compliment by saying, "During the preaching of most ministers, be they short or long, I generally contrive in my own mind to lay the keel and build the ship from stem to stern, but during your sermon I cannot lay a single plank." Beit observed that Dr. Guthrie seldom occupied less than sixty minutes in his delivery. Spurgeon, of world-wide renewn, publishes weekly verbatim reports of his sermons. and we think that it would take an average reader an hour to go over one of them. The celebrated Canon Liddon, unlike Dean Stanley, who preaches remarkably term and eloquent sermons in a brief space of time, occupies generally an hour or more with his splendid discourses. Dr. Cum-ming, of London, seldom closes within the sixty minutes. Henry Ward Beecher is remarkable for the length of time during which he can hold captive the public ear. Dr. Caird, of Glasgow, on the great oceasions on which he was called out of his privacy, delivered himself of highly finished discourses that occupied often an hour each in delivery. The stars of New York at this moment—our own Dr. Ormiston and Drs. Taylor and Hall, speak for about fifty minutes in every discourse. With such preachers no one complains or feels the inertia of listlessness. Such ministers as these cannot be too long. They occupy the time intensety; while such is their power of rapid description, such their imagination in clothing their thoughts in the rich imaginery of noble language, such their thoughts in the rich imaginery of noble language, such their burning earnestness, that every one who notes the time, can hardly be astonished that the whole audience seemed so wrapt and attentive during so long a

The advice we would venture to give to Pastors is to stop preaching when they have fairly done justice to the topic, and when there is the least danger of losing the interest of their listeners. At the same time we cannot close without warning the people not to be too exacting as to the sub rdinate matter of time, for it may happen that in too rigidly confining their minister to so many minutes, they may lose the lofty eloquence which is begotten of a great theme, and a splendid occasion, and thus deprive themselves of what we believe to be the greatest treat on earth, viz : listening to a man who is not conscious of the passing moments and the surreundings, in the grand enterprise of presenting the truth, and of winning souls for ChristTHE WEEKLY PRAYER-MEETING.

It is most gratifying to notice the attantion which pastors and congregations are giving to the weekly lecture and prayermeeting. We regret it was not always so, and that even now many people regard these either as wholly unworthy of their presence, or as a great nuisance, if the opinion of the congregation has reached the point of making it respectable and therefore necessary to be present. While this is so, we regard it as an encouraging fact that few congregations are without their prayer-meeting. The ministers as a rule value it, and the people are evidently coming to love it, else we would hear less of large and increasing attendances at these meetings, and more of the want of in in the Presbyterian sense of the term, is terest and enthusiasm generally pertaining to them.

The weekly prayer-meeting we regard as necessary to the vitality and growth of the church. It is the place where the social element of the congregation may re largely cultivated and developed. On the Sabbath, the members have hardly an opportunity of seeing each other, or passing a kindly word to a neighbor. The minister in his pulpit or on his platform is far-too farremoved from the people. He cannot eatch them as they leave the pew. He cannot clasp their hands. It is beyond his power to get into close quarters with more than his officers. The pew system separates the people from one another. A family occupy their seat in the Church, very much as they do their dwelling house, or as the Englishman would call it, their castle, There is too much of this stiffness and formality in many of our churches. But how to avoid it is the difficulty. We have heard many young men in boarding-houses inveighling bitterly against pastors and congregations, for allowing them to go out and in, without ever being called to listen to a kindly greeting or to be taken warmly by the hand. That these in turn are to blame for much of this, we do not hesitate to assert. But there are many things to account for such estrangement beyond caste, or the manners of the people. The Church building is often such that it could not well be otherwise. For when the pulpit is placed like the spex of a pyramid, the poor pastor has not a chance of feeling the pulse of any one, and when the partitions of pews are so high that it requires a stepladder to see over them, no wonder that people come and go, and often really do not know one another when they meet in the street. The arrangement is a preposterous one. The thing is inimical to good manners and kindly greeting. But in the prayer-meeting, all this is reversed. There one feels welcome to every and any seat. There proper introductions are given and received. The pastor can step down from his dais and affectionately take every one by the hand. And often it is found that such is the bond that binds those who attend in one, the difficulty is rather to separate them at a reasonable hour.

The services of the prayer-meeting should be made as interesting and varied as possible. In this case the long sermon should be discarded, and in its place should be substituted conversational and expository preaching, of a simple and instructive nature. The word of God should be well and skilfully read, and passages that present unusual difficulty and interest be carefully explained. It would be a good thing if the plan of Dr. Cuyler of Brooklyn were universally adopted—that of announeing the subject beforehand, and then every one would be expected not only to know the subject, but to come prepared with something to say upon it. Members who are in the habit of getting up and delivering long and unmeaning harangues, should be discouraged from any future attempt, while every facility should be given to those who want to suggest a thought, to enforce a lesson, or to tell some valuable experience. The prayers should always be brief, and confined to one point. Let the petitions be particular—not too general. Let the thanksgiving have some special relation to the circumstances of the people.

In every prayer-meeting the element of praise should largely preponderate. There may here be difference of opinion as to the use to be made of the Psalms of David, or what we call uninspired hymns; while we can conceive those who conscientiously object to hymns in the Sabbath services, feeling free to use them on the week day. But whatever be the view held as to this. let the singing be frequent, and let it be as simple and hearty as possible, let the words be chosen to meet special wants and to express particular feelings, and let all join in praising God. And we feel bold to say that if this be added to the other important features we have indicated above, the prayer-meeting will never be such as to give any one room to complain of want of interest. We could on the contrary even imagine such a meeting becoming very attractive to those who in general are opposed to preaching and religious services. A stirring meeting is a good way to compel others to come in.

DESIRES would be good things if they led to anything.

THE EPISCOPAL POWER IN PRESBYTERIES.

An interesting case has occurred in the Presbytery of Cincinnati. The Rev. Dr. Thomas Skinner has brought some mutters before that Court affecting the common sonse, though not the moral and religious character, of the Rev. Mr. McCune, also a member of the same Presbytery. We cannot state the circumstances, nor is it necessary. We were attracted to this matier, as Dr. Skinner claimed that he was only asking the Presbytery to exercise its Episcopal functions, when he sought to press his motion. Whether he used the term "Episcopal" as it is ordinarily understood within the church of that name, or not clear. We presume he meant to say that the authority vested in a bishop by the Episcopal Church was found in the body corporate of a Presbytery. Of course, if this were his aim, he would not be far wrong. He would only come short of the truth, in proportion to the number of members beyond a single minister which the Presbytery might contain. Not to be ambiguous, he is wrong if he does not regard any single Presbyter as possessing by right all Episcopal power and authority. A minister in the Presbyterian Church is a Bishop, and a Presbytery is therefore to be regarded as composed of those who are Bishops in the New Testament sense of the

Without looking at the merits of the case, the course pursued by Dr. Skinner was evidently at fault. He finds matter of complaint in the conduct of a brother. In his view it is so serious as to justify a motion enabling the Presbytery to interfere with the minister in question. Had the motion carried we presume the minister would have been rebuked, and restrained from doing what he had done. But this would have been clearly ultra vires, and a violation of the authority vested in the Presbytery. If such were the law and practice of the Church, any minister mightseriously interfere with the work and influence of another, without assuming any special responsibility beyond that of being a member of Presbytery, called to vote. The Presbytery as such possessess no authority of this kind, even if it should be the law in the Episcopal Church that a Bishop in such circumstances could interfere. There is only one course known to our Presbyterian law and practice. That course is for Dr. Skinner and those supporting him, to formulate charges against the brother. Without libel a Presbytery cannot proceed in such a case, unless of course the party accused confesses his error, whatever it be, and voluntarily acquiesces in a sentence involving rebuke or punishment. If a Presbytery could without trial thus rebuke and punish, there would be constant danger

of having such cases on hand. The Presbytery of Cincinnati showed their common sense in requiring Dr. Skinner to formulate charges, and to prepare the way for proceeding by libel. They are guarded as to what they understand by Episcopal authority. But while assuming and not denying that they do possess such authority, they deelare that this is not a case for its exercise. They will not listen to the complaint, unless it is formally and legally placed on their table. That this was carried as an expression of the mind of the Court will give satisfaction to every one who knows the law and practice of the Presbyterian Church. With the prospect of a Presbyterian case of some interest occurring in the great West, we will carefully watch its progress. Meanwhile we congratulate the Presbytery on the decision they have reached.

Mr. McCune appealed to the Synod from the finding of Presbytery on the ground that Dr. Skinner was influenced by an animus against him, and that he ought not to be placed on a Committee having in charge the preparation of a libel. We do not think Mr. McCune has in this a just ground for complaint. For certainly the man, who came before the Presbytery by motion on the subject, is best able to put the matter ia proper legal shape. Knowing Dr. Skinner to be a man eminently wise and able, we cannot think of him as opening a case from any unworthy motives, and we must conclude that he thinks the matter too grave to be passed over in silonce.

THE New York Association for Improving the Condition of the Poor has just completed the 88rd year of its honourable career. Since its organization 1,111,596 persons have been relieved by it at a cost of \$1,721,712. During the past mears expended \$68,717 18.

Ir will be remembered that from the heart of Africa invitation to missionaries to up their abode in his king Arthington's gift of \$2 has resulted in the ward the establish Lake Tanganyi rehes in Sectland have plant at Lake Nys gatone mission Church Mission-plating one at Vicary Societ ere of Africa is thus fraugh

promise.

### FRENCH EVANGELIZATION.

Of the various reports presented to the test General Assembly none was of greater interest than that of the Board of French Evangelization. The growth of this depariment of the Church's work during the past year or two has been most markedand is well calculated to call forth the fervent gratitude of our people to the Great Head of the Church, for the very large measure of success vouchsafed. The handful of French laborers has increased to 26. and when formerly the converts from Romanism were numbered by the score, they can now be numbered by the thous. and, no less than between two and three thousand being reported as the result of last year's labors alone. To provide for the proper religious instruction, and pastoral care of so many people just emerging from ignorant and gross superstitution is indeed a most serious undertaking, and the Board deserves, as they assuredly will receive, the sympathy, and prayers, and liberality of the Church in seeking to accomplish this end. A band of trained laborers are constantly employed in the city of Montreal visiting the homes of the converts, and giving them that counsel which they so much need. Tracts, and other French Religious Literature are scattered broadcast among the people, and by recent issues of the Montreal Witness we observe that the sermons of the Rev. Father Chiniquy are published in the French columns of that paper. Meetings for religious instruction are held on week-day evenings, which are largely attended. A French Presbyterian Mission Home has been opened in the city. under the charge of a Matron and Guardian, where is kept a Register of persons in need of employment, and where work is given and assistance rendered to deserving applicants. In connection with this Home is a Bible woman who visits families inaccessible to the other Missionaries, and who renders valuable services to the sick and distressed. Last year a church-Russell Hall-was purchased in the east end of the city at a cost of \$20,000, and in order to accommodate the large number of converts in the western section of the city, a new church is being built in a densely settled French District at an expense of \$12, 000. Outside the city, work is carried on in various parts of the Provinces of Quebec, Nova Scotia, and New Brunswick, and at two or three points in Ontario.

Such is but a brief summary of the deeply interesting Report presented to the last assembly. Since the date of that Report, the work we learn continues to extend. Large crowds throng Russell Hall at the various services held there. The new church in the west end of Montreal approaches completion, and will be ready for services in a few weeks. After it is ready services will be held simultaneously there and at Russell Hall, Mr. Chiniquy being assisted by the Rev. Mr. Doudeit, Mr. Ouriere, and other Missionaries. Mr. Ouriere, who was formerly a Priest of the Church of Rome, was received by the General Assembly in June, and our readers will be glad to learn, has since done admirable service in the cause of French Evangelization in Montreal. In the raising up and placing at the disposal of the Church men admirably qualified for the work as well as in the success of the work, the hand of God is clearly seen. The Board have been able to secure the services of more laborers than formerly for the winter months, so that at present, we believe, most of the fields have regular supply. The work is growing on all sides. In the large centres of Montreal. Ottaws, and recently in Quebec, active operations are going on. Fresh ground has been broken in the counties of Stormont, Glengarry, and Essex. Applications have been received for the establishment of now French missions in promising fields in Nova Scotia and Quebec. Efforts are at present being put forth to erect mission buildings in some of the existing fields, in order to give permanency to the work, and everything betokens that God designs to use our church as the instrument of carrying on a vast work among the French Catholics of the Dominion. To accomplish this work large contributions are required. For the new chich in Montreal alone \$12,000 has d. On Russell Hall \$10,000 are The other mission buildings he an outlay of over \$1,200. addition to the large amount payment of missionaries, expenditure the Board, no funds on hand, the resent empty. Must iven up, or its prothe work of means? We not be the case. feel assurd, but that our forward and without delay breasury. If

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As we understand there is no agent at present personally canvassing our congregations, as was the case last year, we trust that all friends of the work will put forth personal efforts to collect and forward contributions to this acheme, and that as early as they conveniently can. Along with contributions there should be much carnest, fervent prayer that the Lord would continue to bless the efforts being put forth-that the ensuing winter may be one even more fruitful of good results than the last, and that the nower of Rome may be shaken to its very foundation by the simple proclamation of the Gospel from the lips of our missionaries.

On Sabbath last special services were held in the Jarvis Street Baptist Church in connection with the Ontario Baptist Conference and Convention. Rev. J. Gordon. of Montreal, preached the morning sermon, taking as his text Luke xxii. 81, 82. "And the Lord said, Simon, Simon, behold Satan hath desired to have you," etc. The evening sermon was delivered by Rev. A. H. Strong, D.D., President of the Rochester Theological Seminary, on ' The Symbolism of Baptism as illustrated in the Baptism of Jesus by John." Large audiences attended these services. The Conference was constituted the following day, and its proceedings from day to day have been watched with much interest by the public. We are glad to find such a Conference of Christians in our midst, from whom, while holding opposite views to them on the specialty of adult Baptism, we cannot but expect many wholesome influences to come. God bless them in their work.

THE weekly prayer meeting held under the auspices of the Evangelican Alliance was resumed in the beginning of October. This meeting already gives promise of being well attended during the winter. The doors being thrown wide open to all, the invitation to come and take part in the services is most cordially and sincerely given. The Alliance, being itself a union of all the Evangelical denominations, provides this meeting as a common platform on which ministers and members of the churches may come together. We hope that a large number will find it convenient to attend. Let them in turn press upon others to come. The meeting we know from our experience will always be interesting and profitable, and the spectacle of Christians of various denominations dwelling tegether in unity, is an example which is calculated to commend the Gospel of Christ to those who content themselves with being outside the fold of the Good Shepherd.

#### Knox College Students' Missionary Society.

The first regular monthly meeting of this Society for the Session of 1876-77, was hold in the Lecture Room No 1, on Wednesday evening, October 11th. After devotional exercises reports were read by several of the missionaries employed during the summer: Mr. W. K. McCulloch, from Waumer: Mr. W. K. McGulloch, from Waubaushene; Mr. J. Ross, from North Hastings; Mre H. McKay, from Manitoulin Island (North side); Mr. A. Baird, from Manitoulin Island (South side); and Mr. J. Farquharson, from McMurrich Township. One noticeable feature of the reports was the number in the various fields added to the church for the first time. After singing the Missionary Hymn, and prayer by Mr. Kennedy, the business of the society was proceeded with. The treasurer's report was read, and showed that the finances were in a satisfactory condition. election of officers for the ensuing year then took place with the following result: A. vice President, Mr. H. McKay : Second do. Mr. D. Tait, B.A.; Recording Secretary, Mr. D. C. Mackenzie; Corresponding Secretary, Mr. F. R. Beattle, M.A.; Treasurer, Mr. D. Beattle. Councellors: Mr. A. Baird, Mr. J. Farquharson, Mr. J McCoy, M.A., Mr. J. Ross, and Mr. J. Wilkie, M.A. Mission work in the city was then discussed, and it was determined to supply Davenport and Brockton during the winter months, and also to reader assistance to those engaged in Christian work at the jail and Central Prison. The cloxology being sung and the benediction pronounced the meeting closed.

# Peesbytery of Bruce.

At an adjourned meeting of the Presbytery of Bruce held at Ripley, on the 11th inst.. a call was moderated in from Knox's Church, Ripley, to the Rev. Alexander Sutherland of Caradock and Longwood, in the Presbytery of London. The call which was signed by thirty-four communicants and three hundred and sixteen adherents. was sustained and transmitted to the clerk of the London Presbytery. The salary promised is \$700 per annum, to be paid quarterly in advance, together with manse. Mr. Forbes was appointed commissioner from the Presbytery, and Mr. McKay, elder from the Session, and congregation to support the transactions of Mr. Sutherland before the Presbytery of London. There was read an extract minute of a congregational meeting held by the congregation of St. Andrews' Church, Paisley, setting forth that they were taking steps to call a minister in connection with the Prechyterian Church in Canada. The Prechytery appointed Dr. Bell as interim moderator of the section of St Andrew's Church, Paisley, and empowered him to moderate in a call from that semenantism, should they desire from that congregation should they desire it before the next meeting of the Presby-gery.—A. G. Forder, Presbytery Clerk.

# Presbytery of Muron.

This Presbytery met at Olinton on Tuesday and Wednesday of last week. There was a good attendance of ministers and elders. The following are the more impor-tant items of business transacted: The Session Records of Brick Church, Bayfield Road, of Egmondville, Spaforth, and Melville Church, Brussels, were examined and attested. A reference from the session of Duff's Church, McKillop, was taken up anent the reception as members of the church, of Mr. Wm. Atcheson and wife under protest against hymns and para-phrases being used in the services of the sanatuary. The Presbytery having considered the reference, referred the session to the laws of the church on the matter, and at the same time cautioned said session and at the same time cautioned said session against receiving any members under protest. Mr. McQuaig was authorized to moderate in a call at Brucefield, when the congregation are prepared for it. A document was read from the Presbytery of Bruce, setting forth that the congregation of Eadles was disjoined from that of Wesminister Oburch, Teeswater, and asking this Presbytery to receive it under its jurisdiction, as it falls geographically within the bounds of this Presbytery. It was agreed to instruct the Clerk to correspond with the Olerk of the Bruce Presbytery, acquainting him that this Presbytery is willing to pro-vide ordinances to the congregation of Eadies, provided that said congregation is willing to receive supply in connection with Bluevale, and that Bluevale congregation and minister, are willing to such supply. At the same time this Presbytery respectfully requests the Presbytery of Bruce, to accertain whether or not said congregation of Eadies is willing to receive supply of ordinances in connection with Bluevale. A call was sustained from the congregation of Wingham in favour of Mr. McQuarrie of Pinceton. The call was reported as being unanimous, and Mr. Ferguson was appointed to prosecute it before the Presbytery of Paris. Application was received from Londesboro', for having the preaching station there organized. Mr. Young was appointed to attend to the mat-ter in the meantime. Mr. Sieveright gave notice that at the next regular meeting, he would move that this Presbytery overture the Synod of Hamilton and London, for the purpose of bringing their influence to bear on the Government of Ontario in order to repeal the law imposing penalties on minis-ters for neglecting to register deaths. The reference from Melville church, Brussels, was disposed of, recommending to the congregation of Walton to pay \$50 for rent, and thus end the matter. The subject of temperance was taken up. After some foreible speeches were delivered on the matter, the "The Presbytery recognizes in intemperance one of the greatest obstacles to the advancement of Christ's cause, learns with satisfaction that an effort is soon to be made to submit the temperance act of 1868 to the vote of the electors of the County of Huron, expresses its sympathy with every right movement to cripple or destroy the traffic in strong drink, earnestly recommends the subject to the prayerful consideration of their people, and resommends them to do all they can to secure the passage and successful working of the said Act."
The evening sederunt was largely devoted to a conference on the state of religion; the subject which occupied the attention of the committee being Sabbath Schools. It was agreed to hold a Presbyterian Sabbath School Convention, and a committee was appointed to make arrangements for such convention. The next meeting of Presby-tery is to be held in Clinton on the second Tuesday of January, 1877.

# Presbytery of Barrie.

An adjourned meeting was held at Barrie, Tuesday, 10th Oct., at which the following business was done. The call from St. Thomas to Mr. M. Fraser, of Barrie, was dealt with. After reasons for and against translation were read, and commissioners from both congregations were heard, Mr. Fraser expressed his decision to accept the call. Accordingly, the Presbytery agreed to dissolve the connection between Mr. Fraser and the congregation of Barrie, and appointed Mr. Gray to preach and declare lowing resolution was adoped in view of Mr. Fraser's removal: "That Mr. Fraser having seen it to be his duty to accept of a call from St. Thomas Presbyterian Church, the Presbytery, in taking leave of their highly esteemed co Presbyter, desire to record their great regret at being under the painful necessity of parting from him, and to express their deep sense at the great loss which they and the Barrie congregation are sustaining at his removal. They cannot refrain from stating their appreciation of the genial energetic devotion and successful manner in which he has served his Master during the past nine years, and in bidding him farewell they wish him happiness, prosperity, and the favour of the Lord in his new sphere of labour." The Presbytery next dealt with the call from Guthrie Church, Oro, to Mr. Smith Hutcheson, of Tosorontio, and agreed to his induction into this charge on Thursday, 19th Oct., at 1 o'clock, at Guthrie Church. Stuart Acheson to preach, Mr. Gray to preside and address the newly-inducted minister, and Mr. Fairbairn to address the The resignation of the charge of Duntroon and Nottawa by Mr. Burnett, was taken up, and accepted. The pulpit to be declared vacant on Oct. 22, and Mr. Rodgers to be moderator of vacant session. In parting with Mr. Burnett the following resolution was passed: "The Presbytery agree to record their regret at parting with their brother owing to circumstances not affecting the relations between him and his congregation, their appreciation of his diligence while in the charge, their hope that he may soon be provided with another sphere of labour, and their prayer for his future success in the work of the Lord." The trials and examination of Mr. Sinart The ordination was to take place on the following day at the First Eeea Church, at one o'clock p.m.—Robr. Moodie, Pres. Clerk. Acheson for ordination were sustained.

# Presbytery of Glengarry.

The quarterly meeting of this Presby-

tory was hell in the Lecture Room of St.

Andrew's Church, Martintown, on Tues-

day last, the 10th inst. Roy. R. Binnie,

Moderator. Several commissions of re-

presentative elders having been presented

and sustained, the Presbytery adopted the

following rule in reference to the time during which such comprissions shall hold good :- "That, in the absence of any general rule of the Assembly, this Presbytery regard all elder's commissions as lapsing with the ensuing meeting of Synod; that after that date new commissions shall be required of all representatives before they shall be entitled to sit in the court." The Moderator, in behalf of a committee ap-pointed at last meeting, handed in the following draft minute in reference to Mr. Paterson's removal, which, having been read, was unanimously adopted:—"In regard to the resignation of Mr. Paterson, your committee move that the Prosbytery, while accepting the resignation of Mr. Paterson, do so reluctantly, and respect the motives which induced him to withdraw from his present field of labour, that they desire to express a sense of his faithfuluess in discharging the duties of the sacred office, and pray that God in his providence may open up for him a new sphere of usefulness." Mr. Burnet gave a short account of the business that had been transacted by the Home Mission Com-mittee at their late meeting in Toronto, explaining the present position of the fund and the necessity for vigorous and united effort on the part of every member of the church, in order that the affairs of this mission may be placed on a satisfactory feeting. Mr. Burnet also gave a short statement as to the condition of the mission field within the bounds of Presbytery. The apportionment of the Home Mission debt which had been made by the Presbytery's committee was sanctioned, and the money was directed to be paid into the treasurer, at latest, before the end of November. The Presbytery's Home Mission Committee were instructed to visit Alexandria and East Hawkesbury stations, and inquire into the financial state of matters there, and report to the next meeting of Presbytery. The Presbytery's Home Mis-sion Committee were also appointed to sion Committee were also appointed to make arrangements for holding missionary meetings within the bounds during the ensuing winter—the collections at these meetings to be in behalf of the Home Mission Fund. The following were appointed as the Home Mission Committee for the current year: Rev. John S. Burnet, (Convener), R. Binnie, Dr. Macnish, W. Ross, and C. Cameron, ministers; Meeses. D. B. McLennan, A. C. McDonnell, and D. B. McLennan, A. C. McDonnell, and George Munro, elders. The report of the committee on the state of religion as given in by Mr. Binnie was received, and the committee re-appointed for the ensuing year. The committee were also empowered to prepare and issue questions regarding the state of religion in the several coning the state of religion in the several con-gregations of the Presbytery. As regards the permanent seat of Presbytery, it was moved, duly seconded, and agreed to, that the regular meetings of Presbytery alter-nate between Martintown and Cornwall. The sanction of the Presbytery was asked St. Andrew's, Williamstown, and that of Martinstown and Williamstown, lately va-cated by Mr. Paterson, the basis of which Union was laid before the meeting, whereupon the following resolution was unani-mously adopted. That the prayers of the petitions of the congregations of St. An-drew's Church, Williamstown, and Mr. Paterson's congregation be granted, and that the Presbytery now sanction the union of these congregations on the terms agreed upon by them, and now laid before this Court, provided that this motion shall not be regarded as precluding the Summerstown congregation from separating them-selves from Williamstown previous to the moderation of a call. The following were appointed as a deputation to visit Summerstown at as early a date as possible, and ascertain the feelings of the people in that district as to a separation at the present time from Williamstown with the view of being formed either into a separate congregation or a Mission Station. Rev. Dr. McNeish, (Convener), R. Binnie, T. S. Burnet, and D. B. McLennen Esq. Against this resolution Rev. D. McDonald dissented. Rev. C. Cameron of Roxburgh asked to be relieved from giving further services at Avonmore, on account of the unsatisfac-tory nature of the arrangement. The re-quest was granted. Mr. Donald Ross of Lancaster made a proposal for the forma-tion of a "Women's Foreign Missionary Presbyterian Society," but owing to the hour the consideration of the proposal was delayed till next meeting. Mr. Ross of Lochiel was appointed moderator of the session of East Hawkesbury in room of Mr. Grant, who has resigned on account of bad health. Mr. A. McNab was also appointed to act as assesser with that session. A vote of thanks was passed to Mrs. Burnet and the other ladies assisting her, who had provided dinner and test for the members in another part of the building. The Presbytery adjourned to meet in St. John's Church, Cornwall, on the second Tuesday

THE mind is put in its best posture when the heart is right with God.

of January, 1877.

Tux weakest faith that ever laid hold of a strong Saviour has eternal life.

PREACH CHRIST to sinners, and bring in dividuals into fellowship with God, and you do more for the Master than all the conventions that ever assembled to palaver about the names and leagues and tions for massing a heterogeneous host of professors of religion into uniformity of Church regimentals.

Jusus is called the "Arm of the Lord." He is His working arm, His upholding arm, the arm which dispenses all his blessings. How blassed to have this arm to lean upon still more blessed to know that this arm is beneath us—still more blessed to find His arm around us, clasping us to His bosom, and saying, "This is my beloved, in whom I too am well pleased."

## Moody and Sankey in Boston.

It is announced that these evangelists of world-wide fame, are coming to labor in Boston, next winter. January is the month in which their advent among us may be looked for. Doubtless the attending crowds that elsewhere have gathered to hear the effective preaching of the one, and the sweet singing of the other, are to be re-peated in this city. If staid old London and literary Edinburgh, and, as well, New York and Chicago, great commercial cen-tres of the New World, can be so moved by the moral magnetism of these men, we need not doubt as to what awaits them in this city. Boston is never slow in responding to appeals which stir the popular enthusiasm. Conservative, national, alive to whatever affects material interests, she is at the same time marked by the prominence of the religious southwant. A refined of the religious sentiment. A refined scepticism has here great influence over cortain classes; but the intelligent masses of our people are not less open to carnest evangelical appliances than are those of any other community in the land. This fact history abundantly vindicates.

What this ancient New England metropolis more people them explicit the land.

polis more needs than aught beelde, is a revival of "pure religion" that shall be pervasive and powerful enough to reach and stir to its profounder depths the popular heart. We have had too many partial and superficial excitements, but too few revivals reaching down through the influence of the Holy Ghost, deep into the very foundations

of society.

The advent of these brethren in Boston may be expected to accomplish great and gracious results—the gathering in of a rich and abundant harvest—only as they shall come in the fulness of the blessing of the Gospel of Christ, and only as they shall have the connection of the state of the shall have the connection of the state of the shall have the connection of the state of the shall have the connection of the state of have the carnest co-operation of all lovers of Christ and human souls. If in room of such co-operation under the forms of persistent prayer and alike persistent labor, the occasion of the coming among us of Moody and Sankey is made one for greater "ease in Zion," there may follow a spiritual blight rather than a spiritual blessing. ual blight rather than a spiritual blessing. The best note of preparation for yielding this co-operation most effectively, is the renewed consecration of all who "believe and call themselves Christians," to the service of the Master. This consecration must include not only the lip, but the life; not only profession, but practice; not chiefly praise, but prayer.—The Watchman.

### Father Hyacinthe.

Father Hyacinthe has announced his views and hopes regarding the future of the Catholic Church. In a recent lecture in St. James Hall, London, as reported by

the London Telegraph, he sai! :—
His lope is in the internal reform of
"the Church," and by that word he means
the Catholic foundation on which the Papacy has built a Boman superstructure. Should there not be that "internal reform," then a "rupture with the Papacy" is the necessary first step to a remedy. He reviewed previous efforts at reform—the first, at the Council of Constance; the second at the Council of Containes; the second at the Council of Basie; the third, through the Gallican Church. At present every-thing turned upon the election of the fu-ture Pope. He might be a moderate man, and then the crisis would be delayed; or a fiery Ultramontane, and then all hope internal improvement would be crushed. "But," said Father Hyacinthe, "he might be a true reformer!" Here the lecturer's countenance lighted up and shone with fervor. "If such a Pope were chosen," he added, "I should be the first to hasten to his presence and to fall at his feet—to hail him as Bishop, Saint, and Father." Then the new Pope would bless all liberal Catholies, and the traditions of the Church would be restored. Blessed would be the time when Catholic Bishops, renouncing all their errors, should unite in one common faith. He felt in union with all Christians. They were his brothers and sisters; as such he saluted them, and hoped to meet them in another communion not of the spirit, but of the body. This vision of unity was what all Catholies desired. He then, in a peroration of great power and eloquence, drew a picture of the three great branches of the Latin Church—the Roman, the Anglican, and the Oriental—united, as he predicted, and the Corental—united, as no predicter, before the close of the nineteenth century, and worshipping in the glorious cathedrals of Rome, London, and Constantinople, no of Rome, London, and Constantinopie, no longer discussing questions of orthodoxy and theology, but singing without alsonance the same confession of faith in one God, God of Gods, Light of Lights, Very God of Very Gods, in one Holy Catholic Church, and looking for the resurrection from the deed and life of the world to some from the dead and life of the world to come.

THOSE who have life are conscious of the ebbs and flows of life.

Nor a moment, if you and I watch moments, but we come short of God's glory.

How we ought to pray when we kneel down—"Lord, give me to believe all the love Thou hast towards me!"

THE exhibition of prints bequeathed to the British Museum by the late Mr. Felix Slade has been partially removed from the cases in the King's Library, in order to make way for an interesting series of English portraits, arranged in groups. The early English Kings, such as Egbert and Canute, continued to Henry the Seventh. The second screen is devoted to portraits The second screen is devoted to portraits of Henry the Eighth, his wives, etc., the King being represented at different periods of his life, the rare family group being in the centre; of this, Horace Walpole had the original picture. The third recen contains the rarest portraits of Queens Mary and Elizabeth, and their more celebrated contemporaries, the central print comprising historical groups. The fourth screen contains, by means of the rarest prints, portraits of James the First and his family, including Prince Henry and the Queen of Bohemia, with celebrated stateemen and court favorites of the reign; the centre group represents James among his peers, by Elstracks, in two states, the first with Prince Henry, the second with Prince Charles. These servens comprise half the space allotted for the puspose; the remain-ing four sersess will shortly be occupied by partraits extending the series to the reign of Anne.

# Choice Liternture.

### Aunt Jessie.

CHAPTER II.- Continued.

The young girl kept her own counsel, and The young girl kept her own counsel, and said not a word of how she had guessed the secret for herself, and how her heart had often bled, to watch the precious sight growing dominer day by day. She had seen through the loving devices of the other to endeavour to spare her as long as possible, and had breathed not a word of her suspicious; hut it had been hard at times not to break through the barriers of silence, and pour cut the sympathy with which har and pour cut the sympothy with which har heart had everified wed whenever she had neart had overliewed whenever the har seen the deepening lock of care and sadness resting on the beloved face of her who had been almost mere than a mother to her. For they both know what blindness

meant in this case: not simply depivation of sight—one of God's choicest blessings but the means of carning a livelihood, scanty though that might have been, taken away, and nothing save deepest poverty, almost starvation, staring the elder one in the face, or, that greatest dread and fear of the poer, the workhouse. For Esther-willing as she was, and ready, in the depths of her grateful loving heart to work and toil as far as human strength and ability could carry her-knew to her sorrow, that she could do little more than she did al-

ready.

She had only lately obtained this, her first situation, in Mr. Webbe's shop; and for the next two or three years she was to re ceive nothing, but to give her services in return for learning the business. She had her dinner and tea there, and indeed, could have lived altogether in the house; but it was her cwn wish and choice to come home a long walk through doing so involved a long walk through some of the worst parts of the city. But her aunt would have been lonely without her; and that aunt had toiled and striven for her ever since she had been left, a helpless infant, to her care. Esther longed so ardently to be able to repay some of that love and devotion; but circumstances had always seemed

against her.
When Eather had been old enough to leave school, Mrs. Lang, thinking it would be a good thing for her niece, and might enable them hereafter to keep a little home together, had embraced an opportunity which offered itself of apprenticing her to a dressmaker who at that time was living in the same house, and, according to appearances, had a tolerably good business. To do this she had been forced to "live hard," as the expression goes—had stinted herself in every way, and had sat up a great part of the night, week after week, and month after month, working as fast as her fingers could go, at the shirtmaking, which washer only means of earning money.

The shop for which she worked had employed her for years, and she had received ployed her for years, and she had received a constant supply, sufficient to keep her always occupied. But it was miserable pay —only enough, with all her industry, to provide them with the bare necessaries of life, without which they must have perished, and making no compensation for the perpetual weary sching of back, and head, and eyes, which such close unremitting apullation artisled.

plication entailed. At length, when Esther's term of apprenticeship was beginning to draw to a close, and she was indulging hopes of being able in time to carn something, and thus be no longer a burden to her aunt, Miss Cooper's affairs suddenly appeared to be in inextricable confusion, she hastily threw up her business, quitted the place, and Esther was cast upon her own resources.

Nothing had offered, save this situation at Mr. Webbe's—a linendraper's shop, in one of the busiest and most prowded of the narrow streets of the old city. Esther had engaged herself, as they were honest respectable people, and, in time, there was the promise of a salary, though for the preher hopes of helping her aunt were disappointed.

She had hard work at her new postto be there early in the morning and late at night, with scarcely a minute's breathing space through the day, and the additional fatigue of her long walk to and fro. And she was naturally delicate, and ill fitted to stand such a life. But she had a brave spirit, and tried to make light of all disagreeables, and be, as she had ever been, the joy and comfort of her aunt's declining But Mrs. Lang knew, and her niece knew, that with the formers eight would go her power of maintaining herself; and Eather not having yet attained to the summit of her wishes-namely, to be able to support them both—what could be done?

No wonder that the utterance of that short sentence—"I am getting blind!"—had struck with a chill sense of sorrow upon the young heart, confirming the fears which she had been struggling to put from her; whilst even to the other the sound of her own words seemed to place the fact be-yond all doubt and question.

Es her took the rejected shirts-for there was no longer cause for concealment; she need no longer pretend not to see that the sight of the other was failing; and, trying to lorce back the tears which filled her eyes, she bent over her work for some time

without speaking.

"It's all quito right, Esther," said the quiet voice of her aunt, at longth—we are sure of that, aren't we?"

No reply, save a sort of slifled sob.

"And if we should have to part for a

time, and I seek a shelter somewhere else, it would still all be right and kind-w should be certain of that, shouldn't we?

"Oh, Aunt Jessie! it seems so hard!" "That's because we can't see aright, Eather. But whatever we do, don't let us don't the loving-kindness of our Father. I have been faithless, I know; I've sat wondering and thinking what would become of us, and prayed the Lord to spare me my sight until you were able to be earning something; because I know your loving heart, Esther, and that you'd be glad to give me a share of anything you had."

"Oh, how glad !" ejaculated Esther.

"But He hasn't granted me that." purand the other, "and so I know He has something better for me instead. If that had been the best thing, He would have

Eather glanced up with a sort of venera-tion at the sweet face before her, marvelling at its patience and calmness; and as she at us patience and campiess; and as sue looked, she inwardly acknowledged that she had still much to learn before she or yield up her will in such submission.

# CHAP ARR III.

Esther he a been struggling with a severe sold ov or since that tempestous night when al stad come in so wet, and had been so auxious to line from her aunts eyes the state of her be ofs, knowing that there was nothing forthcoming towards the purchase of a new pair, and that it would only ver and grieve her to find how much they were and grieve her to indulow much they were needed. At length she was obliged to yield to illness, and was confined to bed with a sharp attack on the lungs. Mrs. Long was her only nurse, and right and day she watched heado her, doing the best she could, and a metines making her sense of feeling take the place of seeing.

Mr. and Mrs. Webbe were kind, and sent what help they could. But it was a hard struggle to pull through that time; and many a little pessession which she had kept many a little presented which she had kept the preture which would otherwise have and clung to all these yours was Mrs. Lang appeared sombre in its colouring—the love torord to part with to meet the daily needs. Her overtaxed strength, and sleerless watchful mights, moreover, told upon the feeble remnant of night that was yet left; and by the time Esther began to recover her aunt saw enerly what was the only course left to her. But to gratify her niece, who wished it so earnestly, she would once more pay a virit to the oculist, and hear his opinion.

It was a bright spring day, warm and plea ant, and the doctor's house being at no gract distance, and the way so familiar, she decided to go alone, though Esther tried to persuade her to find some companion to guide her. But she said she could see sufficiently in the bright sunlight not to mistake her way; and so she de-parted, leaving Esther sitting up, for the first time, that afternoon.

The oculiet's verdict was-" No hope, no cure; it must end in total blindness." the patient heart bowed to receive it meekly. With a simple "Thank you, sir," she turned to grope her way home again.

She had to pass over the bridge across the river; and feeling tired—for this was the first time she had been out of doors, save to the little general shop, since Esther's illness began—she stood a while leaning against the stone parapet, and leaking down were the flavour water. leaning against the stone parapet, and looking down upon the flowing waters, which she could only dimly make out. But she know well what their appearance was; she had so often stood there looking down when her sight was still good.

Though it was a bustling part of the city, and busy life seemed ever streaming and thronging across that bridge, she soon grew too much engrossed in her meditations to notice what went on around her. Even in that crowded part a fresh breeze fauned her tohe eks, brought by the river, as it seemed to her farcy, from the sweet fields and meadows and open country through which its course lay before it flowed past the great city on its way to the sea.

One peaceful spot upon its banks she knew well; and as she stood looking down with almost sightless eyes, a vivid picture rose up before her mental vision. It was a picture of a substantial farm-house, long and low, with drooping creepers and sunny lawn in front, and meadows stretching down to the river's bank, whilst fruitful orchards lay on either side, and well-built hay ricks and corn-stacks nestled behindall combining to give an air of plenty and comfort. She saw a group of children playing about—girls mostly, with only one boy amongst them, and he the youngest of the next. They appeared and were marry. the party. They romped and were merry; but the games were always chosen by him, and it was his I kings, not theirs, which always seemed to be consulted. And watching them at their sports, looking on calmly and smilingly, were the figures of a white-haired couple, who glanced continually with fond pride towards the bright comely

But after a time those aged figures disappeared from view, and the laughing group of merry children was exchanged for one of sober worren, whose faces often wore a look of care, which they seemed to share together, and which deepened as the days passed by, being always deepest when

the brother's name was mentioned. Then the scene changed again: that band of sisters was broken up and dispersed, having sacrificed their all—and each had had a moderate portion left her by the father—to save the brother from exposure and disgrace. They had gone to seek their fortunes, impoverished by the one on whom they had lavished their affection, whom they had made their idel, and the old home knew them no more. It had passed into other hands, after having been in their family for generations; and strangers would sit in the rooms, and walk in the garden, where every nook and corner had some association with happy bygone days in the minds of these sorrowful sisters.

And of all that band their now remained only the almost eightless woman who stood seeing these pictures in the deep waters.

Then rose up another vision of a few brief years of happy married life with the sailor husband; the settling into a snug little home which he had prepared for her; the way in which she used to stand on that where she now stood, and fancy the flowing waters as they hastened to the sea were rushing to meet him on his homeward way, would kiss the versel which hore him and, lapping against its sides, would mur mur their welcome to the brave sturdy REGURER.

Then came the time when they had gone to meet the ship, and found that it had returned without a part of its precious freight --without the upright manly spirit which, though firm as a rock to resist evil, was at tender as a woman with the weak and sorrowing; whose bright though quiet example had been as leaven in the midst of that bold, daring, sometimes unscrupulous crew; and who had found a watery grave in the ocean, sending home as a last message to the faithful and faithfully-loved wife, that the God in whom they both trusted would one day gather his sales again from the deep, and together they would walk in that land where "there is no more sea.

She had waited long for that day-she

ang still-but come it assuredly

.4; and meantime she could wait.
Then, still looking back, she saw herself sitting in her sorrow and desolation, and a heart-broken young creature, with a sweet infant, coming in to throw herself upon her for sympathy and protection. It was the brother's wife, whom he had married thinking she had money, and then, finding how miserably small was the portion com-pared with the greatness of the prossing claims upon him, he had deserted her and sitting in her sorrow and desolation, and a ciaims upon bim, he had deserted her and her helpless infant, going off secretly to Australia, as he could no longer remain in England.

The little that the sister had was freely shared with the brothers wife. But the latter did not linger long; she passed away to that region above where all sounds of weeping are stilled, and broken hearts are healed, having her little Esther to the care of the widowed childless one, who had accepted the secred trust, and faithfully discharged it. But that ther own part in the matter) was not what she saw; she was looking at the ray of sunlight which had been as a golden thread running through and olinging devotion of the blue eyed child, who was now approaching womanhead, and from whom, for the first time in an these years, she was about to be called to part. She must let her go out alone to face the world which raight have temptations enough in store for one so young and pretty and inexperienced, and from which she would gladly have sheltered her

But what was she thinking? Why was she fearing? Would not He who never slumboreth or sleepeth be keeping guard over her? What need, then, for her to trouble and fret—as if she could take better rather! Surely she could leave her to Him, and have not a single anxious doubt!
When she entered the little room, on

her return, Esther looked up into her face with a glance which showed how many Lopes and fears were hanging upon the result of this visit. Though Mrs. Lang could not see the expression on the countonance, or the half-imploring look in the eyes, as though they were beseeching her to say there was hope, she knew by in-stinct the question the girl longed to put, and replied to it at once by a gentle shake of her head. That was enough. Then

she sat down in her chair. Neither of them spoke; but Esther rose, and coming across, kuelt down beside her aunt, and putting her arms round her neck, clung to her in a close embrace. Then she laid her head down upon the shoulder of the elder woman, who silently stole an arm round her waist, and thus they remained for some moments. No need of language to speak their forrow, which was more for each other than for themselves; no occasion to express in words the sympathy, and love, and tender unselfish affection, which each bore the other. They knew it all without words; but had they not done so, that mute embrace would have told more than the most eloqu nt

# (To be Continued.)

### The Thorn in the Flesh-A Sermon in Disguise.

In the range of our common history we cannot fail to see the presence of this thorn in the greatest and noblest lives. It may be a thing, like Byron's club-foot; it shall torment, as if there were no greater misfortunes possible to man than to go halting all his days; or it may be as great a thing as Dante's worship of Beatrice, as he appears in the picture, with that face sad beyond expression, looking up to the beautiful saint whose "soul was like a star and dwelt apart.'

Or it may be a great vice, like that which seized and held Coloridge and DeQuincy and put them down in the dungeon of despair. Or it may be like the dyspepsia that darkens the whole vision of Carlyle, turning his afternoons into a grim and

In Luther it was a blackness of darkness that would come, defying both physicians and philosophy, and beating down the soar-ing soul as a great hallstone beats down a bird.

With one man it is every now and then a black day, like those that came to Luther with another it is the bitter memory of a great sin, or a great wrong, or a great mis-take. It is a pain in the citadel of life with another, which cannot be removed, in spite of all that the doctors can do.

With men Like Edward Irving and Robert Hall, and Jonathan Swift it is the fine edge, as sharp as that over which the Mussulman dreams he will pass into Paradise, dividing transcendant genius from its are, arriang transcendant genius from its saddest ruins. There is a man, whose name will stand high in our history, of whom it might be said, "he must be one of the happiest of men." But there is a pain which follows him like a shadow; not a bodily but a mental raise mental by the same and a bodily but a mental pain, which he will

carry with him to his g.ave.

Nothing can reveal a more beautiful manliness or womanliness than quietness and steadiness through intense physical or mental pain. To see the patient face on which sorrow has graven its lines, reflecting an unconquered soul, is a royalty, to which the purple robe and acclamation are

THE strong argument for the truth of Christianity is the true Christian; the man filled with the spirit of CHRIST. The best filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand.—Christlicb.

Man and maidens [servants] in a house ere often better off than their masters and mistreesea; for they have no house-hold cares—have only to do their work; and when this is done, it is done, and they can eat, and drink, and sing. My WOLF and ORTHE (DOROTHEA), my man and my cook, are better off than my KATIE and I, for married life and the ordering of a household bring with them their trials and the holy cross.—Luther.

### The Mystery of Iniquity.

The New York Observer tells the followiwg story:
"King Victor Emmanuel finds it some-

what dar gerous to sleep in a house that was once the dwelling-place of Popes and the seat of Popery. When he went to Rome he took lodgings at the Quirinal. According to Signor Ferruccio, he had not been long in that palace before he discov-ored a trap door in his bedroom. It comered a trap door in his bedroom. It com-municated with a vast gallery, in which the King and his attendants walked for twenty minutes without finding an outlet. Li se- und, however, to lead toward the Castle of St. Angelo. His Majesty declined to investigate, and ordered the trap-door to be bricked up. Soon afterwards he discovered a secret door in the wall, which communicated with a narrow staircase leading up to the roof. It too was bricked up, but since this second discovery, when-ever his Majosty sleeps at the Quirinal, two huge black dogs also sleep at the foot of the royal bed. These faithful servitors obey no one but the King, never bark, and would strangle without any parleying the first person who entered the room.

"They who are acquainted with the outs and ine of a house in which the Mystery of Imquity has had its chief seat of power, will understand that these subterranean passages—in one of which a man may walk twenty minutes without fluding any end—are parts of those arrangements by which what was called the temporal power of the Pope was made to serve the spiritual. As these secret passages were of use for egress, so they may now be employed for ingress, and as the 'ways that are dark' are known in all their ramifications only to the spiritual powers, it is not safe for the King to sleep where he may be at any time of the night suddenly visited by emissaries from 'the unseen wor'd' of Papal hate and cunning. Therefore, as a wise man, though he is no coward, he prefers to lodge out, and when he stays at home he has the company of a pet dog or two to guard his life."

### Sunlight, and Health.

Many of our people seem to have the idea that sunlight is their greatest enemy. They carefully exclude its beams from their rooms, close the blinds and curtain the windows. It fades their carpets and stuff ed furniture, and is a general destroyer of deligate and fashionable things. Then, too. sunlight tans the face and hands, and it is a great misfortune to suffer that, for it is fashionable to be pale and delicate. The young damsels of the household must proserve the delicacy and whiteness of their complexions, let it cost what it will, for they are in the warket to secure a future husband, and it would be a pity to spoil their chances of getting a foppish, senseless, and worthless vagabond, which, by the way, are rather good matches—that is, in regard to the real worth of the parties: generally one is about as worthless as the other. Sensible young men, however, are getting their eyes open, and are seeing that those pale, delicate girls, who are so plenteous in the market, make capital invalids for life, but very poor helpmates. They are perceiving that the brown-cheeked, healthy girls are really the true metal after all, and these are raised in the sunlight, and work for a living.

But weak-minded mothers will go on for some time yet excluding the subshine from their homes, and rearing pale and sickly children. This exclusion of light is also a protection against the flies, and this is much esteemed. To be sure, flies will not live in a darkoned room, and they seize the fi st opportunity to escape; thus showing the superiority of their instinct over the deluded reason of human beings.

# A Bill of Fare tor Breakfast.

"What shall we have for breakfast?" is a question which often perplexes the lady of the house. The magazines urge French breakiasis upon the Americans; but if we are to begin the day with the single roll and oup of cuffee which those who have been abroad recommend, all our business habits will have to undergo reconstruction. It is not convenient for most men to return to their home for a substantial meal in the course of the morning and so the breakfast must be sufficiently palatable and nutritious to last till the noon hour of luncheon or dinner.

The good manager can use for breakfast dishes made from yesterday's dinner; and in spite of the prejudices entertained by some against food warmed over, in the hands of a competent cook the most appetizing preparations can come from cold meats or vegetables. The second using is meats or vegetables. The often better than the first.

Potatoes are ausceptible of great variety of treatment. New potatoes are very nice cooked as follows: Boil them and then drop into very hot land, browning them all over. They look like little brown balls, and taste as good as they look. Cold bread is of course taken for granted at every breakfast. On the days when it is fresh, no other form of it is required. Coffee or English break ast tea are also necessary parts of the morning meal.

Monday.—Ome sliced ham, toast. -Omeletto, fried hominy, cold Tuesday.-Hash, stewed potatoes, sliced

tomatoes, calmest porridge, truffins.

Wednesday.—Boiled lamb chops, fried
potatoes, corn-bread, baked apples.

Thursday.—Smoked mackerel, new potatoes fried whole, melons, wheaten grits.
Friday.—Blue fish fried, baked potatoes,

biscuits, hominy.

Saturday.—Ham and eggs, sliced cucum

bers, perridge, rolls.
Sunday.—Fish-balls, milk toast, sliced

The really cheerful man is a blessing in every community. He not only has a life of joy himself, but he is diffusing brightness all around him, and many a dreary soul is lighted up with his pleasant sympathy. There is no technical school in which cheerfulness is taught, but every soul may learn it from the bright world in which we live, it from the bright world in which we live, t r, who, though he was a man of sorrows, came to relieve humanity of its grief. United Presbyterian.

# Scientific and Asecul.

EXCELLENT SPONGE CAKE.

Pour eggs, two cups of sugar, two cups of flour, three quarters of a cup of hot water, one tenspoonful of soda, two tenspoonfuls cream of tarter, one-half teaspoonful of vanilla.

#### FROSTED FEET.

To relieve the intense itching of frosted feet, dissolve a lump of alum in a little water, and bathe the part with it, at the same time, warming the part affected before the fire; one or two applications are sure to give re-

#### A WHOLESOME DINNER.

A piece of nicely reasted mutton (no made gravy) some roasted or well-boiled potatoes, a dish of ripe tomatoes, sliced, and with the addition of a baked corn starch or batter pudding, you will have a strengthening meal for yourself and children.

### GREEN TOMATO SAUCE.

Take full-grown green tomatoes; take out the stems and stew them till roft; rub them through a save; put the pulp on the fire, seasoned with pepper, salt, and spices; add some garlic, and stew altogether till thick. It keeps well, and is excellent for seasoning gravies.

#### PEACH JAM.

Take ripe peaches and peel and stone them; put them in a pan over the fire and mash them until hot, then rub them through a sieve, and to each pound of fruit allow a pound of white sugar, and half an ounce of letter almonds blanched and pounded; let it boil fifteen minutes, stir and skim it well.

#### PORK ROYAL.

Take a piece of shoulder of fresh pork, fill with grated bread and the crust reaked, pepper, salt, onions, sage, and thyme, a bit of butter and lard, rub on a little pepper and salt, place in the pan with some water; when about done, place round it some large apples; when done place your pork on a dish, with the apples round it, put flour and water in your pan, (best flour browned,) some thyme and sage; boil, strain through a very small colander over your pork and apples.

#### TO PREVENT GLUE FROM CRACKING.

Glue frequently cracks because of the dryness of the air in rooms warmed by stoves. An Austrian contemporary recom-mends the addition of a little chloride of calcium to glue to prevent this disagree-able property of cracking. Chloride of calcium is such a deliquescent salt that it attracts enough moisture to prevent the glue from cracking. Gluo thus prepared will adhere to glass, metal, &c., and can be used for putting on labels without danger of their dropping off.

# FRUIT AND DELICATE CAKE.

Two and a-balf teacupfuls of sugar; four and a half teacupfuls of sifted flour; one tea-cupful of butter; one teacupful of sour milk; one teaspoonful of soda, not heap-ing, and four egge. Flavor with lemon. Take enough out of this to fill three jelly vins, then to the remainder add one cupful of chopped raisine; one cupful of currants; half cupful of citron; two tablespoonfuls of molasses; one tablespoonful of brandy; one tablespoonful of cinnamon; half tablespoonful of cloves, and the same of mace or allspice. Bake this also in jelly tins, and, when they are all done, spread any kind of jelly between the cakes, which must be put together, first a dark one, then a light, and so on; then frost handsomely. It is delicious.

# BAKED TOMATOES.

Select well-ripened fruit of a nearly uniform size, say two or three inches in diameter, and arrange them on an earthen pre dish. Baking them on tin injures them in taste, colour, and wholesomeness. Place the small ones in the middle, and bake in quite a hot oven, until tender, from an hour to an hour and a quarter. If the juice should dry out add a little water. Make them soft and tender but do not let them burn. Serve warm or cold.

# KERGE OF IMPURE ICE.

It is generally believed that when water freezes all impurities are left behind. This is partially but not absolutely true. The State Board of Health of Massachusetts have recently called attention to an outbreak of intestinal disorder, clearly attri-butable to the contamination of impure The pond from which the ice had been taken had become obstructed so that the water was rendered stagnant and a large mass of putre-cent matter had acou-no lated in it. An analysis of the ice showed that it was charged with these im-

# BUYING PROVISIONS.

With regard to butcher meat, I would say, try to vary the food you buy; buy enough, and of good quality, but not too much, and so soon as it reaches your home. have all put away securely from the rivages of cats, rate, and flies. Do not have have all put away securely from the larges of cats, rats, and flits. Do not last different kinds of meat lie one upon other—it is almost as bad as cooking in the large of the lie one upon other—it is almost as bad as cooking in the large of the large o are not sefe things for to buy. Game is dear,

vill pass over it, for I delly with economicals. New Dominion Monthly

Dr. Dollinger and the East. The sentiments of "the greatest of living historical scholars," on one of the principal questions of the day, cannot be otherwise than interesting to all those who appreciate the practical character of his mind, united with extensive learning. He says the great mistake was ever to have admitted such a power as Turkey to a place amon; the civilized states of Europe. They will promise reforms anywhere and everywhere, but everybody knows what the promises are The Sheik-ul-Islam has ruled that it is impossible, consistently with the law of the Koran, to admit Christians to sit as legislators in a representative assembly, or to enrol them in the army. They are still at the mercy of the barbarous horde which has settled for four hundred years in Eastern Europe. Turkey has shown itself, at least at present, as incapable of progress in civilization and humanity as ever; as incapable of government by law as distinct from arbitrary will; absolutely incapable of social and domestic purity. But the mistake has been made; and the question now is, how to make the best of it. Europe cannot, for very shame, hand over the populations of the Balkan provinces to the barbarians who have desolated Bulgaria. But Dr. Dollinger doubts the advisability of establishing more autonomous states, under European princes, upon the model of Servia and Roumania. He inclines to the idea of a permaneut international commission at Constantinople, in which England, Germany, Russia, Austria, France, and Italy would be represented. Such a commission would be understood to owe a certain modified allegiance to the Sultan: but it would govern the provinces of European Turkey, or at least, the Christian inhabitants of those provinces, on European principles. Dr. Dollinger has discussed the difficulties of bringing the powers to agree to such a plan, and of inducing Turkey to submit to it. He thinks the difficulties not insurmountable. He says Turkey must submitifthe powers were agreed; and that sho has maintained her barbarous system by trading on their jealousies and divisions. If a plan of the kind he suggests were adopted, the Bulgarian atrocities could not be repeated; if the status quo is maintainted, they are always possible. Dr. Dollinger, in conversation with Canon Liddon, dwelt at length on the magnificent opportunity the present crisis offers to English statesmen. if they had the heart and courage to take advantage of it. By securing the political emancipation of the Christian population in European Thrkey, England would command the lasting gratitude of races which will assuredly rule in Eastern Europe. In these races she would find a far more solid barrier against Russian ambition than can ever be supplied by the savage and decaying power, which has owed its prolonged existence to English armaments and to

English gold. Dr. Dollinger stated that the universal impression in Germany was that the English fleet had been sent to Besika Bay in order to support the Ottoman Government; and that the Turks would not have dared turn their wild beasts in upon the Bulgarians, unless they had felt sure of the support of England. A id it is unfortunate that Lord Derby's explanation, as to the object of the float, was not given sooner. At the same time he remarked that the question ought not to divide political parties; the Conservatives, having no real interest in the upholding of a barbarous government, merely because Lord Palmerston and the Liberals have beguenthed them a treaty, which it is very troublesome to revise in the interests of Christendom When Christia und humanity. civilization are on one side, and Islam in us last and most degraded phase of barbarsm is on the other, there ought to be no doubt as to which would engage the sympathies and the support of the Lugh-h people.

The man who, perhaps more than my other in Eurore, understands Turkey, is Lord Stratford de Redchiffe; and is is worthy of remark that his proposals agree pretty nearly with those of Dollinger. He believes not in the autonomy of the several Christian states, but in the international commission. Notwith-standing Lord Stratford de Redeliffe's profound knowledge of everything conexected with Turkey, at present we Enther incline to Mr. Chadstone's opinion that placing Herzegovina, Bosnia, and popully Bulgaria, or a sunitar position the occupied by Servia and Roumania, the process of the second of t

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# Parallel Atrucities.

The whic's have carned for themselves the menuable sobriquet of the Monata to press." from their readiness to the misdeeds of Turkey, are for adducing the fact that therefore, the does not lie in about the and, therefore, our power to s g about the Turks for indulgation brutal passions in the and who have talk and write in this forgotten that whate excesses can be laid

Western Governments or troops, have been in actual warfare; and even the barbarities that took place in Constantinople in 1458, were on the occasion of the capture of the city, which had stoutly resisted the invaders. The Balgarian outrages, however, were altogother unprovoked; the slight symptoms of insurrection were of the simplest character, all but absolutely innocent. and yielded immediately to the domands of the Turkish authorities. There was not a Bulgariau that did not give up his arms when asked to do so; and these arms were given up under a distinct promise of safety. The suggestion that we have no right to find fault with the horrible deeds that were perpetrated afterwards, because Christians have sometimes been cruel, was admiraby met by Mr. Gladstone in his speech on Blackheath in these terms: -"I will not refer to the misdeeds of other nations, but we see now, I think, that there was a dreadful massacre at Glencoe, that there were great atrocities perpetrated at Badajoz, in the peninsular war; and, coming down to later times, I am bound to say I cannot defend the proceedings which were taken either in what was called the revolt at Cephalonia, or in the more recent revolt in Jamaica. I cannot, and will not defend each and all of those proceedings; but, good heavens! to pretend to compare those proceedings with what we are now dealing with, is an insult to the common sense of Europe. They may constitute a dark page in British history, but if you could concentrate the whole of the blackness of that page into a single point, it would pale, it would be almost invisible, from its minuteness, to any one of the pages that will hereafter consign to everlasting infamy the proceedings of the Turks in Bulgaria.'

Complaint is made in some quarters that political capital is attempted to be made out of the mistakes, the indifference, and the infatuation of the British Ministry. But we do not know that there is anything very remarkable or very new in the fact that politicians have an eye to political capital, where-eve: they may happen to find it. Nor does it often occur that a political party, is so generous as the present administration in England has shown itself, in furnishing such an abundance of materials, from which a very large and very rich amount of political capital can be drawn by their opponents.

# Extremes Meet.

There may, possibly, still be left some

very innocent individuals who are disposed to question the truth of the principle enunciated in the heading of this article. If so, let them pay attention to the proofs which are accumulating every hour. The Rock and the Pope are still on the most amicable terms in reference to the "question" now agitating Europe so deeply. But, perhaps, after all, one need not be so much surprised at this close agreement on a vital question. The occupant of the chair of St. Peter, (Petros) claiming to be the Rosk (Petra) of the Church, it might very naturally be asked:—If their claims are identical, why should not their principles be identical also? However that may be, it happens just now that the Pope supports the Turks against the Eastern Christians; and the Rock with the rest of what is called "the Moham-medan Press," does the same. The Pope has two reasons for his conduct. First of all, when Italy became, or was becoming united, the Pope recommended his Italian friends to invest in that safes' of an securities, Turkish bonds; and, therefore, he cannot now leave his followers in the lurch. Secondly, as we have remarked before, he is jealous of Eastern Christianity; and especially is His Holiness jealous of the Eastern Patriarch, when the slightest prospect emerges above the horizon which points to the possibility that his dreaded rival will ever occupy the Patriarchal Throne of St. Sophia. As for the Rock, (that is the English rival of the Roman one.) we can imagine no possible excuse for it, waywardness, except the natural tendency of one extreme to gravitate to-wards the other. This tendency may not be included in the Newtonian theory; but if not scientifically demanded, it is nevertheless philosophically and historically true. That the journal which constitutes itself the bulwark and the mouthpiece of an extreme Protestantism should be so lacking in the elements of common humanity. to say nothing of piety, is certainly instructive. From the tone of some of its the Turk is doing a blessed work in the East, when he is extirpating the Greek Christians by the ten thousand at a time, even though it be with slow and barbarous torture, and with nameless atrocities worse than death, which will make the 19th century stand out on the pages of the future history of our world, as having perpetrated and sanctioned a more horrible and a more wanton outrage on humanity than any other century of the Christian era.

Progression, not startling inequality, is the satisfactory proof of Ouristian exper-ence. The blade, the ear, the full corn in of the ear.

### Fortitude and Trials.

Oh, never from thy tempted heart Let thine integrity depart; When disappointment fills thy cup, Undaunted nobly drink it up, Truth will prevail, and Justice show Her tardy honors sure though slow Bear on, bear bravely on I

Bear on Our life is not a dream, Though often such its mazes seem; We were not born for lives of case, Ourselves alone to aid and ohease To each a dully task is go on.
A labor which shall dt for heaven When Duty calls, let Love grow warm—Amid the supshine and the storm, With Faith life's trials boldly breast. And come a conqueror to thy rest. Bear on, bear bravely out

#### Trade with Australia.

We are glad to see this subject receive ing moreased attention in this country. as we believe that next to commercial intercourse with the West Indies, that with Australia is next in importance. If both were cultivated in the way and to the extent which me y who are acquainted with the matter recommend, we have no doubt that it would increase the prosperity of the Dominion, and render us less liable to suffer from the fluctuations which our neighbors meet with. It appears that as long ago as the year 1870, the possibility of a Canadian trade with Australia was spoken of, and now that the Australian Commiss ioners have seen the Canadian exhibition at the Centennial, and have also visited Canada themselves, it would appear that considerable stimulus had been given to a consideration of the pro-posed trade. Hitherto our Australian fellow colonists have been getting petroleum, pine wood, either manufactured or not, and other things. from the United States, all which either come from Canada in the first instance, or could be supplied by ourselves. The quality of the goods seen by the Australian Commissioners at the Centennial, sent from Canada, are thought by them to be very superior. Doors, sashes, blinds, and various kinds of moulding, are particularly spoken of, as likely to command remunerative prices if sent to Australia. They intend also to have an exhibition there next April, and the commissioners advise that Canada should be represented there as strongly as possible. The commercial and manufacturing firms of the country appear to be deeply impressed with the importance of the idea. There is no question that by availing themselves of the opportunity of sending their goods to the projected exhibition, the first important step would be taken in securing the markets. The several Boards of Trade have taken the matter up, an interview has been had with the Premier on the subject, and the deputation is said to have been most successful in its mission. The Premier informed the deputation that the Government would certainly undertake that all articles of Canadian produce, intended for the exhibition, should be conveyed free, and that every care should be taken of them. We hope to see a trade growing up between Australia and Canada, and shall most certainly watch, with a great deal of interest any phases of the subject as they happen to occur.

# England and Russia.

Mr. Gladstone describes the Turks as having been on the whole, from the blackday when they first entered Europ., the one great anti-human specimen of humanity." Garibaldi proposes the expulsion of the entire race from the continent of Europe - which may perchance be done if England delays much longer to insist on the autonomy of Bulgaria. This is not, however, the course recommended by Mr. Gladstone. His recommendations do not go so far even as those of Lord Stratford de Redchiffo and Dr. Dollinger. Indeed Mr. Gladstone, although he is said to have "burst forth like a voicano, in two great tor-rents of burning eloquence," neverthe less restrained his estimate of the demands that should be made on Turkey. within reasonable bounds; and, as a proof of this, we may mention that at a meeting at Blackheath, he was influential in carrying a clause attached to one of the resolutions, recognizing the propriety of liberating Balgaria, Herzego vina, and Bosnia from Turkish control. "with the smallest amount of change that circumstances may permit falther territorial and political arrangem at col

But the bug-bear is Russia! Just as in the early part of the present century, France was supposed to be the natural enemy of England, and every movement of the French nation was supposed to have a tendency, direct or indirect, to undermine the prestige and progress of Great Britain, so now with Russia: and the ware which is attempted to be get up every five or ten years, about the designs of that power, is just as ridiculous as any of the representations made about France in the last generationindeed far more so. It need only be remembered, so far as Great Britain is concerned, that she has (or will have, which is the some thing;) the entire control of the high road to her Indian pos-Bessions, here-pective of the owners of the Goldan Horn; and the old wornout squabbles about the balance of power

on the continent, have now no particular bearing on the progress and destiny of England. She, with her comies and dependencies form a universe of their own, and they ought to be sufficiently impressed with this fact to lead them to cultivate the closest amity, and the freest intercourse. But, it after giving the fullest weight to considerations like these, any should still fear the encronchments of Russia upon some of the laresi portions of the earth, and her advances towards India, we would say that no one could have played into the hands of Russia more than the English ministry have lately done. Had they rust sted on the absoluto independence of Bulgaria and the other Christian provinces, or had they only demanded that these provinces should be placed on the same footing as Servin and Roumania, that 19, to make their own laws, have their own government, and pay fixed a tribute to the Sultan, Europe would have been satisfied, the ambition of Russia would have been disarmed—at least, its objects would have been thrown back for half a century or more; -- and the people of England will be satisfied with nothing less than one of these arrangements. It may appear extreme, and even wild and chimerical to talk, as Garibaldi does, of driving the Turks beyond the Bosph orus; but, we repeat, that if the autonomy of the Turkish provinces be not secured, Europe in the end will very probably send every Mohammedan Turk across the Strait which separates the two continents. And every moment of England's delay in demanding this self-government of Bulgaria and the other Christian provinces, immensely increases Russia's opportunity. only excuse Russia has for her direct interference is the necessity, made apparent by England's culpability, for preventing the status quo from taking place; only remove that, and Russia has no excuse for acting in the matter. As for the Earl of Beaconsfield attempting to stem the intensity of the popular torrent in England, it will only make its resist less fury all the more apparent, as well as the more decided. Grant the autonomy of Bulgaria, which every principle of humanity demands—and the people of England will very soon show their satisfaction with the turn of events.

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## An Objector Answered.

"I don't like so much talk about religion," said a rude stranger in a city bearding hense, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything in the world. It ties a man up, hand and foot. It takes away his librity, and it isn't natural."

"O no?" answered the lady, "it isn't natural. We have the best authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither

not the things of the Spirit of God, neither can be know them, for they are spiritually discerned. True religion is rowing up stream; it is sailing against the wind and

A pause for a few moments followed;

then the stranger began again.
"People who speak and think so much about religion are queer, any how. I wish they could only know how people speak and think about them; nobody likes them,

for they are like nobody, they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady; "but I am so impressed with the manner in which your language accords with the Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood a peculiar

generation, a royal priesthood a peculiar people."

"Does the Bible say they are peculiar then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays on us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, it's precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Straight is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in

leads to life. We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, selfishness, and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place, for so much as the sole of its foot in the narrow man. Coad dead, kind words, faith, hone. way. Good deeds, kind words, faith, hope, and charity, occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and an-

noyed, and at last arose and left the room, apparently a more thoughtful, if not a better man.—American Messenger,

#### Births, Marringes and Deaths. NOT EXCEEDING FOUR LINES 25 DENTS.

BIRTH.

On the 14th inst., at his residence, Penetanguishene, the wife of H. McMillan, Railway Contractor, of a daughter.

MARRIED.

On the 5th inst., at the manse, by Rev. R. Wallace, REV. PROF. JULES DELAUNAY, Ph.D., from Paris, France, to Miss Annie Augusta, daughter of T. M. OLLERENSHAW, Esq., Merchant, late of Owen Sound.

# THE PRODUCE MARKETS,

TORONTO, Oct. 17, 1876 Prices keep remarkably steady for this season of the year. Liverpool is higher than a week ago. Produce is coming to market in considerable quantities, and we do not hear of the holding back which was so general last season. Prices are very remunerative to farmers, and they would do well to sell without much delay.

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### Official Aunouncements.

MEETINGS OF PRESBYTERIES.

Manitoba.—At Winnipeg, on the 2nd Wednesday of October.

of October.

Gleelen.—In Chalmers' Church, Guelph, on the
2nd Tuesday of Nov., at 1 o'clock p m.

OTTAWA — In St. Andrew's Church, Atmonto, on
Tuesday, Nov. 7th, at 1 p m.

Victoria — At Cannington, on the last Monday
of November, at 11 a m.

STRATFORD.—In St. Androw's Church, Stratford on Tuesday, 19th December, at 10 o'clock, a.m Owen Sound, —In Knox Church, Owen Sound, on third Tuesday of December next

Tononto -In the Lecture Room of Knox Church, Toronto, on the 7th of November, at 11 a.m. Barner -Ist Tuesday of December, at 11 a.m., at Barrio

HAMILTON -The next ordinary and stated meeting will be hold in Contral Church, Hamilton, on the third Tuesday of \*\*Coember, at 11 o'clock, a.m. London Adjourned meeting on ist Tuesday of November, at 2 p.m., in 1st Presbyterian Church Regular meeting 3rd Tuesday of December, at 2 p.m., in the same place.

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INSOLVENT ACT OF 1869.

Canada, Province of Ont., In the County Court of County of York. In the matter of JOHN FREEMAN DAVIS,
An Insolvent.

On the 30th day of October next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

Dated at the City of Toronto, the 20th day of September, a.D. 1876. D. H. WATT. D. H. WATT, Attorney ad litom for said Insolvent.

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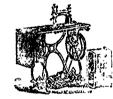
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