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No. 89

Contributors and Correspondents.

EVANGELICAL UNION.

GREAT MEETING OF CHRISTIANS AT NEW YORK—FRANCE AND GERMANY UNITE IN THE GOOD WORK—A TOUCHING SCENE—“THE GREATEST ECUMENICAL COUNCIL OF OUR TIME”—PRESBYTERIAN UNION THROUGHOUT THE WORLD.

Mr. Editor.—I send you a few random notes of the great Conference of the Evangelical Alliance which grows in wonder and interest as it does in numbers and vastness every day. Day after day crowding thousands fill three and sometimes four of the largest churches in this city simultaneously, and stand for hours together in aisles and passages listening with unflagging interest to the papers which these authors are compelled to repeat in some cases as many as three times. The opening meeting last Thursday in the Association Hall of the Young Men's Christian Association, struck the key note of this magnificent and indeed almost apostolical gathering. French, Germans, English, Irish, Scotch, Americans, Canadians, Hindoos, Africans, Italians, Spaniards, Hollanders, Episcopalians, Methodists, Baptists, Presbyterians, Congregationalists—all met on one platform, and no one thought of ascribing another's card or nationality. All felt they were one in Christ. The stately and patriarchal address of welcome of Dr. Adams touched all hearts, and called forth a response which all felt to be a cheering augury of the future spirit of the Conference. When Dr. Fischl, of Paris, remarked that there were neither French nor Germans on that platform, and when Prof. Christlieb, of Bonn stepped forward in the course of his remarks and clasped the hand of the French delegate, the effect was indescribable, and the audience rose to their feet in a perfect oration of irresistible enthusiasm. Perhaps the climax of the meeting was reached when the Rev. Narayan Shesbudrai, of Bombay, clad in his white cambric turban, and his drab tunic of camel's hair, stepped on the platform and announced himself as the vindicator and the fruit of Christian Missions, and the answer to the challenge of Rationalism, regarding the futility of Missionary enterprise. The audience scarcely knew whether to laugh or applaud when with a broad Scotch accent, which was unmistakable, (he was educated in the Free Church College, Edinburgh,) he began a speech of marvellous clearness and power. He has been all through the most prominent popular attraction of the Alliance, and you will be glad to know that he intends visiting the Dominion before his return.

It would take a column to give the names of the Foreign delegates, almost every one of whom is remarkable in some department of Christian science or theology. But while the intellectual resources of the conference are so immense and indeed almost inexhaustible the great attraction is the simple and fervid and Evangelical spiritual tone. There is no straining after new sentiment, but all hearts seem softened and united by one heavenly tide. As if drawn by one common spiritual impulse of spiritual attraction, all hearts seem drawn closer to Christ and in Him to each other. He is the recognized bond of union, the one theme to which all thoughts and themes instructively gravitate. The most pleasing feature of the meeting is the complete freedom from all strain after sensational feeling and the perfect naturalness and simplicity of the spirit of the Conference. The ablest papers yet given have been those of Dr. McCosh, on Development; Dr. Hodge, on Christian Union; Dr. Dawson on Primitive Christianity; Dr. Arnold, on the Relations between Christian Doctrine and Christian Life, and Dr. Christlieb, of Bonn. The highest point was probably reached at the meeting yesterday, when Dr. Parker, of London, Dr. Hall, and Henry Ward Beecher, spoke on the Pulpit of the Age. It was impossible to compare where each address was so individual, but all were masterpieces of intellectual and oratorical and spiritual power, and during their delivery the immense audiences (for they were given to two audiences) were roused to the highest enthusiasm, and aens and hallelujahs might be heard from many lips, while others, less demonstrative, showed their deep emotion by silent tears. The conviction is deepened every day of the great importance and the immense and far-reaching influence of this, the greatest Ecumenical Council of our time. It will give an impulse to the Christian thought and life of our day which were impossible to estimate.

The hospitality of the Americans is unbounded. Free excursions to Philadelphia, Baltimore, Washington, and the Falls are

but a few of the magnificent courtesies shown by the people of the American metropolis to their guests, and when it is remembered that they number about 400 the magnitude of the task will be realized.

A very interesting meeting was held on Monday evening under the Presidency of Dr. Crosby, Moderator of the Presbyterian Assembly here, to take measures towards Presbyterian union through the world, and the formation of a great general Presbyterian Council. Assurances were cordially given of co-operation not only from the Presbyterian churches of Britain and America, but also from the great Lutheran Churches of Germany. Such a church would represent over fifty millions of people, and be the largest Protestant Church in the world.

Yours, &c.,
N.

New York, Oct. 7th.

Union Discussion.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I feel gratified by the discussion in your columns of the questions involved on the proposed Union, as I believe it very desirable at present. Truth is not afraid of, but courts and profits by discussion and asks only “a fair field and no favour.” “He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God.” It is needful, however, to this end that your correspondents be fair in their representations and respectful in their tone as far as is reasonably possible. With this impression I regretted to observe in a recent communication, signed “Presbyter,” that he introduced his remarks on the subject of Mr. Middlemiss's by charging him with “cant” and other traits of a like contemptible nature. Though “cant” is considered a contemptible thing he does not attempt to show wherein it appeared, and I feel assured, after careful perusal of M's letter, that he would have found it very difficult or rather impossible, to justify the charge. Such epithets are used to engender scorn and contempt against the communications or causes to which they are applied. Nor has their use been most commonly indulged in by those who have the right on their sides or the proper advocates and exemplars of Christian principles. We are familiar with them rather from the lips and pens of scoffers against the best of causes, arguments and men, and we know by very common and large experience that they are usually the resort of the unscrupulous from consciousness of the lack of good argument for their own positions. From such considerations and some others it seems to me the term referred to, with all its kind, should be excluded from the “Presbyter's” and Christian's category. They impress one with the feeling of the user of them that his spirit, if not his cause, has too much affinity to that large section of humanity of whom “haughty scorner is their name.” For one thing they prove nothing against the parties or cause assailed by them—so can well be dispensed with in the cause of enlightenment in the truth while, as to their history, they are very often equivalent to odious slander, or unseemly in the lips of a Christian and awaken feelings on both sides which every lover of the cause of truth and amity should carefully avoid.

My regret has been renewed and increased by observing in Mr. McKay's Criticism (3rd Oct.), of Mr. Middlemiss's communication, a continuation on an extensive scale, of this abusive style and inexcusable misrepresentation. I propose therefore, Sir, with your permission, and to aid in the promotion of profitable and honourable discussion for my own sake and others, to point out some specimens from that criticism of what I complain. In his introduction Mr. McKay expresses desire to say anything unpleasant to Mr. M. or his sympathisers “as inoffensively as possible.” I liked that the pleasure, of course, arising from the expectation of fulfilment. Immediately after this promise, however, he asks “to differ from your views of his (Mr. M's) letter as expressed in your last editorial,” and adds “To my mind the letter is void of liberal ‘Church spirit’ and true ‘manliness.’” He thereupon heaps on Mr. M. the epithets of “insinuating,” “arrogating the right of judging the piety,” &c., of others, “lording his views,” and concludes, “He evidently thinks that no one values sound principle who does not in all things concur with him.” This is strong at any rate, apart from its merits otherwise, and ought at least to be very well founded. Let us see. Compare the above with the following, which Mr. M. had said and with which his whole letter harmonizes. “I know that many persons of the most decided piety are strongly in favor of Union. Surely that shows from his own pen that he evidently thinks there are many who

value sound principle who don't concur with him in several things which he esteems of permanent importance. Mr. McK. had that sentence, &c., before his eyes. Has he then at all shown a desire at the very outset to express himself “as inoffensively as possible?” Reverse the phrase, “as offensively—unjustly so—as possible,” and it will suit better. Mr. M. clearly indicated the very opposite of what his reviewer ascribes to him.

2. Another specimen. Mr. M. had said: “My conviction (of the impropriety of Union in the meantime) is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the way of associating with. I have no doubt that the experience of others may be different, and I know that many persons of the most decided piety are strongly in favor of Union. But such is my experience. So far as my own personal religious associations are concerned, I find that aversion to the proposed Union is most decided on the part of those whose piety is most unquestionable.” To a reader with any degree of judgment and candor, the above amounts simply to this, that while many decidedly pious are to his knowledge much in favor of Union, there are also many to his knowledge like himself opposed to it; and on this ground he proceeds to appeal to the brethren in his own Church favorable to Union to give that fact due consideration, and to endeavor to gain an amendment to the basis, which he suggests, so as to meet the conscientious difficulties of the latter. He evidently does not say nor mean that the Union proposed has had the effect of bringing the unquestionably pious on one side in opposition and bringing them out to view, thereby separating them as wheat from chaff, and enabling him now to associate with them. Yet that is what Mr. McK. represents him as doing! He first gives two-thirds of the last sentence of the above quotation. From that he exhibits Mr. M. as intimating “that the proposed Union has enabled him to associate and combine with those of most unquestionable piety.” Of this he next makes a premise, coupled with another, and thence proceeds to deduce so no odious conclusions—that Mr. M. “becoming the arbiter” as to who are and are not pious, “he would rejoice in embracing the opportunity of separating the wheat from the supposed chaff,” &c. &c.—all which his statement above, and the gist and tone of his letter throughout, contradict, while he expressly asserted, “I shrink from the very thought of disruption.”

It would appear, moreover, it is from those references of Mr. M. to persons of piety that Mr. McK. thinks fit to charge him with the arrogance of “arrogating the right of judging the piety and principle of others.” Surely Mr. M., a Christian minister, whose gifts, amiability, and piety many, like “Presbyter,” admire—surely it may be admitted that he may be able to discern among his acquaintance those of them who give good evidence of piety. It may, I think, without making him justly liable to the vile epithet of arrogance. On that he simply made a statement of observed fact, while, as said before, he avows his conviction that many of that estimable character are on each side of the question at issue.

3. Mr. McK., after expressing “a high estimate of the tender, kind, prudent, and skillful manner in which those favorable to Union treated those opposed,” says: “In their patient efforts to satisfy them, Union has been retarded these past years.” Now this last sentence is as plainly contrary to the facts as it would be to say that but for Mr. McK. it would have been consummated in 1871. The Union (whatever may be) has not been retarded one year or one hour as yet by them, much less “these past years.” It is only a fraction over three years since the negotiations were initiated in the church courts. The progress towards the present stage has been unprecedentedly speedy. There arose some serious difficulty about the Colleges after the Assembly of 1871, which was mainly shared in, and discussed earnestly, however, by those favorable to Union. But even that did not retard the progress, which could not have been more speedy.

If those favorable to Union shewed patience, &c. to those who opposed it, it must be admitted that the latter did not tax it much. They did present their difficulties from time to time during that short period, but not more or as much as they might, and they always did so quietly and respectfully. According to Mr. McK. even that was, in his estimation, a great trial of patience to the other side. Judging from his style and manner of treatment of Mr. M. for his respectful and temperate letter—while, by the way, he evidently addressed to brethren in his own church, not to Mr. McK. or his church—it is to be expected his impertinence and vituperation would have been incited were he among them, for their venturing to express any difficulties, and however respectfully. That those opposed were treated with “kill” may be admitted, for instance, the manner in which the Union Committee did not carry out the instruction to them of the Assembly of 1872, “to endeavor to secure in some way,

a deliverance in recognition of the Headship of Christ, such as should meet the views of all parties in the Church.” But I know that even among those who rank as having been all along favorable to Union, there are many who did not advance that skill and other examples; and there are many of the favorable to Union whose favor for Union is very small and considerably mingled with a different feeling. In private intercourse this is frequently met with, while some have not been able to keep it in in Assembly and Presbytery, although they mean to go into the Union if the Church go.

4. And lastly. Mr. McK. observes, “Now, sir, I entertain the confident belief that I hold this important truth (the Headship of Christ over his Church) as fully and broadly as Mr. M. and his friends can do, although I do not laud myself so highly for doing so as he does.”

To laud one's self highly is understood to be an odious thing, especially in such a connection and, in a minister of Christ, is radically opposed to the Word of God and the Christian character. Of course Mr. McK. knows that, and that he was in those words holding up Mr. M. to the public gaze as such a one. Yet there is not a word of self-laudation at all by Mr. M. on the subject or any other—unless a mild temperate expression of his mind on what he humbly and earnestly believes to be right and important on public questions—unless that be self-laudation, which it is not. I am forcibly reminded, by the incongruous accusation, of the known disposition of “sitters in the scorner's chair” to call undoubtedly humble, wise, and golly men “straightlaced,” “bigoted,” “self-righteous Pharisees,” and the like. Nor does the other specimens of Mr. McK. adverted to diminish the aptness of the simile, but they confirm.

My object, Mr. Editor, in occupying your space at this time, is not to reply to Mr. McKay, but, as indicated at the outset, rather as a protest in my own name, and many others, I should think, and in the name of fairness, truth, and unity, against that style of vituperation and misrepresentation. I hope it may be of service, and am,

Yours respectfully,
PRESBYTER JUNIOR.

18th Oct., 1873.

The Proposed Basis of Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I wish to call the attention of the ministers, elders, and members of the C. P. Church to the proposed basis for Union and its accompanying deliverances.

The 4th deliverance reads, “That with regard to the modes of worship the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith will be left to the legislation of the United Church.” I, and those with whom I act feel that this, if adopted, renders permanent some things of which we disapprove, and bids the whole church to sanction it knows not what. Is it a proper answer to this objection, “that the article does not sanction anything in the mode of worship which, so far as we are aware, contravenes the constitutional law of the Church?” Is one entitled to sanction what he does not know? All we ask is that the whole power which the separate churches have now be handed over to the United Church. The last clause of this deliverance leaves the United Church, (on this head), only the power to allow or prevent parties from diverging farther from the recognized practice. It is too much to ask that the piety and good sense of the Church of the future be left free to deal with the whole subject according to the 3rd article of the Basis.

But there are graver matters still. In the Assembly which met at Toronto, the 4th article of the Basis read, “That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with its several branches, as opportunity offers, shall at the same time, regard itself as being on such ecclesiastical relations to churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from those churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.” In this shape it was sent down to Presbyteries and Sessions, and reported on. I, the minutes of last Assembly the latter part of it reads “that this Church shall at the same time regard itself as being in ecclesiastical relation to the churches holding the same doctrine, government and discipline with itself, and that ministers, &c.” As the article stood in 1871 the extent of the proposed relations was defined and limited: as we have it now, it is unlimited. In the Basis all evangelical bodies are divided into two classes, the one class we are to treat in a brotherly manner though we can have no church relations with them; with the other we are to have unlimited church relations, and if the expression “ecclesiastical relations” means anything, then those who approve of this article declare their readiness to become office-bearers or members in any of the churches that hold, that is profess to hold, our standards and our practice. I ask the sons of the Erskines and Gillespie, of Chalmers and Bam, if they are now ready to take their places in the present Established Church of Scotland? If so, why not at once say so and retain the phrase “in connection with the Church of Scotland?” Such a procedure would be mainly and the only proper one if the work of “the disruption” is accomplished; or the protest of the Free Church answered. I know that in May, 1873, a Committee was appointed for that purpose. Two drafts of an answer were laid on the table of the Established Assembly. The Committee was directed to do better, and report to the Commission

in August next, but the Commission met not, and I could never learn whether the Committee reported, or was discharged. Has the answer come at last? If not, what means the proposal? I cannot believe that any of our office-bearers are prepared deliberately to adopt this article, and in so doing, confess that we were either knaves, or martyrs by mistake. If any one can adopt it without a feeling of humiliation, I ask, if he is prepared to humiliate us who cannot do so, or drive us out of the Church, if only Union with others can be accomplished on his chosen basis? We do not wish to do any violence to the consciences of our brethren; is it too much to ask them not to do so to ours, or violate the compact so recently entered into, but rather to delay and let a new committee try to get what the old seems not to have attempted, even though enjoined by the Assembly of 1872, “to endeavor to secure, in some way such a deliverance as shall meet the views of all parties in this Church?” It is to me strange, that the committee so instructed returned to the last Assembly without implementing its instructions, and still more so, that it handed in as its main ground of justification, the Act of Independence passed by “the Presbyterian Church of Canada in connection with the Church of Scotland,” in 1844, an Act, the very presentation of which in such circumstances, was an insult to the fathers of the disruption in Canada, and therefore to the whole Church. These fathers knew of the existence of that Act, they studied it, and regarded it not only as not justifying the conduct of those that passed it, but as not even an honest document, and designed to mislead the people. Nor is this all; our committee, instead of seeking a deliverance which we could accept, have given us a Basis far more offensive than that of 1871, and yet the last General Assembly, under the leadership of the very person who had drawn up the instructions which the committee set at naught, commended and thanked it, and approved of the Basis and deliverances as returned by it.

I regret exceedingly having to pen these lines, and wound brethren whom I love and honour, and I have been anxious to discharge this painful duty without giving unnecessary offence. I commend their motives and am satisfied they would not choose to treat me unkindly, but I am brought to bay and must no longer remain silent. I plead with them not to press me further. We do not wish to be separated from them but we cannot do what we know to be wrong. One of your correspondents warns us that the Free Church may treat us as it did those who would not join the Union in Australia. My answer to all such is, it will so much the worse for the Free Church. We are not bound to take it ourselves, or fulfil its wishes. If we are driven to take that step, we know there is one to whom we can appeal; for his honour and cause we witness, and He will not forsake us.

Yours truly,
JOHN MAC TAVISH.

Woodstock, 8th October, 1873.

Thanksgiving.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Can you explain how it has come to pass that the local Government of Ontario has so suddenly and so decidedly taken a stand on the subject of a Thanksgiving Day for the abundant harvest? All the leading denominations of the Province had, through their supreme courts or chief officers agreed upon the 16th Oct. as upon the whole most convenient and every way suitable. Neither Government nor Governor said anything on the subject for months when suddenly a week or ten days before the time fixed upon, there was an intimation given that the day fixed upon was not suitable, and that another altogether must be chosen. To say the least of it, this seems an abrupt, cavalier and uncalled for proceeding and scarcely compatible with ordinary civility and somewhat travelling out of the magistrate's proper sphere. When nineteen-twentieths of those who were at all likely to take any interest in the matter had agreed upon a day, surely if the Government could not conscientiously approve of the time fixed, it ought to have let the matter slide and taken no notice of it. Common civility even would have dictated this course. The result will be that there will be two Thanksgiving Days, and neither of them very particularly observed. Why all this unwelcome zeal? I have heard a reason given which surely is too ludicrous to be true. Do you know anything about it? It is, to be sure, possible that there may be a ground for Thanksgiving on the 6th of November which would not be available on the 16th of October. If so what is it?

A. M. S.

14th Oct., 1873.

[NOTE.—We are not in the confidence of the Lieutenant-Governor. It does seem rather brusque and abrupt to set aside the arrangements of the Assemblies, Synods, and Conferences in a purely religious matter, by the stroke of a pen and a mere *sero sic jubeo*. No doubt, however, there were reasons, though we cannot think what they were. We have heard what our correspondent seems to refer to but we agree with him that it is “too ludicrous to be true.” The best plan would be to have a fixed day of the year as Thanksgiving day so that all could know and make their arrangements of business or pleasure accordingly. Surely there need be no fear that any year would come round in which the general feeling would be that there had been nothing in the occurrence of the season for which to thank God at all.—Ed. B. A. P.]

Sweet Hour of Prayer.

(TEXT REVISED.)

Sweet hour of prayer! sweet hour of prayer! In which I leave a world of care, And at my Heavenly Father's throne Make all my wants and wishes known.

Sweet hour of prayer! sweet hour of prayer! Swift wings shall my petitions bear, To Him whose truth and faithfulness Await the longing soul to bless.

Sweet hour of prayer, with Jesus there May I rich consolation share, Till from Mount Pisgah's lofty height I see my home and take my flight.

Crown Hill, Sept. 15th, 1873.

The Pulpit of the Age.

BY THE REV. JOSEPH PARKER, D. D., OF LONDON.

In discussing, even cursorily, the question of modern preaching, my contention throughout will be that, in proportion as we follow the Apostolic method of stating and applying truth, will our preaching be adapted to this day and all other days of human sin and want.

We have inquired as to the substance of Paul's preaching. What was the manner of the preacher? On this point also the Apostle speaks with peculiar instructive emphasis.

This law of speech would destroy nine-tenths of what is falsely called "eloquent preaching." What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded, how anxious are many speakers lest by a slip in quantity they should impair the rhythm of their utterances!

The probability is that the Apostle Paul would be impatient with a good deal of what passes among us as eloquent preaching. Would he not be ill at ease until the preacher came to the Cross and showed its bearing upon human sin and human need?

There is a third question, which the Apostle Paul will answer in a remarkable manner. In what spirit did you conduct your ministry? Hear his reply: "I was with you in weakness and fear and much trembling."

Looking, then, at the substance, the manner, and the spirit of Paul's preaching, I contend, in answer to the question which is involved in my subject, that in proportion as we return to the Apostolic doctrine and method will our preaching be adapted to all the great necessities of our own and every succeeding age.

This call to reproduce the substance, the manner, and the spirit of Apostolic preaching, is not a call to a narrow or superficial ministry. An experienced man might, on hearing the range of Paul's preaching, suggest the easy possibility of speedily exhausting it.

Faithfulness to the apostolic doctrine and method will save the preacher from all the narrowness of mere demonstrationalism in

the exercise of his ministry, and from all other narrowness of thought and sympathy. Denominationalism properly understood and wisely administered has most excellent uses, yet we cannot have too little of it in the Christian pulpit.

As to "preaching to the day" I have a distinct opinion to express. In so exercising our ministry there is a danger that we speak very loudly and eloquently to men who never hear us.

The fact is that in such cases the preacher is rather replying to the books which he has been reading during the week than devoting himself to the treatment of the actual experience represented by his congregation.

the spiritual progress of the hearer, and not the mere observation and fame of the speaker. It would appear as if to win a world-wide renown, to make her ears of all nations tingle, it is necessary to pass through a period of offense and antagonism.

THE CHURCH AND INTEMPERANCE.

There has recently been issued by the appointment of the Synod of the United Presbyterian Church of Scotland, an address on "Christian Duty in relation to Intemperance" from which we make the following extracts:—

The aspect of intemperance most likely to impress Christian people is, doubtless, its influence upon the interests of religion. Experience goes to prove that there are lost to the Church every year, through this single cause, nearly as many as all our missionaries are the means of gathering into it.

at home; and when they go abroad into society, conforming to its insidious customs, apply the instruction they have received under the parental roof; and between the sanction of home and the mistaken kindness of friends an appetite may be originated which all remonstrances and respect for character may not be able to counteract or subdue.

Rev. T. Y. Killen.

From the Northern Belfast Whig of September 4th, we extract a part of the minutes of the proceedings of the Belfast Presbytery, relative to the visit to this country of Rev. T. Y. Killen, since called to Cooke's Church Toronto.

The Rev. T. Y. Killen said he had been requested to attend the meeting of the Evangelical Alliance to be held in New-York, and had got an offer of a ticket. He laid the matter before his elders, and they unanimously advised him to accept it in the hope that the trip might completely re-establish his health, which, as the members of the Presbytery were aware, was not very good.

The Rev. Hugh Hanna, in moving that the request be granted, congratulated Mr. Killen on his good fortune, and would like to know if any tickets remained unappropriated—(laughter)—not that he would be able to avail himself of the trip, as he had been away from home so much of late that he would have to ply the oar with all the industry possible.

The Christian Union tells of a church in Wisconsin which was embarrassed with a debt of \$10,000 and perplexed as to how it should pay it. The pastor conceived the idea of penny shares, to be paid daily for five hundred days, and that debt was lifted forthwith.

What we call illusions are often, in truth a wiser vision of past and present realities; a will; a movement of a man's soul with the larger sweep of the world's forces, a movement towards a more assured end than the chances of a single life.

Sabbath School Teacher.

LESSON XLIII.

THE TRANSFIGURATION.

COMMIT TO MEMORY, v. 5, 6.

PARALLEL PASSAGES.—2 Peter i. 17; Luke ix. 31.

With v. 1 read Mark v. 37, 38; with v. 2, Rev. i. 16; with v. 3, 2 Kings ii. 11; with v. 4, Phil. i. 23; with v. 5, Heb. i. 1; with v. 8, 2 Peter i. 18; with v. 7, 8, Rev. i. 17.

GENERAL TRUTH.—Jesus has declared His Father. Isa. lxxv. 18.

INTERNATIONAL "EXT."—And when they had lifted up their eyes they saw no man, save Jesus only. Matt. xvii. 8.

The narrative is so distinct and memorable that it forms a delightful lesson, taking hold at once of memory, judgment and fancy. It looks back probably to the future in v. 28. It looks forward to the glory of Christ and of all his people. We know something from it of the glory we shall see in Jesus.

No division can be better than the verses are. "Transfiguration" means putting glory on the body so that the eye can see it. This was done to the human body of our Lord.

I. CIRCUMSTANCES.—(1) Time (v. 1).—After six days, "clear, or if you count inclusively (that is the day of the event and the day last alluded to), "about eight days," as Luke says after the announcement of his coming death. If that shook any one's faith, here was something to restore it. The event was probably at night. Jesus had gone up to pray (Luke ix. 28) as he often did at night; the apostles had been asleep (Luke ix. 32); they came down the next day (Luke ix. 36), and the clear light would be more apparent.

(2) The place (v. 1). A high mountain. What one, men can only guess. Hermon is often named. Had it been good for us to know it would have been fixed. Did we certainly know superstitions men would burrow in it as part of their religion, a kind of service that God does not desire.

(3) The earthly witnesses. Three in number, more than enough; disciples who needed and afterwards used this proof, see 2 Peter i. 17. The three who saw the daughter of Jarius raised, Mark v. 37, 38; and who saw the agony, Matt. xxvi. 37. They could see the one over against the other and remembered it all; Peter was dealing with the Jews; and James when dying for Jesus; John when seeing him again at Patmos.

II. THE TRANSFIGURATION (v. 2).—Not a dream, or a vision, but a real outward event: the face lit up with light like the sun's, his garments illuminated as it were; "white garments glistening," as Luke says; "like snow," Mark says; beyond all earthly whiteness." Mark says; beyond all earthly whiteness." It was a moment's return to him of the glory he had laid aside, at a point immediately before great endurance is demanded of him. It was fitted to strengthen him, as well as to reassure the disciples. From v. 3, we infer that it bore mainly on Christ at the time. The crowd, had they seen it, or heard of it, would have wanted him for a king of their own kind. So perhaps would the other disciples. When Jesus had died, and the spirit had come, it was understood by them.

III. THE HEAVENLY VISITOR (v. 3).—One founded, and the other restored, the kingdom under the former dispensation. One was miraculously buried, the other translated. "Moses and the prophets," represented by Elijah, had ruled the Jewish world. They stand for the Old Testament, witnessing to Christ. They show us how the "just made perfect," regard Christ's work; for they speak of his death. See Luke ix. 31. How the disciples recognized them, or their exact condition while under the spell of this miraculous event, and feeling like Paul, 2 Cor. xii. 2, 3, we need not try to conceive. They had been asleep, were drowsy, but this rendered them fully awake.

IV. PETER'S FEELINGS (v. 4).—Unselfish—he thinks of Christ, Moses, and Elias. He is glad of the Saviour's joy. It is so much better than the "suffering at Jerusalem," that had given him such a shock. Yet it is based on a mistake—his eyes not yet clear. This he probably thinks is some compromise—not indeed the glorious Solomon's kingdom, but so much better than shame and toil, with death at the end! "Tabernacles." Persons soon learn in warm countries to run up rough arbors (as one sees in California), good enough to screen from sun and wind.

V. THE DIVINE ACKNOWLEDGMENT (v. 5) answers and stops him; from a bright cloud answering to that pillar of fire which appeared to Israel (Ex. xiii. 21), and in another form covered the tabernacle (Ex. xl. 34), which Jews would own as the fitting accompaniment of Jehovah's (bright, perhaps, in view of the clearer Gospel light). This cloud overshadowed, surrounded, secluded, awed, and solemnized them, and separated them from the world. A voice from it, God's voice, as in Luke iii. 22. Then the Jews heard it, and did not believe. Now the disciples alone—standing for the wider church—hear it. It is a testimony. "This is my beloved Son." We believe Jesus on the word of the Father, and so honor the Father, and retract the result of Adam's unbelief. Unbelief makes, i.e., treats God as a liar.

VI. THE EFFECT ON THE DISCIPLES (v. 6) is also a command, "Hear ye him." Not Moses nor Elias, but Christ, c.w. Hear him, when he explains his real work, true kingdom, dignity and power, and when offering pardon and life.

VII. THE SAVIOUR'S HELP TO THEM.—Then and ever he "restoreth" his people (Ps. xxiii. 1); in a sacramental way, a touch and a word; something to the body, something to the mind. The touch brings them back to earth; the word takes the

terror from the heavenly appearance. "Be not afraid." Power known with unknown purpose will always terrify sinners. He declares the purpose is not hostile. How often he has to say this!

VIII. THE FINAL (v. 8).—They look around, the cloud and the prophets gone; Jesus as before, and alone! "Jesus only." And so it is ever. We read the Scriptures: partake of the sacraments; enjoy Christian friends and duties; but for our souls, in life, in death, the last resort, the one, deep, underlying, all-supporting Rock is "Jesus only." Teachers, books, illustrations, sermons, clear views, prayers answered, all are good, but we rest not on these, but "Jesus only."

ILLUSTRATION.

And we have presumptive evidence that they derived good from it all afterwards. Out of that cloud came a voice which said: "This is my beloved Son; hear him." No such sound fell on their ears elsewhere. They needed to come to this place, and to be in that cloud—much as it overawed and alarmed them—to hear that divine and supernatural assurance. To feel God near, always solemnizes a sinful man, makes him afraid. In the earliest experience of a believer, when he first sees the divine glory, as the eye but lately cleared of the cataract, shrinks from the light, his soul is apt to say: "Depart from me, for I am a sinful man, O Lord!" It is at a later stage the spirit can truly and intelligently say: "Nearer my God, to thee." So you will find it, perhaps have found it already. When providences have been dark, how bright the promises have been! God's voice sometimes fell on your ears in the dark: "Fear not, for I am with thee." Out of the cloud you heard him, as he directed you to his Son, your Saviour. "Hear him!"

Yes! believers in the cloud! So it will be one day with you. No affliction is joyous now; "nevertheless afterward!" Do not, therefore, fear when you enter into the cloud. Listen for the voice. Let it sink into your heart. Wait for the day, and then remember the lesson.

"Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, these noble spirits, the gold and the pearl, and he comes to poor, sinful man, and draws him into his embraces."—T. Watson.

SUGGESTIVE TOPICS.

The transfiguration of whom—meaning of the time of it—the place—the persons present—the probable use of it—in what it consisted—the state of the three—other favors shown them—possible reasons for this—how the people would have regarded this—the visitors who came—their place in the Old Testament—meaning of their coming—subject of conversation—Peter's feeling—proposal—tabernacles—for whom—mixed motives—the cloud—appearance—voice—two-fold object—the testimony—the order—what faith is—what unbelief is—the effect on the disciples—how they were restored—the result of all—and lessons to us.

Sabbath Reading.

In these days of papers and magazines for Sunday reading, the time which should be spent on standard works is often frittered away; and after a whole Sunday evening spent in turning over the page of these so-called religious periodicals, the only impression left on the mind is a confused mixture of church news, golden weddings, donation visits, bits of foreign travel, and scraps of good advice, all jumbled together in a manner to prevent their being either remembered or enjoyed. Doubtless, it is a good thing to take one or more of these papers, so that accurate information and the calls and changes of ministers; and the calls and changes of ministers; and oftentimes discussions are ably carried on in them on subjects of deep interest, which everyone wishes to understand. But it would be a good thing if this reading could be done during the week, leaving Sunday free for the study of the Bible and the earnest perusal of our "Christian Classics." How few there are now-a-days who read the good old books! Children neglect the "Pilgrim's Progress" for trashy Sunday-school stories, and their elders find newspaper articles more to their taste than the works of Taylor, Baxter, or Edwards. The beautiful stories of holy lives, spent in the Master's service, are left unopened on the shelves, while bits of scandal about living shelve, while bits of scandal about living men are read with eager interest. Who that has once felt the charm of the letters of McCheyne or Rutherford, or has sympathized with the trials of Whitefield or Trainers, can leave such records for the pages of an average Sunday paper?

Only Two.

Only two ways. One broad, the other narrow; one leads to destruction, the other to life: many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. What are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be two. Those on the left will be cursed. "Depart, ye cursed." All must appear before the judgment seat of Christ to receive for the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death—heaven and hell—the one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other, weeping and joy and gnashing of teeth. God will be in the one, and angels, and saints, and all the redeemed of the Lord; in the other, all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place?

Presbyterian Church in Spain.

The Madrid correspondent of the *True Catholic* gives an account of the completion of the Presbyterian organization in Spain, under the title of the "Spanish Christians Church." In the earlier stages of the Reformation movement there were two Presbyterian centres in Spain—one in the south, supported by the Edinburgh Spanish Evangelisation Society, the other at Madrid. They had separate Confessions of Faith, but found more or less out of the Westminster Confession, and separate rules of Church government. In 1871 the two met at Seville, and effected a union on the understanding that they might use either of the forms existing, until the Spanish Christian Church agreed upon a Confession of Faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this Church in 1871 was only ten; last year it comprised sixteen different congregations, four of which were in Madrid. The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was sixteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more complete organization of the Church for the future, and it was arranged that the whole country should be divided into four Presbyteries; the churches of Andalusia gathering around Seville, those of Catalonia, Aragon, and the Balearic Islands having Barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other those south as far as Cartagena and Alicante. During the sittings of the Assembly in Madrid, social meetings were held in private houses for Christian conference and mutual edification, and much common sympathy and regard were manifested, both there and in the provinces, among Protestants of different persuasions. The Episcopalian minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestants fully understanding, amidst their ecclesiastical differences, the unity of the Church in Christ, in opposition to the false boasted unity of the Church of Rome.

A Young Lady and Mormonism.

I was waited on some time ago by a young lady who professed the doctrines of Mormonism. She said she came "to convert me." She had evidently quite mistaken her man. However, I listened to her argument, and when she had finished, I said: "Yes! ah! very well! Now you have told me your way to heaven, I will tell you mine." When I began to tell her, she was tremendously surprised. "Do you all believe," said she, "that your sins are all forgiven?" "I do, I know they are." "But," says she, "do you believe you can't be lost?" "Yes." "Are you sure you shall stand before the throne of God at the last—despite everything you may do? Then you ought to be a happy man." "So I am," I replied, "a very happy man indeed." "Well, then I cannot do anything with you, for you have more than I can offer you." And certainly there is that in Christ no other religionists could offer. They could not offer anything so good as this. Full, free pardon, acceptance with Christ; adoption into the family of God; preservation until the end, and sure presentation at the last, and the crown of everlasting life. And all—not for good works—but for the merits of Christ; given to the undeserving and worthless, and all had gratis by every soul that seeks them in Christ Jesus.

Here is a challenge! I throw down the gauntlet to every religion under the sun: I say none of them, or all of them put together, can offer half so much.

Go, ye who like the gaudy trappings of Babylon—who love the millinery of religion, and the frippery of a dispensation! There is nothing there fit to feed a hungry soul! Such severages of religion were never fit for a child of God to feed on; 'tis but the show, the outside. The substance of religion is the substitution of Christ for the sinner. Christ, carrying our sins on his shoulders, and burying them in the depths of the sea—blotting out every sin; the complete adoption of the soul; the setting the feet on a rock—keeping the spirit safe—despite hell and Satan, till the spirit safe—come in the clouds of heaven—Christ shall come in the clouds of heaven, to take to himself all for whom his blood was shed, and who on his name believe, and put their trust in him.—*Spurgeon*.

A Chain of Blessings.

If a person is a believer in Christ, what does he gain? He gains the pardon of all his sins.

What more does he gain? He gains acceptance with God.

Anything more? Yes, the Holy Spirit to sanctify him.

Anything more? Yes, all things become blessings. The curse is turned into a blessing.

Anything more? Yes, all the strength he needs by the way; and then an entrance into paradise.

Anything more? Yes, the resurrection of the body, made like unto Christ's glorious body.

Anything more? Yes, to sit with Christ on his throne; to reign with him.

Anything more? I will tell you at the end of eternity.—*Dr. William Marsh*.

A Word to Apprentices.

"Forox" gives our youths the following advice:—"Education is the basis of all success in life. It is much to your interest to recognize this fact as early as possible. Your shuffles, older companions in the shop will tell you that attendance and care result from mere luck. With display of dignified independence, they challenge your admiration for their manliness by proclaiming themselves as good as those persons whose apparent leisure, luxury and dress awaken a feeling of hostility, which they endeavor to intensify by the bitterness of comparison. And you have little intercourse with the world during the active hours of the day, unless warned by the voice of experience you are apt to imbibe these hurtful impressions, which indicate vindictive jealousy, the consequence of dense, wilful ignorance. The senseless discord that destroys the identity of interest of capital and labor is born of such parentage. Persons advocating these sentiments are generally men who ridicule the efforts of young mechanics desirous of self-improvement. They harangue idle crowds at strike meetings and demonstrations, which they are pleased to consider, in spread eagle phrase, 'the efforts of downtrodden workmen to achieve their independence.' Drinking saloons are the chosen theatres of their wordy disaffection. They crave applause, and endeavor, by mock heroism, to entice you to places where lost time and squandered earnings are not the only expenses; for, under their tuition, the root of false principles is made to flourish in the soil of intemperance. Such influences should be shunned as carefully as we avoid a loathsome disease. Every man will gravitate to the sphere of life for which his acquirements fit him, and neither higher nor lower. Those sterling men round us, who represent the wealth and weight a great people, are but reaping the reward of time well spent; and could we retrace the course they have pursued, we would find the student's lamp illuminating the hours that our days spent in exhausting toil. You may be told that many educated men achieve but little in the great struggle of life; yet would they not have done much less if they had been aided by the brute force of ignorance alone? We know of a man, now occupying a position of responsibility under the government who, some years since, broke scrap iron with a sledge for a foundry and axle forge, day after day, unsheltered from the weather; yet he found time to read at least one hour per day, as well as to educate himself in useful branches of learning. His first expenditure for mental improvement purchased a Webster's Dictionary, a year's subscription to a leading scientific journal, and a daily newspaper. He now owns a library which would do credit to a university, and he is known to and esteemed by our most prominent citizens. A different course when he was a young man would have enrolled him in that army which stupidly drudges out a mere existence.

As you value your future happiness, devote as much time as you reasonably can to education. Throw away your boxing gloves, for the exercise which they afford can be had from other sources, without pernicious associations. Let your shop mates dub you a 'flat,' if they choose, because you resign billiards, and know nothing of the mysteries of keno; and spend your evenings in the peaceful acquirement of knowledge, which brings length of days, and tranquility unembittered by the experiences of the mere sensualist."

No Excuse for Rejecting Mercy.

No man is excusable for neglecting so great salvation as that of Jesus. It is a great salvation that saves great sinners through so great a Saviour. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." What will his excuse be at the day of judgment who sees so many of the worst of sinners saved? Will it be that the sin of Adam brought him, without any actual transgression of his, into a state of sin and misery? He will there see that thousands born in sin like himself, and irresistibly prone to evil, have laid hold of that method of mercy. Will it be that he was exposed to peculiar snares and temptations? Will it be that he was depressed and discouraged by a view of his sins from seeking the kingdom of God? Will it be that his sins had gained such amazing power over his mind that it was vain for him to think of becoming a Christian? Will it be that he was so wicked as to be beyond the reach of mercy? Will it be that God was so severe and inexorable that it was useless for him to sue for pardon? Will it be that no man who has lived as he has lived, that has so "sold himself to commit deeds of wickedness," that has so abused such light and such privileges, that has passed through so many affecting scenes, for whom so much was done to prevent his falling into perdition and all in vain, never obtained mercy? No, it will be none of these. Great multitudes even viler than he will then be accepted in Jesus, while he is cast out. He will see then that nothing could have destroyed him if he had returned to God through the Cross of Christ. Greater sinners than he will rise up in the judgment and protest that he might have been saved as well as they, and upon the same condescending and gracious terms. And what cutting reflections will then pass through his mind! "Oh, why did I not flee to the blood of Jesus? Why did I not listen while it was called to-day? Why did I so often and so long turn a deaf ear to the counsels of heavenly mercy? I was a great sinner; but so were those who washed their robes and made them white in the blood of the Lamb, and now they are before the throne of God, and serve Him day and night in His temple, and I am a wretched outcast." Think then of Jesus and His rich mercy—His free, immeasurable, everlasting mercy—whose blood maketh the foulest clean. If you are the greatest sinner in the world, then you have the greatest need of Christ, and what is more, the greatest encouragement to come to Him. There is room for the greatest sinner, because there is room for the least. The least has sinned enough to perish without an interest in the Cross, and the greatest has not sinned so much but the Cross may be honored in his salvation.

Time Around the World.

We have received of late sundry queries from correspondents relative to the gain or loss of time in circumnavigating the globe. Those who have not found answers in the columns devoted to such purpose will receive a general response in the following rather amusing discussion recently carried on between two grave and learned French savants on the same rather paradoxical topic. M. Jules Verne, of the French Geographical Society, has written a book entitled *Tour Around the World in Twenty-Four Hours*. What the nature of the contents of the volume is, we know not; but at all events it excited M. J. Bertrand, of the Academy of Sciences, to attempt to pose M. Verne with the following conundrum:—"A person, supposed to be furnished with the necessary means of transportation, leaves Paris at noon on Thursday; he travels to Brest, thence to New-York, San Francisco, Jeddo, etc., returning to his starting-point after twenty-four hours—that is, encircling the globe at the rate of 15° of longitude per hour. At every station, as he passes on his journey, he asks: 'What time is it?' and he is invariably answered, 'Noon.' He then enquires, 'What day of the week is it?' At Brest, 'Thursday' is the reply; at New-York the same; but on his return, suppose he passes Paris from the east and stops at Pontoise, a town some miles distant to the north-west of that city, he will be answered 'Friday.' Where does the transition happen? Or when, if our traveller is a good Catholic, should he consider Friday's abstinence from meat so begun? It is evident," continues the questioner, "that the transition must be sudden, and may be considered to take place at sea or in a country where the names of week days are unknown; but," he continues "suppose the parallel at which it happens should fall on a continent habited by civilized people speaking the same language, and that there should be two neighbors separated, say by a fence on this very parallel. Then would not one say it was Thursday, at noon, while at the same moment the other would assert it to be Friday, at the like hour?"

M. Verne answered as follows: "It is true that, whenever a person makes a tour of the globe to the east, he gains a day, and similarly when travelling to the west he loses a like period—that is to say, the twenty-four hours which the sun in his apparent motion occupies in describing a circle around the earth. This is so real and well recognized that the administration of the French navy gives a supplementary day's ration to vessels which, leaving Europe, double the Cape of Good Hope, while it retains, on the contrary, a similar provision from ships rounding the Horn. It is also true that, if a parallel existed, such as above described, across an inhabited region, there would be complete disagreement between the people adjacent thereto; but this parallel does not exist, for Nature has placed oceans and deserts in our path where transition is made and a day gained or lost unconsciously. Through an international convention, the point for making the days agree has been fixed at the meridian of Manilla. Captains of vessels, under the same rule, change the dates of their log books when they pass the 18th meridian."—*Scientific American*.

Thistles in the Heart.

Bad habits are the thistles of the heart; and every indulgence of them is a seed from which will spring a new crop of weeds. A few years ago, a little boy told his first falsehood. It was a little solitary thistle-seed, and no eye but God's saw him as he planted it in the meadow of his heart. But it sprang up, oh, how quickly! and in a little time another and another seed dropped from it to the ground, each in its turn bearing more seed and more thistles; and now his heart is overgrown with the bad habit. It is as difficult for him to speak the truth as it is for the gardener to clear his land of the hurtful thistle after it has once gained a foothold in the soil. Lying lips are an abomination to the Lord; but they that deal truly are his delight.—*Observer*.

Random Readings.

Take heed of being infected with the breath of a profane heart.

The effectual knowledge of God is the private experience of the individual soul.

How many of us are ready to ask the Lord to let our pet projects, our darling plans, our cherished ambitions, sink or swim, as will be best for them?

Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest.—*Aristotle*.

From its very inaction, idleness ultimately becomes the most active cause of evil— as a palsy is more to be dreaded than a fever.—*Butler*.

Alas! if the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.

More souls are brought to Christ by the sweet sacrifice of Jesus, than by all the thunderings that ever issued from mortal lips.—*Spurgeon*.

There is no city so grand, no audience so intellectual, no community so cultured, as to have outgrown its need for a pure Gospel earnestly and faithfully presented.—*Charles S. Robinson*.

The centers of sight and hearing of one man are stimulated by vibrations which fail to excite those of another. There may be colors, and there may be harmonies all around its of which we know nothing, but of which the more sensitive organs of what is called the lower animals may be keenly conscious. It may be that some of the animals are by us called dumb only because we ourselves are deaf.—*Popular Science Monthly*.

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GENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTERIAN. REV. A. MILNE, M.A. P. O. Address, Drawer 188.

British American Presbyterian. FRIDAY, OCTOBER 17, 1878.

TOPICS OF THE WEEK.

All is very quiet in Canada. Every one is on the tip-toe of expectation, as to what Parliament will do next Thursday.

The great event of the week among our neighbors has been the Evangelical Alliance meeting in New York. A good many Canadians were present but scarcely any spoke.

The yellow fever still prevails and spreads in some of the Southern States. It has come to have all the virulence of "the plague."

Pilgrimages seem to be the rage in England. We see one has, under Episcopal guidance, started for the Holy Land. They are not very much different from what, in more secular phrase, are known as excursion trips, and if people like to spend their time and money in that way they may surely do so without being greatly blamed.

The French soil is now free from the presence of the hated and terrible Teuton. If the French are wise they will cultivate the things which make for peace, but they won't because they are not wise. They provoked the last struggle and they have seen what they made of it. Better take care lest a worse thing befall them.

Sir Samuel and Lady Baker have arrived in Britain, and will no doubt be lionized to their hearts' content. Nay, very likely a good deal more than may be altogether pleasant. It is understood that Sir Samuel comes to America in a few months. Could he not be persuaded to pay Canada a visit?

Every one seems to take it for granted that the present British Ministry will soon go to pieces. Mr. John Bright joined it in order to give it strength and permanence. He, in all likelihood, will have the privilege of sharing in its fall.

Spain still suffers from civil war. The Carlists, for some little time, have not been making so much headway as previously. Indeed affairs with Don Carlos don't look encouraging at all.

IMMIGRATION AND MR. ARCH.

Mr. Arch, the leader of the English Farm Labourers, has been for some time in Canada, and of course has been more or less "cultivated" by those who take an interest in immigration. It does not lie at all in our way to say much on this sturdy laborer and his mission. He has got to the right plan when he says that emigration is the true way to raise the English laborer. He however wants far too much to be done for those whom he would encourage to emigrate. For Government to do too much for working men is a great mistake. It perpetuates a spirit of helplessness and cowardice which will scarcely help to form the yeoman proprietor that Canada needs. Those who have made Canada what it is, have struggled through far more formidable difficulties than any now to be encountered even in the back woods, and their struggles have made them manlier men and more useful citizens than they would otherwise have been. Those that come now have much better opportunities than their predecessors had, but they must understand that they too have to "paddle their own canoe." God helps those who help themselves. It is no way at all for people to come to Canada expecting that kind Samaritans will be met at every corner, saying, 'Here is a house, occupy it; here are clothes, put them on; here is food, eat it; here is work, do it.' They must themselves look alive and push ahead. The Government has already done all that can decently be expected. Immigrants that would want more would not be a desirable accession to any country.

EVANGELICAL ALLIANCE.

We last week noticed the proceedings of the Evangelical Alliance up to Monday night. Every day the interest in the meetings increased so that by Tuesday morning the crowds seeking admittance could not be accommodated even in the two large meeting places that had been made use of up to that time. The Theological section continued to meet in the Association Rooms, while the Philosophical held its sessions in Dr. Foss M. E. Church in the immediate neighborhood. On Tuesday four sections were formed, each with a separate meeting place, and all of them were more than crowded. The papers read were more than usually able, and some of the subsequent extemporized discourses were both interesting and vigorous.

We could have wished it had been in our power to give one or two of these papers entire. This, however, is not possible, and any mere outline would be tantalizing and unsatisfactory. No doubt the whole will in due time be published in a permanent form, when, we have no doubt, our readers will study them with the care and attention they deserve. As we have said, on Tuesday there were four sections. The first held two sessions. At the first of these three papers were read by Dr. W. Arnot, R. Fuller, and W. Nast, on "The Relation, Vital and Casual, between Christian Doctrine and Christian Life." In the evening the subject discussed was "Family Religion."

The second section had under its consideration "Education and Literature."

The third section, combining both audiences, attracted more attention than any other, having for its subject "The Pulpit of the Age." The speakers on this point were Rev. Joseph Parker, D.D., of London, —the author of "Ecce Deus;" and Henry Ward Beecher.

The fourth section met in the Tabernacle to discuss Sunday Schools, while in the Church of the Disciples, (Dr. Hepworth's), there was an immense meeting of children.

Though we cannot give anything like a full report of the proceedings, we make room in another column for the paper by Dr. Parker, on the Modern Pulpit. It is comparatively short and pithy.

On Wednesday there were three sections held. In the afternoon the delegates to the Conference rode to Brooklyn and Greenwood Cemetery, and in the evening dined at the Academy of Music, where also a public meeting was held. Sermons were also delivered in three of the New York churches.

In the 1st section, which met in Association Hall, four important papers on "Popery since the Vatican Council—Ultramontaniam," were read. The first two by Professors J. A. Dormer, D.D., of the University of Berlin, and Rowell D. Hitchcock, of Union Theological Seminary, New York. The next was by Dr. George Fisch, of Paris, and the fourth by the Rev. Leopold Witte, of Coethan, Prussia.

In the second section there was read a letter of greeting from the Old Catholics and another from Eather Hyacinthe, both advocating a closer connection between all Evangelical Churches, than what may be implied in a mere alliance. After these letters came three papers on "Old Catholics in conflict with Romanism," by Professors Kraft, Fronier, and Storrs of Brooklyn.

In the third section the general topic discussed was "The principles of the Reformation and the Evangelization of Roman Catholic Countries." The speakers were the Right Rev. G. D. Cummins, D.D., of Kentucky, Professor George P. Fisher, of Yale College. The Rev. T. Lorriaux, of Paris, and the Rev. Frank Coulin, D.D., of Geneva, and President Alrah Hooey, D.D., of Newton Seminary. It is not possible to give even the meagrest outline of their discourses. They are all to be published speedily in a five-dollar volume, which will certainly be of very great and permanent value.

On Thursday there were seven different audiences assembled to hear the several papers read. The audiences were still as large as on previous occasions. The papers brought forward were of very great value having special reference to the "Relationship between the Church and the Nation," with the mutual influences of Christianity and liberty upon each other.

The first paper was by the Rev. Canon Freemantle, of London, on "Church and State." Evidently the Canon is one of the very broadest churchmen, holding strongly that everyone who is a citizen of a country ought to be, ipso facto, a member of the Church of that country. He would have an established church with a platform so broad and comprehensive as to find room within its pale for representatives of every phase of religious belief and life. Perhaps this is the only ground on which a national church can be logically defended; but if so a national church cannot be defended at all, for on Canon Freemantle's principles such an establishment would be a national profession of unbelief rather than faith. It would be saying that all forms of faith were in a national point of view equally true, which is very much the same as as-

serting that all are equally false; while adding that all that pay for the support of a religion ought in fairness to have help from the state for their own particular form of worship. Some discussion ensued on Mr. Freemantle's paper. Mr. Williams, of the English Liberation Society, assailing and Rev. Mr. Menzies, of Edinburgh, defending the Canon position.

In the second section, held in St. Paul's M. E. Church, papers were read by President Campbell, the Hon. J. L. M. Carry, and Professor D. B. Goodwin.

Dr. Campbell's address was on "Christianity and Liberty." Dr. Curry's on the "Alliance of Church and State." An incident occurred in connection with the reading of the latter paper which was not very creditable to the supporters of Church establishments. When the half hour had expired Dr. Curry, instead of being allowed to finish his paper as others had, was stopped by the ringing of the Charman's bell, and did not read another sentence. The excuse for the interruption was that, some of the foreign deputies declared that they regarded the course of argument pursued by Dr. Curry personally offensive. It was very silly and very offensive in these personages either to think or to say so. If they cannot hear church establishments assailed without feeling personally aggrieved, they are by far too thin skinned and touchy for the age they live in. One of the many evil points produced by an established church is just such a manifestation of an arrogant overbearing spirit on the part of an endowed priesthood, which leads them to believe that they manifest a large amount of condescension in holding any intercourse with their "Dissenting friends," and to fancy that a word spoken against ecclesiastical endowments must assuredly have a personal reference themselves. An established church, in short, is one of the most formidable obstacles to the formation of anything like a genuine Evangelical Alliance, for its adherents insist upon it, as a sine qua non, that in order to the most distant approach to fellowship with them, silence, as of the grave, must be maintained in reference to the state support of religion, except in the way of approval.

After Dr. Curry, Dr. Goodwin followed with an address on "Liberty not Fatal to Religion."

In the afternoon Dr. Hopkins repeated his paper on the "Sabbath."

During the afternoon about 60 of the Foreign Delegates visited the various public charities under the guidance of the mayor and commissioners.

On Friday there were seven sessions. The papers read were as follows:—In the first section, on the "Duty of the Churches in relation to Missions," by Rev. Joseph Angus, D.D., of London; Territorial Division of Mission Fields, &c., by Rev. Rufus Anderson, D.D., of Boston; "Obligations of Science, Literature and Commerce to Christian Missions," by Dr. Eddy; "Lay Preaching," by Hon. George H. Stuart and Count Andreas Von Bernstorff, and on "City Missions in Ireland," by Rev. Dr. Knox.

The second section met in St. Paul's Church. Rev. Naraygan Sheshadri, Hugh Miller, M. D., and Rev. J. S. Woodside read papers on "Woman's work in India," Bishop Schweintz, S. T. D., read an account of "Missionary Work among the most insignificant and degraded Tribes of the Heathen World;" Rev. Moses Hodge, D.D., on "The Mission Field of the South;" the Hon. Felix Brunot on the "Indians in the United States," and the Rev. Wm. Murray on "Christianity in the West Indies."

The third section met in the Fourth Avenue Presbyterian Church. Papers were read on "Protestant Missions in Spain," "Protestant Missions among Oriental Churches," "Protestant Missions among Roman Catholics in Ireland," and "Protestant Missions in France."

The fourth section met in Madison Square Church in the afternoon, and was addressed by a large number of foreign missionaries. A German meeting was held in the evening.

On Saturday the topics discussed were: "Christianity and Social Reform," "Christian Philanthropy," "Particular Evils and Vices," such as intemperance, crime, cruelty to animals, &c., "Young Men's Christian Associations."

On Sabbath evening there were overflowing farewell meetings held at the Academy of Music, Stuyvesant Hall, Tammany Building, and Cooper Institute.

Thus closed one of the most interesting and important series of meetings ever held on this continent,—the results of which, we doubt not, will be felt for many years to come. The hospitality of the New Yorkers was on the most princely scale, and all concerned strove to the very utmost to make the meeting, as a whole, one of the most magnificent and most gratifying that could be imagined. It is saying little to affirm that none of the other general meetings of the Alliance could bear any comparison with the one which closed on Sabbath evening last, either in the numbers and character of the Delegates or in the enlightened and sustained enthusiasm of the addresses. It is not often that a Protestant religious meeting has taken a large city like New York so entirely by storm.

DR. WALLACE OF EDINBURGH.

Two or three weeks ago we gave a copy of the full charge that was lately brought against the Rev. Dr. Wallace, for erroneous views published in reference to the resurrection. In reply the Dr. has lodged with the Presbytery a statement to the effect that he disavowed holding the opinions alleged to have been expressed by him in regard to the subject of the resurrection, and at the same time he stated that the sermon complained of was written hurriedly, and that he had not had time to choose his language with due care; and that he regretted if any of his expressions should have led to misapprehension. As to the other points, he did not think it was necessary to make any reply, as they had been before the public for several years and no charge had been made against him. The Presbytery was to take the whole matter up at a meeting to be held last Wednesday week, at Edinburgh. To all appearance the case will be amicably settled without much difficulty.

THE NORTH-WEST.

There is some mutterings of coming commotion in Manitoba, from the old business of Thomas Scott's murder having again taken shape. The person who superintended the execution has been apprehended and is now held for trial. It will be a thousand pities if that country is again thrown into confusion. We think, however, it will not. There are enough of good strong Presbyterians and other settlers to keep the peace against all-comers. If only justice is done in the case there is no reason why there should be any confusion, but the mere fear of such a thing may do a great amount of harm. We are fully persuaded that the difficulty will be speedily and peacefully arranged.

Ministers and Churches.

The annual Meeting of the Presbyterian congregation of Streetsville was held in the Church, on Tuesday evening last, the 7th inst. A sumptuous table was spread in the basement of the Church, and tea prepared by the ladies of the congregation, and after partaking of the good things provided, those present adjourned to the body of the Church. After reading and prayer by the pastor, the meeting was organized, by calling upon Wm Barber, Esq., M. P., to occupy the chair, and Dr. Douglas to act as secretary. After some routine business, it was resolved to make an effort to liquidate the remaining debt on the Church, and a committee was appointed to take up subscriptions for that purpose. A motion was there made by Mr. Wm. Stoen, seconded by Dr. Woods, and unanimously carried, that the stipend of the pastor the Rev James Breckenridge be raised to \$1,000. After which the meeting adjourned.

At Walkerton, on Monday night, a goodly band of mothers and fathers, arrived at the manse and presented Mrs. Moffat with a silver-mounted Osborn sewing machine, and a handsome sum in cash. The present was all the more valuable, seeing it was got up in two days, and from only the north-east section of the congregation. The membership of Walkerton has had larger additions this year than ever in any previous year. All the funds of the church are steadily increasing. A Ladies' Building Fund has made an excellent beginning. Some four thousand dollars have, so far as the list has gone, been subscribed for a new church. A new site costing four hundred dollars has been bought and paid for. The congregation have increased the stipend five different times, beginning with \$266, and advancing last winter to \$800 per year. Next week will end the sixteenth year of the Rev. R. C. Moffat's ministry in Walkerton, and certainly kindly tokens like the above tell the story of a long and happy pastorate.—Con.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal in Erskine Church on the first and second days of October current; the Rev. William Forlong of Lachine was Moderator. Since last ordinary meeting the Rev. Alexander Young had been settled at Valleyfield and St. Louis de Gonzague, the Rev. John Seringer, A. M., in St. Joseph Street Church, Montreal, and the Rev. James Wellwood at Cote des Neiges; Kintoul Church, Riviere du Loup, and Narrroth Street Church, Montreal, had been organized. Steps are taken for the settlement of ministers at LaGuerre and in Chalmers' Church, Quebec. On the evening of the first of October current, Professor John Campbell, A. M., was inducted into the chair of Apologetics and Church History in the Presbyterian College of Montreal, and delivered an inaugural lecture on the "Connexion Sacred and Profane History." The subject was wisely chosen, and skillfully handled. Professor Campbell is great in Archeology. The Presbytery certified six fresh students for admission to the course preparatory to Theology; licensed Mr. Finlay John McLeod, B. A., to preach the Gospel, as a probationer for the Holy Ministry; and appointed the induction of the Rev. Kenneth MacDonald, late of Thamesford, to take place at Alexandria, in Glenferry, on the thirtieth of October current.—J. W.

Knox College Students' Missionary Society.

The annual meeting of this Society was held in the Divinity Hall of the College on Wednesday evening, the President, Mr. Alex. Gilroy, in the chair. There was a large attendance of members, and several strangers, friends of the Society, present. After the opening devotional exercises, conducted by the President, and Vice-President J. B. Fraser, the reports from the various mission fields occupied by the Society's missionaries during the summer were called for. Mr. F. R. Beattie read the report from Manitoulin Island; Mr. H. McPherson from Silver Islet; Mr. R. P. McKay from Parry Sound, &c.; Mr. P. C. Goldie from Muskoka; Mr. Stewart Acheson from Tay and Medonte; Mr. J. S. Stewart from Penetanguishene, the Reformatory, &c. In the absence of Mr. Frizzell, the missionary at Waubushene and Port Severn, Dr. Fraser read his report, and Mr. P. Nicol read the report from Sombra, &c. These were all of a very encouraging character. The Treasurer's report was then read, and showed the finances to be in a healthy state. This part of the proceedings was brought to a close by singing the hymn "From Greenland's Icy Mountains," and prayer by Mr. R. Scott.

The election of officers for the ensuing year resulted as follows:—President, Mr. H. McKellar; 1st Vice, Mr. F. R. Beattie; 2nd Vice, Dr. J. B. Fraser; Rec. Sec., H. McPherson, M.A.; Cor. Sec., D. McKernacher; Treas., P. Nicol; Committee, Messrs. R. P. McKay, S. Acheson, J. S. Stewart, H. Currie, B.A., and Wm. Reid. After some discussion and appointments regarding city mission work during the winter, the meeting was closed with the benediction by the retiring President.

Presbytery of Toronto.

A meeting of this Presbytery (C. P. Church) was held in the usual place on the 1st inst., Rev. W. M. Christie, Moderator. A committee was appointed, consisting of Dr. Jennings, Professor Grogg, and Rev. Wm. Reid, to draft a minute expressive of the mind and feelings of the Presbytery anent the death of the late Rev. James Harris. A minute was submitted by a committee formally appointed, and was cordially adopted, anent the deaths of Rev. P. Glassford, and Mr. Thomas Young, elder. Mr. Reid reported that he had preached to the congregation of Cooke's Church in this city, and moderated in a call which was given unanimously in favor of Rev. Thomas Young Killen, near Belfast, Ireland. The salary promised is three thousand dollars. Mr. Reid's conduct in this matter was approved of, and the call was sustained. The clerk was instructed to transmit the call, and also in the name of the Presbytery to respectfully ask Professor Watts, of Belfast, Rev. Wm. Johnstone, of the same place, and Rev. J. McBure, of Londonderry, to represent this Presbytery in prosecution of the call before the Presbytery of Belfast. Mr. William Fitzsimons, and Mr. William Currie, certified members of the Church, applied for examination, with a view to being enrolled as students in Knox College. A committee was appointed to examine them accordingly, and at a subsequent stage, on report and recommendation of said committee, it was agreed to attest them, through the clerk, to the Board of Examiners in Knox College, that if, approved by them, they may rank as students in the second year preparatory course. The Presbytery then took up the call to Rev. W. A. McKay, of Cheltenham and Mount Pleasant, from the congregation of Baltimore and Cold Springs, in the Presbytery of Colbourg. Commissioners were heard from the latter congregation; also commissioners from the former; also Rev. Wm. Donald for the Presbytery of Colbourg, and finally Mr. McKay for himself, who declared that after serious and prayerful consideration, he felt it to be his duty to accept of the call. It was moved accordingly, and carried, to dissolve the connection between Mr. McKay and his congregation, Rev. J. Pringle, of Brampton, to preach to the congregation on the 4th Sabbath current, and to declare the charge vacant accordingly. Rev. A. Carrick, under call to the congregation of Orangeville, was requested to submit his testimonials for ordination. He accordingly did so, and all his trials, both in the form of discourse and in the form of examination, were very cordially sustained. It was then resolved that the ordination shall take place at Orangeville on Tuesday, the 14th current, services to commence at 1 p.m.—Rev. D. McIntosh, of Markham, to preach; the Moderator, Rev. Mr. Christie, of Montreal, to preside and deliver the address to Mr. Carrick, and Rev. J. M. Cameron, of Toronto, to address the congregation. The next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of December, at 11 a.m., when Session Records will be called for.—R. MONTGOMERY, Pres. Clerk.

Jesus Christ has trod the world. The trace of the Divine footsteps will never be obliterated. And the Divine footsteps were the footsteps of a man. The example of Christ is such as men can follow. On until mankind wears his image. On! towards our summit on which stands, not an angel, not a disembodied spirit, not an abstract of ideal and unattainable virtues, but the man Christ Jesus. It is something to have a clear margin left for effort, a clear possibility marked for improvement. When humanity has become like Him is humanity we may pause; we shall then be aware that the clouds above our heads have beamed into the unutterable beauty of heaven, that the lilies of the field have glowed with immortal anamorphs. May God Almighty hasten the consummation, and woe us, with passionate, steady, burning, unquenchable ardor strive to know and imitate Christ.—Paper Begone.

Contributors and Correspondents.

Church Independence and the "Extreme Case."

Editor BRITISH AMERICAN PRESBYTERIAN.
 My DEAR SIR,—In your issue of Oct. 3, a correspondent signing himself "A Presbyterian," presents what he calls "an extreme case," and expresses his desire to get light in regard to it in connection with the spiritual independence of the Church. As the subject of your correspondent's letter is intimately connected with the subject of Union, on which I ventured to write a short time ago, I crave space for some remarks upon it, trusting to be allowed also to say something in defence of the views expressed in my former letter, in reply to the animadversions of other correspondents, so soon as they appear to be at an end.

The case that your correspondent states is certainly a very extreme one. He supposes the case of a minister, sound in the faith, it is assumed, and of irreproachable life, deposed by a Presbytery that has become utterly lawless, and making his appeal to the superior courts only to find that they are equally lawless, and he asks if the advocates of spiritual independence hold that there is no redress for this unhappy man, but in the court of heaven, his own opinion being that he should seek redress by appealing to the civil courts, which are not, however, he says, "to review or revise the decision of the spiritual court," but, as I understand him, to insist that the case be dealt with in a proper manner, declaring that they intend to see that their junction is duly attended to. What he would have the civil courts to do in the event of the Church refusing to do anything further in the matter, he does not say.

In reference to this case, I would remark at the outset that, to say the least, the supposition of it has the aspect of great extravagance. Your correspondent is aware that, among Presbyterians, the contention for the principle of spiritual independence is maintained in connection with an equally strenuous contention for what we believe to be Scriptural views respecting the popular constitution of the Church. That a case such as he supposes should occur in a Church constituted, as ours is, on Scriptural principles—a church in which, in accordance with Scripture, Church power is lodged essentially in the Church properly so-called, i.e., the Christian people,—seems to me nothing short of impossible. That it might occur, or has occurred, in a church (so-called), whose government is pure despotism, or in a church constituted on principles very different from ours, does not in the smallest degree warrant the supposition of your correspondent. He certainly overlooks the difference of the constitution of the two Churches, if he thinks it possible that the rulers in our Church, its constitution being and continuing to be what it is, should ever act as men claiming for themselves the power arrogated by the priesthood of the Church of Rome.

But setting aside the impossibility or the extreme unlikelihood of the occurrence of such a case as your correspondent presents, let me remind him of the danger of running counter to any great general principle, in our anxiety to prevent or remedy evil or wrong in particular cases. There are always occurring cases of individuals subjected to great hardship, which cannot be prevented or remedied otherwise than by such action as would involve in it the breach of some important general principle, and we are all agreed that to prevent or remedy individual cases of hardship in such a way would be productive of far greater evils than those which it is sought to remedy. Your correspondent seems to be aware, in some measure, of the danger of the remedy he suggests in his "extreme case," for he says, "it would surely not answer well if Church courts, at every turn in the administration of discipline, were threatened with civil pains and penalties as having trespassed on character or interfered with vested rights." Instead of using such mild language, I would speak of such a thing as a tremendous evil, and yet I do not see how he can refuse to the civil courts the right thus to interfere with the affairs of the church, if the remedy in the "extreme case" is to be such as he thinks.

I would further submit that your correspondent is not warranted either to assume that there can be no remedy in the case supposed otherwise than by appealing to civil courts, or to assume that, because no other remedy appears to be applicable, it would be right to seek a remedy in that way. There are other remedies supposable and I am sure he will not lay it down as a general principle that a way to get out of difficulty or trouble is the right way simply because we cannot see any other.

Dr. J. H. Nowman says he can see no way in which the wild intellect of man can be kept under due restraint except by its submission to the old man at Rome. But, though all the world should see no other way, is it therefore the right way? Let us suppose a case, much more likely to occur than that supposed by your correspondent. Suppose the judges of the land, from the lowest of them up to the supreme executive, have become as lawless as he supposes the courts of the Church to have become, what remedy would he suggest? An appeal to the Church authorities with the hope at their head? Certainly not, he would say. But why not, if there appears to be no other remedy outside of the court of heaven? So far as the mere reason of the thing is concerned, have not those who would take the one extreme case to the

Church authorities as much reason on their side, as those who would take the other to the civil courts? But there is no good reason for such a course on either side, and the strongest reason against it. In the one case there is the right of revolution, an extreme remedy for an extreme case, but appropriate when rulers, forgetting that they have duties as well as powers, act inconsistently with the great design of their office and become a terror to them that do well instead of to evil-doers—a right to the exercise of which we owe our most valued privileges. And as to the other case, I think I may safely say that long before our Church rulers can have become so wicked and despotical as the "extreme case" supposes, the Church must have become ripe for revolution—an institution which a Christian man would consider it a dishonour to be connected with.

If it be asked, Do you say that in no case is an innocent man persecuted by despotic church rulers to ask the civil authorities to redress the wrong he may have sustained at the hands of his wicked co-religionists? I answer, That the spiritual independence claimed by Presbyterians does not imply that there can be no redress of any kind for a persecuted man in the extreme case supposed, or in a case much less extreme and less unlikely to occur. It does not imply that Church rulers are not liable to punishment at the hand of the civil ruler, when they break the law of the land, whether acting officially or in their private capacity. Let it be borne in mind that the office of the civil ruler is to administer *not the law of the Church but the law of the land*, and that actions are punishable by him only as breaches of the civil law—the only law of which he is administrator. No action of any man or of any body or number of men can rightly come under his cognizance except as it is or involves a breach of the law of the land. It may involve great hardship to individuals, or it may be not really wrong; but if it is not a breach of the law of the land, he cannot look at it in his official capacity. Now, it is quite possible that Church rulers may, in their administration of the affairs of the Church, break the law of the land; and if they do they ought to suffer the consequences, as others do who are not Church rulers. *Benefit of clergy* is not involved in the Presbyterian claim of Church independence. Whether they break the law of the land in their official or private capacity, they are amenable as citizens to the law of their country. Well, would the case supposed involve a breach of the law of the land? I apprehend it would, and a very serious one. I believe a much less extreme case would do so. If a man's character is the best part of his estate, to damage it maliciously, or even recklessly, should bring down the penalty of civil law on the head of the offender, in whatever capacity, or under whatever pretence he may have committed his offence, and any law is defective that does not provide a proper penalty in such a case. But breach of the law of the land—the malice or the recklessness which constitute the breach—must be distinctly *averred and proved*. So far as I can see, such an argument would be quite warrantable in the "extreme case," and the proof of the averment could not be difficult. And the breach of the law of the land being proved, let such punishment be awarded to the offenders—not only the lawless "half-dozen" who may constitute the Presbytery, but the lawless Synod and General Assembly as well—let such punishments, I say, be awarded, as the law he administers warrants the civil magistrate to inflict on others who offend in the like way. But your correspondent would have something quite different to this. He would have the civil authorities to say, "We don't interfere with the laws you make, but we insist upon it that you will keep by the laws you have made, and we shall, in the last resort, be judges whether you have done so or not." In other words, he would have the administration of the laws of the Church to be conducted under subjection to the civil authorities,—a view which I hold to be utterly inconsistent with our Presbyterian views of the visible Church as the kingdom of Christ, the house and family of God, and of its distinct government, as laid down in our Confession, chapters xxv. and xxx. There are some, it appears, who cannot, in their view of the Church, rise above the idea of a number of people associating by mutual contract, the fulfilment of whose terms the civil magistrate has a right to look after, and even the slightest departure from which constitutes, *ipso facto*, a breach of the law of the land. But your correspondent has evidently a far higher view of the Church, and therefore I have hope that a little consideration will make him see that what he asks for the civil authorities would not "answer well"—and that the right thing for them to say, is "We don't interfere with the laws you make, neither do we interfere with the administration of the laws you have made; only don't break the law of the land, for in that case your official character won't be a protection to you."

Suppose we take the case of a minister accused of heresy or immorality, and deposed. In his judgment, the church courts have been guilty of some irregularity in their proceedings, but he cannot deny that they have acted conscientiously to the best of their judgment. According to the principle involved in the language put by your correspondent into the mouth of the civil authorities, this is a case for their interference. Yet I feel sure he believes it would not "answer well" for them to interfere in such a case.

Again let us apply the principle in another direction to a case neither extreme nor unlikely to occur. A minister is charged with heresy or immorality. His own people come to the Presbytery for relief and protection, but his brethren deal very leniently with him—in fact, as the people think, do not, as they ought to do, cry out the laws of the Church applicable to the case; and they find they can get no redress from the superior courts. But they go to the civil authorities, who, according to the principle we are now applying, have a right to say to these favorers of heresy and immorality, "We don't interfere with the laws you make, but we insist upon it that you keep by the laws you have made, and we shall, in the last resort, be judge whether

you have done so or not. We know very well that you clerics are too much given to favor those of your own order, but we won't let you forget that your laws are made not in the interest of ministers only, but as much and much more in the interests of the people. We won't allow you, in the interests of your own order, to break your contract with these good people, and we insist upon your carrying out its terms faithfully and rigidly, so as to secure that they shall have nothing but the sound and blameless minister that they bargained with you for." All will admit that this would not "answer well." And yet I do not see that those who hold the principle enunciated by your correspondent could do any better than say with the lawyer in the old story, "The case being altered, that alters the case."

If being conceded, as I assume it will be, that men's actions are cognizable by the civil authorities, as they are breaches of the civil law which they administer, it must be held regarding the action of church rulers, in their administration of the laws of the Church, either (1), That no irregularity or disregard of law that they may be guilty of is to be regarded as constituting a breach of the law of the land, or making them amenable so; or (2) That some of these irregularities may be such as constitute a breach of the law of the land, while others may not; or (3) That every such irregularity or breach of church law on the part of church rulers constitutes, *ipso facto*, or necessarily a breach of the law of the land. Now, it will be seen that we do not maintain the first of these positions. We have admitted that church officers may act in such a way in their administration as to make themselves amenable to the law of the land or transgressors of it, and we have indicated when they may warrantably be regarded as having done so. But your correspondent, while holding, we are persuaded, from various expressions he uses, the same view, has not only failed to indicate the principle according to which church officers may be guilty of breaking the law of the land in one case of mal-administration and not in another, but allowed himself to lay down a principle that cannot be sustained unless we adopt the third position, viz., that every act of mal-administration on the part of church rulers, including even the slightest departure from the regular order of church, and judged to be so by the civil authorities, constitutes a breach of the law of the land. This position I take to be so inconsistent with our Presbyterian principles that I say not one word with the view of showing its untenableness, unless it shall be maintained in your columns, in which case I hope the writer will not fail to state the ground on which he maintains it, and present his views of the nature, constitution, and design of the visible Church, Christ's kingdom in the world.

I am, yours truly,
 JAMES MIDDLEMISS.
 Elora, Oct. 18, 1878.

Qualifications of Sabbath-School Teachers.

The following paper was read at a recent S. S. Convention, held at Collingwood, by the Rev. John Gryb, of Orillia:—

MR. CHAIRMAN,—In opening a subject of such vast importance, two things must be regarded as essential. The address ought to be so comprehensive as to embrace all the leading points, and so suggestive as to lead to a discussion, bringing out additional matter, and impressing the subject on the minds and memories of the audience. If practicable, a third object to be aimed at is so to present the address as to make it, in its general details, a practical illustration of the grand lessons sought to be enforced.

This general ideal of the paper is given at the outset for the purpose of shewing what is to be desiderated, and of preparing the assembly for the sad contrast between the ideal sketched by the writer and its imperfect completion in the actual finishing of the picture.

In carrying out the purpose aimed at, I prefer doing so by drawing on the black-board two well-known objects, viz., a heart and a head, and treating the question under the two simple divisions of (1) Qualifications of the Heart, and (2) Qualifications of the Head. Around the outline of the heart, as a kind of alphabetic ornament, I place four P's, in the following manner:—

(Here was shown to the audience the pencil sketch of a heart prepared by Mrs. R. Rodgers, of Collingwood.)

The P at the head stands for Piety, as the old Rhetorician, when asked three times what is the essential principle of true eloquence, replied to each inquiry, "Action," "Action," "Action," so are we constrained to say in reply to the question of what is the essential qualification of a teacher—"Piety, Piety, Piety." The intellectual talent may not be great—the ability to interest may not be high—but if there be love for souls and faith in the grace of Jesus, these will instinctively make the possessor "apt to teach," and earnest in seeking the salvation of his pupils. The nature of the Sabbath-school work, too, demands a new heart. He must be a poor conductor of the young Christ, who stands afar off from the cross, and says to his scholars, "Go up hither," when compared with him who stands alongside of the bleeding One, and cries, "Come up hither." ("Exceptio regulam probat"—exceptional case of one willing to teach, though not born again.)

The second P, on the right hand side of the heart, represents Prayerfulness. The teacher must know how to bear each individual pupil before a throne of grace. A vidual pupil before a flock ever changing, feels it difficult to do so. To some extent he is obliged to do like the High Priest. He could not have the names of the millions of Israel written on his breastplate when he appeared before the mercy-seat. He

could only have the names of the 12 tribes engraven on the precious stones, as representing those millions. But the S. S. teacher has this advantage, that he may easily bear his class of six or ten, one by one, before his Heavenly Father. All successful teachers have been distinguished for this grace. (Nehemiah and ejaculatory prayer.)

The third P, at the foot of the heart, signifies Power. What is meant is not material, is not mental, but spiritual power. A heart, blood-earnest about saving souls, loving them with a pure heart, and fervently pouring itself out in the might of the Holy Ghost into the hearts of the pupils, and making them feel that they have an instructor who loves them, who prays for them, who is seeking their real good, and whose most earnest wish is that they may be saved. A teacher actuated by such feelings is a mighty power of God, and instinctively affects and impresses his scholars.

The last P, on the left hand side of the heart, denotes Progress. Why are so many Sunday schools, and so many classes, at a stand-still? Because the teachers are standing still. In two respects they ought to be advancing,—in the path of knowledge and in the path of grace. Their motto ought to be that of the Apostle to the Gentiles—"Leaving the things that are behind, and reaching forth unto those that are before."

We have thus gone over the 4 P's and explained their relations.

Around the head we place 4 S's, as follows:—

In the centre of the forehead is one S; on the lips is a second; on the eye is a third.

Here was shown to the meeting the head of a little girl, beautifully sketched by Miss Rodgers. On the crown of the head is an S.

The S on the centre of the forehead represents Study.

The Teacher must be a student. While not overlooking other books his great book must be the Bible, and his great endeavour should be to empty the Bible into his own heart, and bring it out warm and bright with the love of Jesus into the hearts of his pupils. Has he done no more than this he has done a great work, and sown seed that will not fail to produce fruit to the glory of God. "Search the Scriptures" should be his standing motto.

The S on the mouth means speech.

In addressing his class, the speech must be simple and not silly. Some think it enough if they can raise a laugh. He should use the good old Saxon of the Bible, "that well of English undefiled," and shun long words.

A teacher from the country was visiting a Sabbath School in a city; and was surprised to hear the Teacher of one of the classes using such long words as "superfluity," "spontaneous combustion," &c. Such instruction, conveyed under so learned a form, was fitted to do more harm than good. In the use of simple, yet vigorous language, the Bible is the purest model.

It is related of the famous Dr. Robert Hall, that when correcting a sermon for the press, the reporter used the word "penetrate" (the heart). The Dr. at once corrected him, "Did I not say 'perceive.'" How much more forcible than the blunt term penetrate, is the short, vigorous word, perceive.

The S on the eyes stands for Symbolism. Nothing tells so forcibly on the youthful mind as an apt illustration. No Teacher can succeed without freely using this mode of imparting truth.

The late Dr. Guthrie, while minister of Arbovit, was in the habit of teaching a Bible class on the Lord's day; on questioning them about his sermon he found that the parts that were most remembered were his illustrations. It was this fact which led to his becoming the most powerful illustrative preacher of modern times.

The most useful and instructive illustrations are those derived from the Bible, and the most perfect example of an illustrative Teacher is our Lord, who draws into his service, and exalts into vehicles for conveying sacred truth, fields, flowers and even the grass.

A modern writer gives the following example:—"Do you love God?" asked a Teacher of a little girl. She did not understand his question. He put another,—"Where is your papa just now?" "He has been from home for five months. He writes to me every month. I am so glad to get his letters. He is to be back in two months, and I am to be allowed to sit up till midnight to see him come home. I am so fond of papa, and do so love to get his letters." "Your Father in heaven," replied the Teacher, "has also written you letters but you think them very dull reading. He is ready to meet you every day in prayer, but you don't care to see him. He does far more than your papa for you, but you don't scruple to break his law every day. It is therefore plain, my dear child, that you do not love Him." Convinced by this homely illustration, the little girl burst into tears.

The fourth S on the crown of the head means system.

The Teacher must do everything decently and in order. There must be a place for everything, and everything in its place. He who examines the sermons of Jesus or the writings of Paul will find them models of logic and arrangement.

The mind is fond of order and naturally logical. Without system the Teacher will repeat himself, and give the same thing over and over again.

We were lately preparing to preach from a certain text, but when looking at our text-book, it was found that it had already been the subject of a sermon.

But, while it is of very great importance to be studious, simple of speech, fond of seeing symbols and systematic, all these talents are to be exercised in dependence on the Spirit of God.

Did you not observe how, for weeks during the past summer, the clouds withheld the fertilizing rain, and the crops were being fast burnt up, while the faces of the farmers gathered blackness. But at last the rain descended, the drooping crops revived

under the refreshing down pouring of the watery treasures of the clouds, and a plentiful harvest has rewarded the labor of the husbandman.

It may be said with truth that the rain or rather the Almighty rain maker did it all. So must the rain of the Holy Spirit descend in copious showers upon the instructions of the Teacher, and then their youthful converts shall spring up as flowers among the grass, as willows by the water-courses.

Erastianism.

Editor BRITISH AMERICAN PRESBYTERIAN.
 DEAR SIR,—I am not, as far as I know, an Erastian, but I like as far as I can to be myself consistent, and, of course, to see others equally so. It may be my misfortune, or it may be my fault, but I own I stand aghast at the transparent inconsistency of those good worthy men who are continually crying out about the Headship of Christ, as if they had been deputed to take it under their special protection; and about their determination not to permit Caesar to have anything to say in the interpretation of word and doctrine, though all the while they are as ready as may be to rush into courts of law and submit their doctrinal basis and their interpretations of Scripture to the judgment of Caesar's judges and Caesar's legislature, as if such a proceeding did not involve Erastianism of the worst kind. Those good brethren propose to betake themselves to Parliament to prevent any legislation that would facilitate Union—why? On the plea that there was a contract of a spiritual kind entered into in 1861, and that this proposed Union of 1878 will break that contract. Very good. They must in order to this submit to our courts of legislature the doctrinal statements of '61 and '78, and leave it to that secular court to sit in judgment on a purely spiritual matter, and to adjudicate finally and decisively on the subject. Mr. Editor, if that is not Erastianism, it looks to me surprisingly like it. One party says the two bases of '61 and '78 are substantially one. The other party says "No. They are altogether different." And to settle the difficulty the champions of the pure spiritual independence of the Church propose to make their appeal to Caesar as embodied in the Parliament at Ottawa. And such an embodiment! as we all know!

L. M. N.

Only An Oversight.

Editor BRITISH AMERICAN PRESBYTERIAN.
 DEAR SIR,—I am glad that your "Squashville" correspondent, while deeming it expedient to write you, has written so temperately. It was certainly an oversight on the part of the Presbytery of Toronto, but it was not an intentional studied oversight. Last year, when Professor Gregg, was inducted into office, all ministers of our church present were invited to sit as corresponding members, and the same "courtesy" was due in connection with the induction of Professor McLaren. But somehow it was forgotten. It is duo however to the Presbytery of Toronto that another fact should be made public, viz., that in the afternoon of the day of Professor McLaren's induction it was moved and agreed "to invite ministers from other Presbyteries of our church, who might be present, to sit with the Presbytery and correspond." Let me just add that on all other occasions (so far as I can recollect) the Presbytery of Toronto has not been deficient in "courtesy." Hoping that the foregoing will be kindly accepted by all the "forgotten," and especially by your "Squashville" correspondent, though his euphonious locality appears not in any index or map.

I am, yours truly,
 CLERK OF PRESBYTERY.
 Toronto, October 11, 1878.

Queen's University—Opening of the Session.

The thirty-second academic session of the University of Queen's College was opened on Wednesday, 1st October, by the customary services in Convocation Hall. The Very Rev. Principal Snodgrass occupied the chair. There were present on the platform the Rev. Prof. Williamson, Rev. Prof. Mowat, Rev. Prof. Mackerras, Rev. Prof. Ferguson, of the Faculties of Theology and Arts; Dr. Fowler, Professor of Materia Medica and Registrar; Dr. Lavell, Professor of Obstetrics; in the Medical School and several of the graduates. The attendance of students was as large as usual.

After prayer by the Principal, the opening addresses was delivered by Professor Watson on "Education and Life," and was an excellent address, displaying deep thought and research. After the address Principal Snodgrass made several announcements, and brought the meeting to a close by pronouncing the benediction. It is stated that the number of entrants this year is considerably larger than usual, which must be a cause of deep congratulation to the friends of the College.—*Kingston News*.

How to Pay Church Debts.

Once the pastor of a church in England was requested to go up to London, and try to raise funds to meet a pressing debt. Before starting, he called together the leading men of his church, and said: "Now, I shall be asked whether we have conscientiously done all that we could for the removal of the debt; what answer am I to give? Prother so-and-so, can you in conscience say that you have given all you can?" "Why, sir," no replied, "if you come to conscience, I don't know what I can." The same question was put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no need to send the pastor to London at all.—*Exchange*.

The Year's Twelve Children.

January worn and gray, Like an old pilgrim by the way, Watches the snow, and shivering sighs...

Chambers' Journal.

THE MAN ON THE SLANT.

CHAPTER II.

Now reader, come away to Lincolnshire—away to the living of the Rev. Ambrose Cooper, the venerable grandfather of the young man on the slant.

perceive, of grandfather; and one day she said to him after he had told her some wonderful stories of the dark ages...

CHAPTER III.

The man on the slant had for some little time occupied the serious thoughts of Mr. Jonathan Baker, the proprietor of the cigar divan...

cigars and more expensive articles than he did; he was welcome to buy as many cigars as he liked, but if he was coming there after his daughter, the sooner he took his departure the better.

that he thinks I am an imposter, or that I am deceived. I am ashamed to plead individually and directly that I am nervous. I can't explain myself. I have even tried to do so to a doctor, but I can see that he misjudges me...

Scientific and Useful.

A FEW DATES.

Spinning wheels invented 1330. Paper made of rags 1417. Muskets invented and first used in England in 1421.

GOOD ADVICE.

"What can I do to become stout? I am seventeen years of age, stand six feet and one inch in my stockings, but weigh only 155 pounds."

AIRING THE HOUSES.

Why in the world do not the good people in the country throw open the doors, raise windows, and allow the pure air and gentle sunshine to enter every room in their houses at least once a day?

WHITEWASHING.

A correspondent of the Builder states that he has had occasion, for several years, to examine rooms occupied by young women for manufacturing purposes...

TO BREAK A PAIR OF STEERS.

The first step in my practice was to get the steers in a small yard, then into the stall, put a rope around the horns, tie them in the stall, and teach them to stand quietly when tied.

FINDING THE LATITUDE AT SEA.

But commonly the seamen trusts to observation of the sun to give him his latitude. The observation is made at noon, when the sun is highest above the horizon.

TO BE CONCLUDED.

Nervousness.

I don't know what the proper name of the malady is, but I think I shall feel a little better if you will let me make a few growls before a heedless public.

What think you of the family property? It is considered an honor to marry into a family where there is great wealth.

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Miscellaneous. GRAND DESIDERATUM. A NEW, LIGHT, DURABLE, AND DESIRABLE SPECTACLES. Long practice in the sale of Spectacles has convinced me that the want of a fine article, viz. a durable frame, especially for Ladies' wear, has long been felt.

La Grace. THE MATERIALS for this Elegant Game, consisting of Four Throwing Rods and Two Kings, are being manufactured and sold for 60 Cents by R. MARSHALL, 47 King St. West, Toronto.

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TO IMMIGRANTS. The attention of parties intending to settle in Manitoba is hereby called to the circumstances that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen, for the purpose of settling in Manitoba, have been appointed a committee, and have advised to the purchase of a large tract of land in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

G. McMICKEN, Asst. Receiver General D. MACARTHUR, Manager Merchant's Bank. A. McMICKEN, Banker. The Rev. PROFESSOR DRYCE, JOHN EMERSON, Custom House. DUNCAN SINCLAIR, Surveyor. D. V. CAMPBELL, Agent A. McArthur & Co. R. McDONAGALL, Telegraph Manager. M. SWINFIELD, Agent Kinross's Lino.

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Engraving. ENGRAVING ON WOOD SOCIETY SEALS PRESSES, STAMPS BRANDS. C. A. SCODDING 85 BAY ST. TORONTO.

Periodicals. "THE ALDINE," An illustrated Monthly Journal, universally admitted to be the handsomest Periodical in the world. A Representative and Champion of American Taste. Not for Sale in Book or News Stores. ART DEPARTMENT. To possess such a valuable epitome of the art world at a cost so trifling, will command the subscriptions of a thousand in every section of the country; but, as the usefulness and attraction of THE ALDINE can be enhanced, in proportion to the numerical increase of its supporters, the publishers propose to make "assurance double sure," by the following unparalleled effort.

NEW-YORK TRIBUNE. 1878. Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper. France a Republic—England and Germany gradually permeated with Republican ideas—Spain awaying in the nervous grasp of a ruler too good for a King and too weak for a Republic, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the See of Rome on the dogma of "Papal infallibility" and assuming to recognize the "Old Catholic" the whole Continent perturbed by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the final gain that shall determine Asiatic supremacy—China seeming ready to abandon her ancient and reclose her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate her commerce to enrich her long hidden empire—such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE TRIBUNE aims, at whatever cost, to lay before its readers the most prompt, complete, and popular presentation of these diverse and conflicting movements, through all of which, as it fondly trusts, the tolling masses are everywhere struggling up toward larger recognition and a brighter future.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It devotes a large share of its columns to Agriculture as the most essential and general of human pursuits. It employs able and most successful cultivators to set forth in brief, clear essays their practical views which elucidate that work. It reports public and private news, the reports of the latest experiments, the stories of the latest successes and failures, and to comment upon the first and better Agriculture, and to comment upon the first and most important of progressive Art, based on natural science.

TERMS OF THE WEEKLY TRIBUNE. TO MAIL SUBSCRIBERS. One copy, one year—52 issues \$2 00 Five copies, one year—52 issues \$7 50 TO ONE ADDRESS, all at one Post Office. 10 copies 1 25 each 20 copies 1 00 each 30 copies 1 00 each And an extra to each Club. NEW-YORK SEMI-WEEKLY TRIBUNE is published every Tuesday and Friday, and being printed twice a week it contains nearly all the important News, Correspondence, Reviews, and Editorials of THE DAILY, including every thing of value and interest for which there is not sufficient room in THE WEEKLY TRIBUNE. THE SEMI-WEEKLY TRIBUNE also gives, in the course of a year, THREE or FOUR of the BEST AND LATEST POPULAR NOVELS, by famous authors. The cost of these alone, if bought in book form, would be from six to eight dollars. Its price has been lately reduced, so that Clubs can now secure a little more than the cost, to single subscribers secure a copy of THE WEEKLY. Nowhere else can so much current intelligence and permanent literary matter be had at so cheap a rate as in THE SEMI-WEEKLY TRIBUNE.

Periodicals. THE Scientific American. FOR 1878. BEAUTIFULLY ILLUSTRATED. The SCIENTIFIC AMERICAN, now in its 28th year, enjoys the widest circulation of any analogous periodical in the world. Its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Scientific Progress of the World; Description of Beautiful Inventions, New Discoveries, Improved Industries of all kinds; Practical Notes, Facts, Receipts, Suggestions and Advice, by Practical Writers, for Workmen and Employers, in all the various Arts. Descriptions of Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Engineering, Milling, Mining and Metallurgy; Records of the late progress in the Applications of Steam, Steam Engineering, Railways, Ship-building, Navigation, Telegraphy, Telegraph Engineering, Electricity, Magnetism, Light and Heat. The Latest Discoveries in Photography, Chemistry, New and Useful Applications of Chemistry in the Arts and Domestic or Household Economy. The Latest Information pertaining to Technology, Microscopy, Mathematics, Astronomy, Geography, Meteorology, Mineralogy, Geology, Zoology, Botany, Horticulture, Agriculture, Architecture, Rural Economy, Household Economy, Food, Lighting, Heating, Ventilation, and Health. In short the whole range of the Science and Practical Arts are embraced within the scope of the Scientific American. No person who desires to be intelligently informed can afford to be without this paper. Farmers, Mechanics, Engineers, Inventors, Manufacturers, Chemists, Lovers of Science, Teachers, Clergymen, Lawyers, and People of all Professions, will find the SCIENTIFIC AMERICAN to be of great value. It should have a place in every Family, Library, Study, Office and Counting Room, in Every Reading Room, College, Academy, or School. Published weekly, splendidly illustrated only \$3 a year. The Yearly Numbers of the SCIENTIFIC AMERICAN make two splendid volumes of nearly one thousand pages, equivalent in contents to Four Thousand ordinary Book Pages. An Official List of all Patents issued in the United States, published weekly. Specimen copies sent from Address the publishers, MUNN & Co., 37 Park Row New York.

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GOOD THINGS. Good THINGS will address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or at the playground; and so onward up to the veterans who after all their leaving, turn to the children for a fresher play, and after all their work, sit in the shady corner and play the old games over again in their heads. "GOOD THINGS" hopes, as a periodical, to have its margins well thrumbed and dog-eared; and when the footer has thumbed and dog-eared it, it will be in the library, the volume rimmed and made it fit for the library, the volume will try for a five place there in good company. The avers of a multitude of asserted "goodies" cannot be put into a prospectus; but they will speak for itself.

TERMS.—Yearly Subscription, \$2.50. Single Number 25 cents, with Lippincott's Magazine, \$2.50. Libera Clubbing Rates.—Specimen Number mailed, postage paid, to any address, on receipt of 25 cents. THE FIRST OF JUVENILE PERIODICALS Will continue to merit in claim of its titles to be the "handsomest illustrated paper in the world." New portraits of eminent men and to those already given of Beecher, Spurgeon, Low, Mason, and others, are in preparation. Religious work at home and abroad, social and domestic life, scenery, and other land events will be illustrated in the best manner by our artists as Darley, Herrick, Beard, Dixon, and others. Each number of the paper will contain seven or more finely executed engravings. In the literary department, Dr. C. S. Robinson, whose oriental sketches have been an acceptable feature of the paper the present year, will furnish a new series, descriptive of John S. Abbott's fascinating "History of William the Conqueror" other historical sketches from the same masterly pen will be forthcoming. S. E. Todd will give us designs of medium-priced houses, and show how to build them cheaply. Contributions may also be expected from Rev. Dr. Theodore, L. Cuyler, Howard Crosby, J. G. Catledge, Cyrus Hamlin, J. E. Rankin, Prof. J. M. Baird and W. C. Wilkinson, Jacob Abbott, A. L. Noble, Mrs. E. L. Haers, Mrs. A. E. Barr, Mrs. M. E. Miller, Mrs. M. A. Denison, and other popular writers.

Miscellaneous. GOLD PENS. The Subscriber, invites attention to a full and Choice Assortment of ALLEN, LAMBERT & Co.'s Superior Office, Students', and Ladies' GOLD PENS AND HOLDERS. Extension and Charm Pencil Cases, and Tooth-picks, in Gold and Silver Cases. WILLIAM WHARIN, 23 King St. West, Toronto. SCHOOL OF TELEGRAPHY, HAMILTON, ONT. Under the patronage of the Great Western Railway Company SPECIAL INDUCEMENTS TO OFFER. Send for Circular. WM. GIVEN, Box 308

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Official Announcements.

MEETINGS OF PRESBYTERIANS.

BAUCK-Paris Presbytery will hold its next meeting at Toronto, on the 3rd Tuesday of October, at 2 o'clock p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temperance Board and Sustentation Fund—James Croil, Montreal.

MARRIED.

On Thursday, 18th ult, by the Rev. W. A. McKay, B. A., at the residence of the bride's father, Mr. John Henderson, lot 23, 2nd line West Chinguacousy.

DIED.

On the 26th September, at Toronto, Ellen Elizabeth Dallas, oldest surviving daughter of Thomas Dallas, Esq., aged 13 years and 9 months.

Commercial.

PRODUCE.

The market, on the whole, has been fairly active since earliest. But prices have been weak in nearly all cases, and generally close at a decline.

Flour.—Prices have been easy and close at a decline. Old grade extra has been least affected, it sold at \$1.15 to \$1.20.

OATMEAL.—Is quiet, with cars extra at \$1.10 to \$1.15, and small lots selling at \$1.05 to \$1.10.

WHEAT.—The demand has fallen off, and prices have declined about 5c. on Spring, and 2c. to 3c. on Fall.

BARLEY.—Was active and advancing last week but has since receded somewhat. On Thursday No. 1 sold at \$1.20, and No. 2 at \$1.10.

RYE.—A small lot has been sold at 65c, delivered, and the same price is paid on the street.

PROVISIONS.

BUTTER.—Choice shipping lots are in active demand, considerable quantities have been sold at 15c, and some at 17c, which prices will still be paid.

CHEESE.—Small lots are firmer at 12 1/2c. to 13c.

EGGS.—The demand is less active, but 17c. to 18c. a skill paid for lots.

POULTRY.—Has been active; car-lots are now offered at \$17.50, and small lots selling at \$18.

BACON.—Is quiet and unchanged at 9c. to 10c. Small lots of Hams sell at 13c. to 13 1/2c.

LARD.—Is quiet at unchanged prices.

HIDES, SKINS AND WOOL.

HIDES.—Are abundant, active and firm in price at 7c. to 8c. for green.

Wool.—Some lots of fleeces have sold at 38c. pulled has changed hands at 34c., and for some of extra-choice quality 37c. has been paid.

New Advertisements.

BOOK AGENTS WANTED. 500. ACTIVE MEN AND WOMEN WANTED immediately to sell our popular new book, "The Latest Sermons by the Great Living Preachers."

Clothing.

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Crawford & Smith invite special attention to their new Stock of Foreign Plushes, Dogskins, Otter, Beaver, Seal and Astrachan.

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MILLINERY AND MANTEL SHOW-ROOMS now open for the season at CRAWFORD & SMITH'S.

Miscellaneous.

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