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TORONTO, CANADA, FRIDAY, OCTOBER 26, 1877

Vhole No. 299

#### deal puters and Correspondents

INTROLIGENOR OF FEMALE MISSIONS.

LETTER FEOM A LADY ASSISTING MISS PIGOT AT CALCUTTA.

During the past year I have visited eightn different houses, out of which seven we given up owing to illness, after which too often happens they get too lazy to gin again. I am able always to get of to take their place. At present I seaching eleven houses, and have altother twenty-sight pupils on my list.

In one house I have a very intelligent

the is about ten years old, and has a sity face. Often she runs down to bring a up; the last time I went, she came wn and told me she was not able to preare all her lessons, but had made her other believe she knew them. I was leved to hear her tell a story, and told there was One who knows sverything do, and we can hide nothing from him. a said she was afraid of her mother. Alto an an only child, she is not allowed to the likes, and is remarkably good and blist compared to most other children. the her mother was very angry with her, was going to look her up, and keep her freed and water for telling a story. It a me glad to see she was sorry for her strath, and looked quite ashamed when I ike seriously. Besides my regular puvisit the houses taught by our tive Christian Teachers. In entering one these houses the first time last week, half dosen women came round me to hear Bible. One being far advanced, I made road. They are married to four brothand all seemed very unhappy. One women said to me, "You are all if but we are animals, our religion and sdition quite different from yours," then others began saying, "what quarrel. and envious dispositions natives had. let them speak on and then told them same Jesus who died for us. fied for shem also, and if they felt they ero such great sinners Jesus was the re willing to pardon and love such. I oke a long time with them, and promised go again. (Signed), LAVINIA FROST.

LETTER FROM A LADY ASSISTING MRS. DRURY AT MADRAS.

Thank you for your kind letter, which I eived with much pleasure, and also for se kind welcome you give to me to a share your work. Ever since I first heard anyng of the work among native ladies I great interest in it, and I India with a sincere desire gelope their intellects by ular instruction, or to less dull and monotonous pleasant employment for I fingers, but above all to nowledge of the one true only way of salvation through nd Saviour Jesus Christ, and ust confess I have met with great disappointments in what I of missionary life and work coming to this country, I cannot bes that where earnest and loving efforts prayerfully made in dependence on the coly Spirit for the conversion of individnal souls, the labor can really be lost, hough it may require long patience and watching before we see any direct results, nd very often the labourer may not be permitted to see the fruit reaped from the ed she bas sown.

It is a great pleasure to me to have joind Mrs. Drury in her work, and many of he native ladies whom she visits are very interesting: but I am sorry to say that she, herself, is not at all well; nothing I say or do will prevent her from working far beyond her strength, and she is not eally so strong as she appears to be to hose who de not live with her and know ter at I do.

You would have been much pleased bed with many mich ould have how the pleasure with risely the adding may judget you must out west species. By the children in the schools, fill many up to resolve them lighting to the conference between the conference of the schools are triplished the children of the conference of the children.

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OTTA" A VALLEY NOTES.

MR. EDITOR,-Perhaps a chatty letter about one thing and another in this part of the world may not be unacceptable to your readers, by way of variety if pothing more, to the more grave, formal, and most useful contributions with which your columns abound. First, then, let me say that we have very lately had another addition to the number of ministers in the Ottawa, whose ministry till now has been mainly confined to the west of Ontario. On the 11th inst. the Presbytery of Ottawa met at Beachburg, for the purpose of industing the Rev. W. M. Christie into the pastoral oversight of that congregation and Westmeath. Your correspondent preached and presided, and in the absence of the brother appointed to do so, addressed the minister. The Rev. Mr. Gaudier, of Coulonge, Que., addressed the people. Unfortunately owing to the weather the attendance was not so large as it otherwise would have been. The call, however, was very hearty and entirely unanimous. At the close of the services Mr. Christie received a most cordial welcome, and enters with every prospect of success upon an important field of labor.

As conventions of one sort and another ars now in season, we have also had our convention. In the first week of this month the Ottawa Valley Sunday School Association comprising the Counties of Ottawa, Pontiao, Renfrew, Lanark, Cariton, Russell, and Grenville, held its annual convention in this place, the first thing of the kind we have ever been favored with. A large number of delegates, both rural and urban, lay and clerical, male and female, from the districts named, were present. No similar body ever wrought more diligently and energetically at their work than did this convention. The meetings lasted two days, began with a young people's prayer meeting at eight o'clock a.m., and from that time till past ten p.m., with only time to cat, it was meetings, meetings, till all were glad to get a rest. The routine business of the Association was transacted, a mass meeting of Sunday school scholars held, two specimens given of teaching, seven subjects pretty fully discussed, reso-Intions and votes of thanks passed, and so ended our convention, pronounced by all to be a great success, as the meetings throughout were largely attended. I need not say that the Presbyterian element was largely represented and took an active part in all the proceedings. One subject discussed with a result very welcome to us as Presbyterians was, "The use of the Catechism in the Sunday school." This subject was introduced by a very excellent essay, and it was pleasing to note as an indication of public opinion that there was scarcely a difference of sentiment in the convention with respect to the utility in the Sunday school as a means for instructing the young of a good epitome of Christian doctrine such as is our Shorter Catechism.

The Protestant churches in this place, it is noticed by almost every visitor, are quite out of keeping with the many large and elegant residences owned and occupied by those who attend them; and the unfavourable contrast they make with the large, costly and substantial Roman Catholic establishments in the town is not very creditable. In common with many in all parts bestirring themselves in this matter, and steps are being taken for the erection of a new, more commodious, and more imposing edifice than that in which we now worship, which has already been twice enlarged, and is now again too small for our requirements. If building is not proceeded with in Spring, it will only be because of the stringency of the times, on account of the still depressed lumber business by which, in this part, financially speaking, we live, move and have our being; and whether people will buy our lumber or not we mean very soon to have a new church anyway.

In this connection permit me to put in a word in favor of your Madoe correspondent's proposal for a church building scheme in connection with our Church. I have not the least foubt that in all the power and more thinly settled districts, such help as might be thereby afforded wanid do a great deal both to extend the suppliests of our Church, and to hold them the American Presbytes

Western States once as

e ne beredence sousidered an in tion really setablished and A edt of perm Chareb antil they had obtained a place of wership." Nowes can doubt that we have sained not a few losses for the want of a Mile theory hop to a strangling cause in the contract of a species. If our American heathers have found such a scheme necesmoraly helpful, we sould in in disensativoste do st

Let me say with what deep interest I have read the account of the missionary deputation of the Ottawa Presbytery up the Desert, contained in your last issue. Had not this letter already reached too great a length, I had intended to add a few supplementary audoonfirmatory facts gleaned from my own experience, to strengthen the impression left by that letter of the psonliar character to some extent of our work in this region, and of the pressing necessity for systematic, laborious, fai hful work, and for men able and willing to do it. That can be done another time. Meanwhile I confess to have had my heart touched and my eyes opened, by residence here, to the needs of this district, to a degree that not even our well-informed and zealous representative on the Home Mission Committee could ever have effected by any description without actually seeing for myself. Let me conclude with expressing the hope that men of the right stamp for this work may from time to time be forth-W. D. BALLANTYNE. coming.

Pembroke, Oct. 15, 1877.

THE LATE D. O. McKENZIE, B.A.

Mr. Editor,-Permit me to occupy a small space in THE PRESENTERIAN, to pen's few words as a tribute to the memory of the late Donald Cameron McKenzie, student of Divinity, who died recently in Knox College, and who has been laboring in the Presbyterian congregation of Georgina for the last four months of his existence. Mr. McKenzie was born of Scotch parents in the township of Puslinch, where he leaves a widowed mother, five brothers and three sisters to mourn the loss of a kind brother and dutiful son-his father having died six months before him. The congregation of Georgina would embrace this opportunity of expressing their deep and heartfelt sympathy with the family under their severe affliction, and hope that they will be sustained and comforted by Him who is the orphan's Shield and widow's Stay. Mr. McKenzie by his Christian bearing and kind and gentlemanly manners endeared himself to all with whom he was acquaint. ed. He was unwearied in his efforts to do good, "instant in Season and out of season." He was eloquent and faithful as a preacher, diligentaln doing the work of a pastor, firm and unflinching in his attachment as a friend. None had a better opportunity to discern the latter quality, and feel the effects of it, than the writer of these lines, with whom he lived while laboring in this congregation. Mr. McKenzie came to this congregation at a time when there was a great want of harmony existing amongst us. He had many contending elements to deal with as well as to listen to a great many conflicting statements; but his wisdom and tast seemed to be always equal to the occasion. His lips were scaled to all he heard and he was never known to reflect on the actions of any. He accomplished more in the way of healing differences and stirring up new life in our congregation than the most sanguine had anticipated could have been accomplished in so short a time. He more than doubled the attendance on Sabbath, started two Sabbath Schools, taught one himself and taught a Bible Class in the other, as well as preached two and sometimes three sermons each of the country, the Presbyterians here are | Sabbath, and drove eighteen miles to the different places. He studied his sermons with great care and deliverd them in a manner which made his pulpit ministrations very attractive. He was also unceasing in his labors in visiting the congregation. He spent a portion of every week in visiting the people, until he made himself universally beloved by all who came in contact with him, even those outside of our own communion; and when the time of his departure arrived, the request on every lip was for his speedy return amonget us, which we all anticipated with feelings of pleasure. But when the melancholy news of his death arrived all were filled with sorrow, and to my own personal knowledge there never has been a death in this section of country which has cansed such a wide-spread feeling of sorrow among the community. I have seen the shild shedding tours, as well as those e. All seemed to feel over eighty that they he

a bua sollesuros and a We somew not as we are seemed that s and the Church himself and therenoiseimen heldene ise Providence who åt, Mr. be for-I pray

door and knock; if any man hear my voice and open the door I will come in and sup with him and he with me."

DONALD MUDONALD. Georgina, 19 h Oct. 1877.

#### WHO IS 'SIGMA?" MR. EDITOR,—A letter in your last week's

paper signed "Sigma" has been read by many with pain because of its unchristian and untruthful insinuations against an honored minister and one holding a high position in our Church. This gentleman is there classified with "small men," and characterized as "a certain dictator," "a man who at the instance of a clique and to serve a purpose," etc., moved a certain resolution in the Assembly, and who in so doing is declared by this same writer to have "evidently had an axe to grind." Who is this traducer of the brethren? A certain New Brunswick minister, who has ere this got himself and others into trouble by his pen, is blamed by many, and to give him an opportunity of clearing himself I think it well to let him know what is said. "Sigma," and "Leumas" are supposed to be the same person. Indeed, no doubt as to this can exist in the mind of any one who reads the letter signed "Sigma" in your paper of 28th September and the one signed "Leumas," in the Halifax Presbyterian Witness of the same week. In the latter paper the following extract is taken from "Leumas" letter :- "The Cor faittee that was appointed to consider the College Reports and recommend a deliverance thereanent was largely composed of Principals and Professors. An unsophisticated person feels like asking why a Principal or Professor should be on such a Committee at all. Professors should leave to others the task of passing an opinion on their work. It is said that if Professors had been left off, and in all delicacy that should have been the case, less time and argument would have served in the work assigned." It is said that the writer of the above appears in the minutes of last Assembly as seconding a motion to do the very thing to which in these sentences he takes exception, viz.: To send the Knox College Beports to a Committee on which were the names of Principais and Professors. In short, incredible as it may seem, it is sail that " Erigena," "Sigma," "Leumas," and the seconder of the motion referred to, are all one and the same person. It is to be hoped that such is not the case.

REVIVAL IN LONDON, ONT.

A blessed work of revival is at present going on in St. Andrew's Oburch, London. The meetings are conducted by the Rev. Mr. Paynter, of Chicago, in the absence of our pastor, Rev. Mr. Murray, who is at present absent on his holidays. Enquiry meetings every morning at nine o'clock. Daily prayer meetings in the rooms of the Y.M.O.A. at noon. Bible readings from three to four, and at half past seven o'clock in the lecture room of the church. These meetings have been precious and solemn seasons to God's own dear children, and many sinners have accepted Jesus as their precious Saviour.

The meetings are crowded and have increased in interest during the past week-The Holy spirit is manifestly dealing lov-With the have found peace in believing. Mr. Paynter's address on the Prodigal was earnest, solemn, encouraging, joyous, showing not so much the joy of the returning lost son, as the joy of the Father. "Let us rejoice." Many requests for prayer are read every evening before the services.

We invite Christians everywhere to pray more, and labour more adundantly, to agonize for the blessing, and the promise is sure. "Whatsoever thing ye shall ask, it shall be done."

We want our prayer meetings everywhere to be more interesting, and inviting; we want our Sabbath Schools to be more efficient and successful. We want-God wants-every Christian to work in the vineyard. It was only the workers that were commanded,-it was only the workers that received any pay-first receive Christ in the heart, then work. Believers are called upon to walk before God-not behind: so that he may not only see them, but may direct and keep them in the way.

The Rev. Caron Innes, of St. Paul's Church, addressed the mosting last evening, and although it was wet and raining. there was a large attendance. The interesting address was founded on Pealm uniti. seting address was founded on Pasim Num.
Reference aposinity was made to two points,
win: "The supply promines—The keep
premises, of our Beavenly father, as indi-cated in the Pasing. We theavely trust
the line of the pasing and the all
the color was father, and the all

To the Priends of Prohibition-

The Conference of Probliticulets, held in Toronto, September 18th and 19th, after fully considering the present position of the various Prohibitory organizations in Canada, agreed to recommend a union of the previously existing Alliance with the several Provincial Leagues, and the formation of a new Domission Alliance. It was felt that more sympathy and support than have hitherto been given to the Societies named could be secured for a general Prohibitory organization, and, consequently, more practical work performed.

The recommendations of the Conference having been accepted, the Alliance as now constituted is a thoroughly National Society, with which Prohibitionists in all parts of the Dominion are invited to co-operate.

The Constitution of the new Alliance is framed to meet the circumstances arising out of the dissimilarity of laws in the several Provinces and the vast extent of territory embraced in the sphere of its operations.

To the end that the work of the Alliance might be under the immediate direction and supervision of an Executive, whose members could readily coustilt with each other, it was deemed necessary that some city should be made the centre of operations, and Toronto was accordingly selected for

the present year.
The Executive Committee soon as practicable, to enter to Dominion, and whilst never lo of the great aim, "Total Pro-they will endeavor to promote P or Dominion legislation in harmo the objects and principles of the Allia

The first great duty devolving upon Executive is to put the Alliance upon sound financial basis, and to ens regular income for a term of year that end in view they have cond appeal to the friends of prohici subscriptions to a fund of \$100,006 in five equal annual instalmen sum may appear large, but means out of proportion to the of the cause, the magnitude the number of persons that ar aid, or the strength and boas of our opponents. Those who has blessed with wealth, in disposition to promote the society will, doubtless, con to this scheme; but its su secured without the cordial assall clauses according to their mean also trust that all Temperance throughout the Domin hearty co-operation to of this undertaking.

To indicate the pract the sum named, let it be 10 persons givs each \$100

Should this appeal med sponse anticipated, there culty in educating and direc ion so as to secure, at no d

enactment and enforcement tory Law, and the consequent of our fair Dominion from the resulting from the Liquor Tr Signed by order of the Ex ALEXANDER VIDAL,

President. Persons willing to aid the A important work are requested their names to the Secretary, it Gales, Toronto, stating under in the foregoing Schedule they

names placed. Toronto, October, 4th, 1877.

Reverence Paid to a White El

Among the animals which in countries have been the objects o stitions veneration, few have ever the attention accorded in the kings Siam and Burmah to a white el Such an animal, when he makes pearance in the forest, is regarded as no effort is spared to capture his when caught he is housed in regal at long train of attendants being allott his service. "King of the White phants" is considered one of the pr titles of which the monarchs of thes tries can boast; and ficros wars he waged for the possession of on of the beasts. They are looked w symbol of all kingly authority, without one would be taken a tion of the displeasure of her seftain omen of divester.

On the roll seen marina creati was out; not in the but on the dry and withering ale in the They lived, because the forming bide a drink in water the tide my

INDUCTION AT CHATHAM. Q The parish of Chatham and Grenville lies on the north side of the Ottawa River, midway between Montreal and the Capital. It extends along the river for a distance of fifteen miles. Some of the finest scenery on the lower Ottawa is within its limits. The manse stands upon a magnificent site, commanding a highly picturesque view o the river and surrounding so untry. Look ing northward you see the Laurentian range, the great backbone of the earth, interesting not only as being the oldest series of rocks in the earth's crust, but also as containing remains of Eozoon, the earliest form of animal life of which palmontologists have any knowledge. Just in front of it is the Chute-a-Blondeau, which, with its "voice of many waters," chants its eternal psalm. Towards the west your eye takes in the battle field on which the heroic Danlac, with his trusty followers, and the protection of a hastily constructed log fort, withstood the fierce assaults of several thousand Iroquois, and then perished gloriously. Gazing east you see the Rigard hills lifting their purple ridges against the sky. It is a delightful rural retreat, full of mepiration to one whose soul is in sympathy with Nature in her sublime aspects. Forty-four years ago the Rev. William Mair began his labors in this field, and after twenty-seven years of unremitting toil, undergoing the hardships incident to the newly settled districts of those times, entered into his rest. Through his efforts the beautiful and substantial churches in Chatham and Grenville were erected. In September, Ray. James Black, M.A., who came and under the auspices of the fommittee of the Church of Scotepted a unanimous call, and was to the pastoral oversight of the but after a little more than three he tendered his resignation, went to ain, connected himself with the Uni-Church, and settled in Stockport nd. It was during his incumbency manse, one of the finest in the was built. The Rev. Donald Ross, ceeded him in 1865, and ministerparish for eleven years. He was tal in having the beautiful little Point Fortune built. Having rge of three churches, and be-I that it was essential to their rosperity to hold service in very Sanday, he undertook e physical exertion involved hing and travelling twenty-eight told so soriously upon his health that accept a call to Lachine. a vear the congregations Rev. James Fraser, B.A., ving accepted it, Tuesday, ointed for his induction. Montreal met for this puro's Church, Chatham. On favorable state of the weathe attendance of the congrevery large. The meeting havituted, and the usual proclameen made, divine service was Mr. Halley. Mr. Patterson who presided, baving detailtaken which led to this meetto Mr. Fraser the questions the General Assembly, and, given satisfactory answers, was prayer, inducted to the paetorunited congregations, and reright hand of fellowship from all n present. Mr. Patterson, of St. hen delivered a clear and impressto the newly inducted minister, orth in forcible terms the duties, encouragements, and the reward fice, if faithful to his Divine Master. Fr. Lachine, their late pastor, deliveraddress to the congregation, which urgent request of his co-Presbyters, s allowed to be published, and which e found below. Mr. Fraser having introduced to the congregation at the as they retired, the interesting pro lings were concluded. He has a wide

> tily wish him God-speed in his work. CHARGE TO CONGREGATION. D. Ross said :- You are to be conted upon having secured as your a man of so much personal worth, and accurate scholarship, of earnest spirit, and an experience in the nistry extending over several exceedingly gratifying to me him as my successor in the pas-at of this Church and congrewhat I know of him I am he will endeavor faithfully, e ability which God hath ifil the solemn obligations d to him in the charge he will prove himself a th not to be ashamed ou the word of truth. souls as one that

> re for his efforts, and enters upon his

es under very favorable auspices. We

his ministry. reen him and you as the has now been entails very solerely upon him, success of his large measure rging these.

earnest and diligent accomplishment of your part that this important task can be achiev-I will indicate to you what I conceive your obligations to him, therefore, to be.

1st. You must give him due ministerial This you have promised to do in calling him to undertake your spiritual oversight. Let this engagement be most sacred-ly carried out. You recognize the truth of the broad principle, equally applicable in religious as in secular matters, that "the laborer is worthy of his hire." He is to spend his time and his gif's in ministering to your spiritual wants, and you admit it to be your duty to minister to his carnal wants by giving to him a certain portion of your carnal things. See that you be punctual in the payment of his stipend. Le not suffer from the curse of withholding from him that which is his due, when it is Do not wrong him by neglecting this matter. Remember that he is flesh and blood, and, being so constituted, cannot live Let him not be under the necessity of owing any man anything through your failure to discharge your pecuniary obliga-tions to him at the proper time. As hencest men be jealous of your honor in this respect. With the care of this large parish upon his soul save him from the rasping anxiety of being unable to pay his tailor's or his grocer's or his shoemaker's bill. more ample a provision you make for his maintenance and comfort and carry out the great law of punctuality, the more heartily can he devote himself to his proper work. The ministerial office is shorn of its power in many parishes by the miserably small stipends which are paid—no more than sufficient to procure the bare necessaries of life. Unless a man is able to purchase books, with which to furnish his mind and keep him atreast of the thought of the day, his pulpit addresses must be meagre and barren and uninteresting. A man cannot out of his self conscionances produce week after week something fresh, something calculated to arrest the attention of his audience, and set them thinking. It is contrary to nature for him to do this. You might as reasonably expect your fields to produce good crops of grain year after year without enriching the soil and giving it careful culture. He has been reminded of his duty to apply himself diligently to study, but how can he study without books, and how can he procure books, unless he is well and punctually paid. You may say, has he not his Bible? Is it not its truths he is to preach? and is not the Bible its own best interpreter? Aye, it is the best, but by no means the only interpreter. Every sphere of human knowledge throws light upon Scripture. It is bringing to a focus upon the Word of God the blended lights of science and philosophy and history that we acquire the most perfect under standing of its meaning. The man who is acquainted with the speculations and con-clusions of the leaders of thought in its manifold departments, is, if he be an earnest, religious man, sure to be the best interpreter and preacher of the truth. There will always be a freshness in his exposi-He will be continually drawing illustrations from this and that field of knowledge with which he is familiar. What information can a man who does not read the newspapers give you regarding what is going on at the seat of war, or the policies of nations, or the social signs of the times, or the state and prospects of the country. If your minister could not afford to subscribe for a newspaper, and were ignorant of the leading events that are occurring in the world, you would not look to hun as a man of intelligence, able to instruct you in these secular things. You would feel that he was behind the age, that he was not equipned for being a leader of his people, that his usefulness was seriously circumscribed. But this is only one source of knowledge. You will suffer serious loss if he has not facilities for acquainting himself with what is going on in the laboratory of the ch nist, where truth is being put to the test, or with the most rec-nt researches of the geologists and astronomers and physicists regarding the age and constitution of the universe, or with the speculations of the philosophers concerning the origin and nature of man, or the conclusions of the critics with rela the authorship and inspiration of the Bible, or with the results attained by the great thinkers of this and other generations upon other subjects of inquiry. If he has not access to these various provinces of thought, how can his pulpit ministrations be otherwise than dull and uninteresting? In order, then, that he may fulfil his duty as a faithful prescher you must so provide for him that he may be able to purchase all needful books, and be free from the dis

stances.
2nd. You must wait on his ministry. It is just as much your duty to be in your pew every Sanday, as for him to be in the pulpit. Nothing short of absolute neceso ity can absolve you from this obligation.
It would seem to you very grave impropriety on his part if he did not file in an appearance when you were assembled on Sanday morning for worship, unless he were prevented by sickness; and why should it not seem equally as great a fault for you to be absent from your place, un-less for a similar reason. There is need less for a similar reason. There is need of sounder and healthier views upon this subject of attendance upon public worship. Man's consciences require to be toned up to a higher degree of sensitiveness in this matter. He has a message to deliver to you; what the precise substance or scope of it is you know not, but you are aware that it may be of vitally important inter-est to you. He has spent much time and thought in preparing it, it may be for your special benefit. You can understand then, how very disheartening it must be to him that you are not present to hear it. It shows a want of proper respect to him, and to Him whose ambassador he is, if you absent yourself through indifference or indolence, and do not receive His embassay dolence, and do not receive His embassy of reconciliation or peace or comfort. It is exceedingly discouraging to him to miss you from your pew on Sunday, and then p rhaps on Monday to see you posting along the highway through pelting rain or driving storm, as if the interests of or driving storm, as if the interests of a kingdom were at stake, to attend a trifling matter of business. If you try to put your self in his place, it will help you to understand how his heart must sink within him, how his spirite must be depressed, how he

tractions caused by straitened circum

must be unfitted for his work neglect on your part. I know way in which you can give him gi couragement than by your regular ance upon his ministrations. It will evidence to him that he has your said thies in his ardnous toil and anxi-

your spiritual welfare. 8rd. Be reasonable in your demands upon him. The preaching of the gospel is the distinctive function of the ministerial office. Preparation for this duty has the first claim upon his time. You expect him to deliver thoughtlu and editying sormons; you expect him to be fresh and instructive in all his expositions of Divine Truth Nothing short of this will satisfy you. Bear in mind, then, that to fulfil this demand upon him he will require to devote much of his time to careful study during the week. It was a fable of the old Greeks that Minerva sprang at once in complete armour from the brain of Jupiter. You smile at the simplicity of the belief. But armour from the brain of Jupiter. many people have just as crude notions concerning the origin of sermons. They imagine that they spring instantaneously from the fertile brains of ministers. They suppose that such trained men require to do nothing in the way of preparation, any rate until Saturday night or Sunday morning. They only need to open their mouths, and appropriate thoughts will rush out on winged words; but I tell you that a sermon, if it be worth listening to, is not the product of an hour or two. any more than is the ploughing of a five sore or the ironing of a four-wheeled carriage You are not to suppose that during the other six days of the week, he is at leisure if he be only disposed, to drive about throughout the length and breadth of this extensive parish. Do not expect him frequently in your homes, unless there be sickness or trouble in your family. Remember how many others besides you he has to visit, and how much of his time must be taken up in istering to the sick, and in attending to the social and other calls made upon him. Do not find fault with him if he dees not stop and visit you every time he has occasion to pass through your neighborhood. If there be affliction of any kind in your home and you desire to enjoy his ministrations, acquaint him at once of the fact, and do not wait until he may hear, as a part of the neighborhood gossip, that you are in trouble and need his presence, while you in the meantime blame him because he has not visited you. It is dastardly, mean, and atrocious, it is the very refinement of cruel ty, to find fault with him for apparent want of sympathy and neglect, if you have taken no pains to inform him, and he is ignorant You don't expect of your distress or trial. your medical man to hear that you need his services until you send him a message to that effect. You do not find fault with him if he does not come and prescribe for you until you have called him in for this purpose. And surely your minister ought to have at least the same degree of consid-

eration at your hands. 4th. You must be jealous for the reputa tion of your minister. A went of reverence for those to whom it is due is one of the most deplorable and disastrous evils of this generation. There is a flippant spirit abroad that attempts, often too successfully, to depreciate those who are engaged in religious work. Ministers are mercilesely unfair'y criticised: they are charged with being narrow, or broad, or worldly minded or proud, or eareful only for the loaves and tishes. They are by no means perfect. They do not claim to be infallible; and, even though they were, they would be subjected to the same uncharitable and unjust accusations. Their Master, when upon earth, received similar treatment at the hands of those whose good He was toiling to advance. Their influence is very much injured by such unwarrantable liberties with their motives or character. You are in honor bound to watch over your minister's reputation and defend it from all assaults. Be careful how you speak about him before others, especially before your families. Let your children see that you reverence him at least for his work's sake. Be chivalrous enough to feel that any attempt to cast a slight upon him touches

you.
5th. You must pray for him. undertaken a very solemn and responsible work on your behalf. He has engaged to watch for your souls; and if you perish through his unfaithfulness in warning and directing you, your blood will be upon his head. What wisdom, what discretion, what patience, what boldness he needs if he would fulfil his ministry with joy! No man is sufficient for such things. It is only the sustaining and directing grace of God that can be of any avail to him. He will himself seek this promised help, earnestly and with tears; you must also entreat God to uphold and prosper him. Amalek was overcome when Moses held up his hands; but the great leader became weary and allowed them to fall, and then the Amalek. allowed them to fall, and then the Amases-ites prevailed against Israel. But Asron and Hur came to his assistance and held up his hands, and then the tide of victory was turned. Your minister is to be your leader in the conflict against enemies more terrible than the fiercest tribes of Oriental deserts, against worldliness, against indifference, against vice, against unbelief, against the rulers of the darkness of this world, against spiritual wickedness in high places, and you must sustain his hands by your prayers. What an inspiration of strength and encouragement it will be to him to know that you make mention of him daily in your prayers, that you bow your knees unto the Fat Christ and implore I all spiritual under our Lord Jesus and might. Let him be convince of him at the throne and no difficulties count no efforts on I believe that if you

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The rone wing was the minute agreed to in reference to Rev. Peter Wright, recently translated from Chalmers' Church, Quebec, to Chalmers' Church, Montreal:—"In no small agreeing to the severance of the personal relation between the Rev. Peter Wright and the congregation of Chalmers Church, Quebec, the Presbytery cannot allow the oppor-

epistles of Christ, true copies Word of Life; that you and your in and their children will have reason s God for having sent you a faithful devoted teacher of the mysterie Kingdom, one who has exhorted and shoouraged you to persevere in all the duties and parts of holy living, whose hearts desire has been to present you per fect on the day of Jesus Curist, saying, "Lord here am I and the flock over which thou didet make me overseer.'

#### Presbytery of Quebec. A meeting of this Prosbytery was held

in Morrin College, Quebec, on the 12th of September last. The attendance on the

part of members was very good. The Rev. James McConceby's term of office as Mod-

orator having expired, the Rev. James Hanran was appointed to fill the same for the next six months, while the thanks of the Presbytery were cordially given to the retiring Moderator for his able and genial presiding during the term of office now expired. A petition from the minority of the congregation of Lingwick, which had lain on the table since the meeting held at Richmond on the 18th of July last in order that notification thereof might be given to neigh-boring congregations likely to be affected by it, was now taken up for consideration. The petition went on to state that as said petitioners felt that they could not fall in with the settlement lately effected in the Lingwick congregation, by the ordination and induction of Rev. Mr. McLeod into the pastoral charge of it, they accordingly prayed the Presbytery to creet them into a regular Mission Station, distinct and secarate from the congregation of Lingwick. The netition was signed by parties from fourteen years of age and upwards, numbering in all considerably over 200. Mr. D. McKay, commissioned by said petitioners, was lieard in support of it. He stated that as they contemplated seeking union with some one of the neighboring congregations they did not intendasking for any pecuniary assistance. After some discussion, the Pres bytery agreed to grant the prayer of the petition, and Rev. Mesers. Lindsay and Edmison were appointed to carry out this resolution at their earliest convenience. petition was also presented by session and congregation of Winslow, praying the Presbytery to grant leave to the Moderator of Session, Rev. John McDonald, to moderate in a call there at an early day. The leave asked was given, but with the proviso that no grant in aid be asked. With the view of preventing in future long and vexatious disputes regarding pecuniary claims, such as that which has so long distracted the peace of the congregations of Winslow and Hampden, it was resolved to instruct congregations not to receive parties from neighboring congregations without being well assured that they had discharged all pecuniary obligations owing the congregations from which they desire to separate. Mr. McJaul submitted the following, of which he had given notice at the meeting held at Danville on the 8th of August last, in reference to payment of the travelling expenses of the delegates appointed to the General As-sembly:--"That with a view to meeting the expenses of representatives to General Assembly, so soon as the amount thereof be ascertained in each year, a tax be levied, apportioning to each congregation its quota of the amount, one half to be pro rata according to heads of families, and the other half according to amount of stipend paid." This resolution was seconded by Mr. Edmison, and agreed to. The attention of the Presbytery was called by Mr. McMaster, older, to the inconvenience to which several members of this Presbytery were subjected by having meetings appointed to be held on the same days on which county councils and other civil courts were held, the times for which were fixed by statute, and could not be changed. On motion to that effect, it was agreed that in future care be taken to avoid the difficulty of having the meetings held on the days on which such civil courts meet. Mr. McDonald gave in a report of the committee appointed to administer the fund derived from the sale of the Sherbrooke Church lot, accompanied by youchers of the payments made to the congrega-tions of Winslow and Lake Megantic. The amount due to the congregation of Hamp den was still in his hands in accordance with former resolution of Presbytery. The Presbytery agreed to accept the report as satisfactory, and to leave the grant to Hamp-den in Mr. McDonald's hands till the result the arbitration be plication was made in behalf of Chalmers' Church, Quebec, to be allowed to provide their own supply during the vacancy. The privilege asked was granted. Rev. W. B. Clark was at the same time appointed as Moderator of ression; and Rev. P. Lindsay, of Sherbrooke, was at the same time appointed as Convener of the Presbytery's Home Mission Committee in room of Mr. Wright. A reference from the Presbytery of Montreal, regarding the application of Rev. Mr. Colwell, a minister of the Congregational body, was read, when the following resolution was agreed to:—The Presbytery having taken into consideration the reference by the Presbytery of Montreal in regard of receiving Rev. Mr. Colwell into the Church, consider that in all such cases great caution is necessary, and that in the present case there seems no good reason for departing from the ordinary rule of the Church. Mr. McCaul pave in a report of a visit made to Metis in August last, as instructed by the Presbytery. The Freshytery agreed to record their thanks to Mr. McCaul for his diligence and faithfulness in discharging the duty assigned to him, and resolved consider fully the recommendations of said report at next regular meeting, which was December next, at 10 o'clock siness being now finished, the

plosed with the benediction.

tunity to pass without expressing their deep

at the loss of their brother, and their

ciation of his services among them;

and they have consented to his re-

moval from Quebec but on his own expresed conviction that it was his duty to according the call to Montreal. In the pulpit, in t prayer meeting, in household visitation a at the cottage lecture, they know that has labored with unwearied zeal, abili and devotedness, and that God has own his labors and crowned them with succei They know, too, that in connection wi the Men's Association, his valuable asse ance has been cordially given; and the late revival in Quebec was helped for ward by his powerful addresses and abun ant labors. From the meetings of Prest tery he was soldom if over absent, when talents, he has been of very great service the cause of Christ in this locality. The feel bound also to record their high sen of the value of his services as Convener the Presbytery's Home Mission Committee They part with their brother with deep gret, and it is their earnest prayer that G give efficacy to his ministrations in t new field of labor on which he is about enter, and confer all needed and desirab blessings on him and his .- M. MACKENZI

Inverness, Oct. 10, 1877.

#### Having an Aim in Life.

Every now and then we hear of colle graduates of the present year who comple that since their studies have been disco tinued they have no aim in life. Sur there is a fault here. Can it be that a st dent has been for years going in and coing out before his professors with no a to make his recitations and comp his course? Has the attainment of degree been the end of his life? Has never occurred to him that his colle course is not an end, but a meansis a preparation for something? Has spark of enthusiasm for any progress be aroused within him? Enthusiasm gro out of knowledge, and the young man wi comes from college with no noble aim of hardly have gained much familiarity wif the subjects he has pretended to stud Aimless, indeed! If there be no bread win, no work to be done that necessari es upon the young man, has he no a bition to serve his generation by increasid its store of wisdom in some direction Does he not burn to influence his fello men by the eloquence of voice or of pen Is there in his heart no lurking longing unlock some of the secrets of nature; dive into the recesses of the mineral di main; to make his studies result in som thing beautiful or useful? A school college directed by professors of energy a enthusiasm will graduate men of efficie purpose, for earnestness and force are of At least, students should not permitted to go out into the world havi no aim in life.—The Churchman.

#### Random Beadings.

blessed thought that Jesus is with us in t ship. The sea may be rough, the wi boisterous and the vessel insecure, but the Saviour's presence is itself an assurant of safety. It is our r stake and lose the lect to call upon His help, choosing rath to suffer than to be at peace.

CAFDINAL MANNING, writing to a friend Dabli. on intemperance, says: "Half in misery of homes arising from bad temperature." sloth, squandering, selfishness, debt, negl of all duty, is caused by indulgence in wand the like. The sure and this is to bring up children in si and to guard them against a liking for intoxicating drink liking for the taste is action is at once in existences well as faith says—Tr to know the taste, and tempted. I urge this on I can, and I have before homes in which children ha without so much as having ev thing but water."

in a mystery which no human wisdom explain or tell what in its completene will be when finished. There is, the something brave and noble in the very of hopefully accepting it, with whatever brings of toil and pleasure, of light duties burdens heavy to be borne, believing th according to the day so shall our strengt be. We must learn that at no time can we hope to do all that we may sincerely and it a right spirit hope to do. We shal fail often to accomplish what our hearts dictate and what our better judgment and reason ap prove. But we cannot doubt that it is the highest wisdom to take each day just as i comes and do the best we can with it, remembering that God is not an uninterested observer of our labors. He who command ed us to take no thought for the morrow assures us that He takes thought for us. the object of our labors is His glory, Hi knowledge of our earnest desire secures for us a reward with which we shall be con tent.—Central Christian Advocate.

WHENEVER the moral law acts, ther Christianity finds the personal omripresence of Him whom we dare not name—Father Son and Holy Ghost-Creator-Redeeme —Sanctifier—one God, who was and is and is to come. At this miraculous hour, the Light that lighteth every man that cometh into the world is, not was. It is scientified ally known that this light has its temple in conscience. But it has been proclaimed for ages by Christianity, that God is One, and that our Lord is as personally present in every breath of the Holy Spirit in the latest days, as He was in that breath which H breathed on His disciples when He said. "Receive ye the Holy Chost." Our cheek Our cheeks and the blood of the may well grow whi

ages leap with standing between we find the the whispers of the trath. There a ligion and seion

awing moment: truth concerning conscience mey vastest unexplored remainder .- Rev. Joseph "There is not any pie or pudding. So I will give you this!" And upon the toil-worn forehead She left the childish kies.

The blacksmith took on his apron. And dined in happy mood, Wondering much at the savor Hid in his humble food.

While all about him were visions Full of prophetic bliss, But he nover thought of the magic In his little daughter's kiss

And she, with her kettle swinging Morrily trudged away, Stopping at sight of a squirrel, Catching some wild bird's lay.

And I thought how many a shadow Of life and fate we would miss, If always our frugal dieners Were seasoned with a kiss

#### How Tom Ran Away.

When Tommy Sanford's father died commy went to live with his Uncle Thomas, or whom he was named, a good man, who ited to be so kind and indulgent to him at he would never feel the loss of a ther's love and protection. Tom Was uite happy and contented until Harry Ives ame to live with Deacon Bardwell, who as all the time trying to make Tom dis ontented. He told him he had a great istance to drive the cows; that it was too queh for a boy like him, who was a college rofessor's son, to feed so many pigs and alves, that he was not dressed as nicely he should be when he went to church nd that it was shameful he was not alwed to go to the circuses and minstrel hows in the neighboring city.
"If I was in your place," said Harry, "I could run away and seek my fortune. I

build just gather up all my clothes and ings that I could get hold of, tie them in little bundle, and run away."
"Where should I go?" Tom innocently

ked. OI walk right along up the Pelham and, and when you feel hungry stop and ak for something to eat at the first house ou come to. It won't be long, I tell you, efore some one will want to 'adopt' you. o good looking a boy as you are will never ant friends. I presume you could get to some rich man's family, where they ould adopt you and treat you as you hould be treated. Come to think of it, I buldn't take my extra clothes. You would ver want to wear such old-fashioned ones. by will nearly fit me, and I am only bd enough for a farm boy, any way. by are as good as I need; so just give m to me.

Harry talked all this over and over, until m really supposed that he was a very lly treated boy at his uncle's, and that my pleasures and a great fortune await-him were he only to "run away." So n made his arrangements with Harry, an made his arrangements with Harry, a just at daybreak one lovely summer brining the poor, misguided boy started. At six o'clock his uncle got up, and ing to the foot of the stairs leading to m's room, called out in his cheery voice:

ome, Tommy, my hoy, it's time to be ring

Tom is one boy out of a thousand," his ole said to his wife, as he took up the ght tin milk pails and started for the ile yard. "He never needs calling but Deacon Bardwell says it is a good work to get that Harry of his out in the morning."

hour afterwards Mr. Sanford, into the house with the foaming bilk, said, "Where is Torn?" olk, said, "Where is Toriz's the gotup?" asked Aust Eunice. at be ill." And they both ran up Tom's room. The bed was empty, ie pillow lay a little picce of paper,

was written in pencil: Uncle Thomas and Aunt Eunice Tom."

in away. Thomas looked at his wife, and nice looked at her husband, and first touch of alarm they felt on the laconic little note they both

'il'2 that Harry over at the Deacon's,"
id Uncle Thomas. "He has been hangg aror, d Tom a good deal lately. You atch he cows a little, please, and see hat they do not get into the garden, and lom and I will be back by breakfast time." funning down stairs he went to a back oor, that was fastened by a wooden button ad finding the door ajar he looked out, nd there were Tom's tracks running in arrow line through the brimming dew of le grass, across the orchard to a gate open-ig into the road—that "road to Pelliam," hich the meddling and svil-minded Harry

d advised the confiding boy to take. Mr. Sanford went to the stable and mped upon his horse, and followed Tom's acks. There had been no teams along at early morning, and the poor runaway's otsteps were clearly defined. First ader the stone fence near the gate Mr. miori discovered a large satchel contain the old-fashioned clothes that Harry i persuaded the unsuspicious boy to give him. Over in the adjoining field Harry It-tale head was bobbing up from behind fence eagerly watching Mr. Sanford's ovements, evidently on the way to secure astchel. Mr. Sanford said nothing, d hurried on his horse. Tom had made sty good progress: but after Mr. Sanabout three miles, and had ended a little hill, he saw in the distance

gure trudging on, hardly think folks at nome who had so "illwould so soon be upon his Thomas had zesent). [ spe e of him, and

DOD M

you are stir-

" Have

"And haven't had any breakfast?"

"No, sir," sobbed poor tom.
"Ol well, Aunt Eunice will have break-fast ready by the time we shall get home." Jump right in here, in front of me, and we'll have a fine gallop home."

Tom eagerly held up his hand to Mr. Sandtord's, and sprang upon the horse. When he got into position, and they had fairly started on their return, Mr. Sanford continued:

"Any time you want to run away again you shall have a fair start. I will carry you aday's j unrey in my buggy and give you five dellars to go on with. Only let me know a day or two beforehand."

When they came to the little gate in the

orchard wall Mr. Sanford set Tom down, saying: "Now, Tommy, go into the nouse this way, and go up to your room and get ready for breakfast."

Tom was not long in repossessing himself of the satchel of "old-fashioned" clother, which Harry, eseing Mr. Sanford on his horse and evencating his arrend, had not horse and suspecting his errand, had not dared to take, and carried it back to the pretty little chamber. When the breakfast bell rang he went down, and every thing passed off just as usual. Aunt Eunice nover mentioned the affair at all. Do you think that Tom ever so much as thought of "running away" at all, after the kind and considerate treatment he had received from his uncle and aunt .- N. Y. Independent.

#### An Odd Way of Working for Christ-

During the recent revival in Boston ander the labors of Mr. Moody, the following incident came under my observation. I was one evening, as usual, passing down one of the aisles of the inquiry-room, sorting out the inquirers from the Christians and assigning them to the workers. To a person whom I met I put the usual question:

"Are you a Christian, sir, or an inquir er ?'

"I trust I am a Christian," he answered.
"Then," said I, "I want you to talk with an inquirer."

"Oh! please excuse me," he said, "I cannot do it; I am not accustomed to it; I only came in to look on. You must exouse me.

I left him, and immediately behind him I came upon a woman with a little child in her arms. As she afterwards told me, she vas intensely anxious to find the way of life, and having no one to leave her baby with she had brought it with her. I found her truly in earnest for the salvation of her soul, and immediately became deeply her soul absorbed in trying to make the way plain to her. But the child was so fall of noise and prattle that it great's distracted her attention, and made it quite difficult for my to deal with her as I wished. Timid Chris tian sat in front of us, with an ear turned toward us listening to our conversation; and soon, comprehending the situation, he quietly came to us, and coaxing the child into his arms, carried it away to a retired part of the church, and for nearly an hour entertained it while I talked and prayed with the mother. She gave herself to the the Lord, kneeling down and with great carnesiness accepting Him as her Saviou, and has lived as happy and assurred a

Ohristian ever since as I over saw.

The timid Ohristian did such real service that I could truly salute him as Paul did Urbane, as "our helper in Christ." For though he thought himself unable to lead a soul to Christ, he proved himself able to help in the work by holding the baby while another did it. It ought to be a humiliating confession for any Christian to make that he cannot direct an anxious soul to the Lord Jesus; if in his timidity and invariance he cannot dit. he certainly is experience he cannot do it, he certainly is in the way to learn, if he has a mind to undertake and faithfully execute some subordinate service for Christ's sake. Blessed is the man who, if he cannot drive the chariot of the Lord, is willing to gather out the stones from the highway while another drives; and blessed is he who not having harmed to make the original property of the stone of the s having learned to speak the quickening word that calls the dead soul to life, has yet an ear to hear the Master's command, Take ye away the stone."

#### The Russian Faith.

Are not the Russians a religious people?
Most assuredly they are. They go to church
on Sundays and hely days; they cross
themselves when passing a church or an
Ioon (icons are pictoral half-length representations of the Saviour, of the Madonna, or cf a saint); they take the he ion; they keep the numerous fasts of their Church, and they make occasional pil-grimages to holy shrines. And this is all erimages to noty surmers. And this is an —this satisfies them. They have no doubts respecting their spiri ual safety, no fear of future retribution, no dread of death, Their blind faith in the magical efficiency of Church coremonies enables them to live without spiritual anxieties and to die with

unreasoning stolidity.

The ethical value of this faith in cers monial observances is very low. As in the Roman Catholic Church, religion is very

generally dissociated from morality.
"Hence," says Wallace, "such incidents as the following are still possible: A robber kills and rifles a traveller, but refrains from eating a piece of cooked meat which he finds in the cart, because it hap pens to be a fast day! A peasant prepares to rob a young attache of the Austrian embassy in St. Petersburg, and ultimately kill his victim, but before going to the house he enters a church and commends his undertaking to the protection of the sainte! A house-breaker, when in the act of robbing a church, finds it difficult to extract the jewels from an Icon, and makes a vow that if a certain saint assists him he will place a rouble's worth of tapers before the saint's image!"—National Repository for September.

THE Bombay Y. M.C.A. has 177 members. It holds two religious services for seamen during the week, and the attendance for some time has ranged as high as from 180 to 150 from merchant vessels. Services of song have also been held, and there has been regular visitation of the vessels. isters and laymen have taken part in the services, and much good has resulted.

#### Narayan Sheshadri.

In a recent public address the Earl of Shaftesbury said:

I want to show you what may be done even by a single copy of the word of God, and what results may flow if every one here should contribute only enough for the printing and orculation of one copy of the Scriptures. I have received a letter from a very remarkable man who visited this country a short time ago. He was a converted Brahmin, and his name is Narayan Sheshadri. He was of the very highest caste among the Brahmins before his conversion. He told me himself that his caste was so high that when he went through a village and stood in a puddle, the whole village turned out and drank up every drop of the water he touched with his feet. He came to England, and I had much conversation with him. On his return he wrote me a letter, which I received a few months ago. He lived in the ed a few months ago. He lived in the neighborhood of Hyderabad, and has had very much pretection and support from Sir Salar Juug, who was over here some time ago. Ever since he became a Ohristian he has been a great social reformer at Hyderabad. He has set up little colony there and has instituted schools and churches; and his letter informs me the change in every respect within the last ten years is most remarkable. Why do I call your attention to that? For this reason. Sheshadri gave me the history of his own conversion. He told me he had studied the very depths of Brahminism, and he could come to no concusion. He had a very active and enquiring mind, and he could get no reet; he sought it among the learned pundits of his own faith, but in vain. They could give him no assistance. One day there fell into his hands a copy of the Scriptures—I think he said in the Telugu lauguage issued by the Bible society. He began to study it, and the Bible told its own story it did its own work. He solemnly assured me, that from the time he began to read that Bible till the time when he was so deeply convinced that he songer to be bapsingle teacher professing the tized, not a Ohristian faith had exchanged a word him. All the effect was produced by that copy of the Scriptures. Now there was the value of one copy; and there is not one person here who could not contribute enough to circulate one copy and who knows what blessing may rest upon it, and whether it might not produce another Sheshadri, and be a blessing to generations that are yet to come?

#### That Thor Givest Them They Gather.'

Religious indolence, in every form, discouraged throughout the Bible. The Pealmist, in observing the habits of the various beasts of the field and towls of the air, makes note that although they are dependent upon God for their food, yet they are not exempted from the healthful occupatior of e-sking and gathering that food,
"That Thou givest them they gather."
It is the same with respect to Gcd's human children and their spiritual nourishment. What He gives them they must at least take the crouble to gether. They learn their lesson readily enough in the case of wordly blessings. The merchant, the wordly blessings. The merchant, the tradesman, the farmer, and the florist, give diligent heed to collect and prepare and utilise the various products of earth. It is so likewise with our daily bread which God gives us. The farmer must first sow the wheat. Then it must be watched and tiled and harvested; then threshod and murketed, kneaded and baked. So the Christian must gather and prepare the Spiritual gifts of God. It is of little use to expect much good from merely reading the Eible in a hasty formal manner, without comparing passage with passage, and careful prayerful study and application of expected from attending meetings, if what is there communicated be allowed to go in at one ear and out at the other, without earnest prayer for its personal application, and freque self-examination as to indivi ual growth in grace. Many of God's chief blessings also can neither be obtained by reading only, but rather by daily prayerful action and effort to serve God in actual life, and to turn to practical account the talents and opportunities He has bestowed. "That Thou givest them they gather" is, in short Thou givest them they gather is, in short, the universal condition of growth in grace, and of continuance in God's spiritual Courch and kingdom. And lastly, it has a special application to ministers of the Gospel, who are thereby taught that theories of "dependence" upon God for guidance are illusive, unless they encourage that true form of dependence which consists in a diligent use of all the faculties which God has already given, and a practical honor of the teachings and illumination which the Holy Spirit has already supplied for our use. For we have no reason to conclude that He will afford us the same for our use. illumination independently of a careful atudy of those acred Records, or by any substituted "immediate" revelations. To the Lord's ministers now, as ever of old, is the lesson applicable—"That Thou givest them they gather."

#### Too Many Changes

Why do some good and very worthy ministers change their fields of labor so often? It is not chiefly because the churches prefer changes, for we see how many of them hold on to their preachers and even decades. It is not be for years and even decades. It is not because the preschers are not pious and good men: but.

instead of rising 1. Because the his books, sleeps till nine in dressen, then s g the morning ohildre slow break(ast. eat if saind, he then ile, and his foreabsence of early and time well one are, of course, economiz mmon place and powerless. stale. Last y like last year this year's was 2. Others ons are too much can not meet

study.

never keep

ons students, but morandum of the and others that

should be visited, associate with only a few families, and these the ones that least need them, and imagine that they can't both study and do pastoral work. Tols class study and do pastoral work. Tols class forget that a sensible division of their time between the field and the study will enable them to do more in each department than they can in either by neglecting the other. These fail to know their people, fail to meet their heart wants, and, of course, the next year the church "can't raise his calary."

B. But the commonest cause of ministerial changes—so far as the fault is with the ministers—is a lack of enterprise.
They are not leaders, as the Church has a right to expect them to be. They may from the pulpit incessantly urge the mem bers to "work for the Lord," and yet never lay out any work for them to do, have no practical suggestions, never propose any new movements in the official meetings of the church, and, perhaps, have no such meetings. The pulpit exhausts all the common sense they have. To simply sit down in a community to be supported without any grand outlook for a large and vigorous growth of the church and Sabbath school, will always work changes however unpleasant they may be to both

As a general rule, the people will protty well if they have a pious, cold, strong leadership upon which they can rely. The churches don't like to have their captains stand along in the ranks, barely even with or a little behind the privates. Go forward! Look out for the aggrandize ment of the church; preach in every school house within five miles of your church; be studious; be industrious; be enterprising, and don't be half of your time in search o a place, lest people soon begin to regard you as a sort of semi-tramp in the vicinity -Christian Standard.

#### Uynical Christians.

Diogenes the Cynic has always been very much overrated. He was one of those men who owe their reputation simply to certain disagreeable eccentricaties, backed by unlimited self-appreciation. His search or an honest man was ridiculous and useless, because, in the first place, it implied the lofty assumption that he was the sole and supreme judge of honesty, and, in the second place, his very sensational method of adplace, his very sensational method of advertising by carrying a lantern through the streets in open daylight was certain to at tract a rabble of rogues and impostors to apply for the place, and in all probability resulted in the old philosopher's being egregiously taken in by some glib-tongued marginist.

Now, although cynicism, as a philosophy was a failure, as a habit of thought and speech it has been extremely popular and To this day the cheapest way in enduring. To this day the cheapest way in the world to get a reputation for great depth and strength of mind is to set up as a cynic. The method is easy. All that is necessary is to stand off and grumble. In every realm of thought and action we find a large class of people who make this their occupa-tior, and even in the Church there is a tior, and even in the Unuren there is a prevalent way of looking at and talking about things which plainly deserves to be called cynical. The people who indulge in it (for their evident gueto chows it to be an interest to be an indulgence) have a profound convision that the world is "going to the bad;" that vice is rampant to an unparalleled degree; "the chasm" between science religion is wider than ever before, and that almost everybody is on the wrong side; and the Church, especially in other denominations and foreign countries, is corrupt and renegade; that missions do not seem to do much good; and that total depravity has risen to the top in every one except themselves.

They look back and sigh for the good o'd times, or they look forward to some "golden year," and, lost in reverie, forget the work which alone can transform the present into that higher future. The cynic exclaims with Hamlet--

"The time is out of joint; O cursed spite! That I was ever born to set it right." and then sits down to wait for some great opportunity, some revolution, in which he may become the saviour of his country or the reformer of his Church. The future may bring some such grand mission; for the present he will content himself with

dignified grumbling. Constant harping and disgust with the world react on the soul, and stiffen it into dead misanthropy. Contempt or hatred for humanity is latal to that spirit of charity which impels and vivilies all good works. For this reason it is true that people who are always mosning or enarling about the dreadful state of things in the Church are the last ones to take part in any labour ma e it better. Take for example those persons who are so very cynical on the subject of the Church's neglect of the poor. How many of them are willing to do mission work of any kind, or to welcome a ragged brother to their comfortable seat in

the synagogue?
The fact is, that cynicism has its root and The tact is, that cynicism has its foot and support in pride, and that of the most victors and deep seated kind. It makes no difference whether it begins with the depreciation of others, and ends with the elevation of s If, or whether the converse order is pursued. The result is the same.

This self righteous misanthropy is en gendered and fostered by a life of religious inactivity and reverie. Idealism almost always makes men cynical in regard to practical life. Idleness, or that over-cul-ture of the sensibilities of head and heart with which elegant leisure is so often employed, produces a character which cannot understand, and therefore despises and hates the real world. The best cure for such a morbid state is honest hard work among men and for men.

Who listens learns. Who monopolizes talk presumes to teach. Who can learn no more is only fit to die; the gods need him and man can spare him.

REMEMBER the power of indirect influence es—those which distil from a life, not from a sudden brilliant effort. The former never fail; the latter often.

CHRISTIANS are like the several flowers in a garden, that have each of them the dew a garden, that have each of them the dew of heaven, which being shaken with the wind, they let fail at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—Bunyan.

#### Missionary Aotes.

Or the great changes that, have occurred

in and about Canton, a missionary writes: In walking again the streets of Canton, I am impressed with its extent of the changes which have taken place in the thirty years since I first landed here. The ideas of the people with regard to foreigners have changed. Their treatment of them is different. Their willingness to adopt articles of foreign origin for common use and foreign inventions as valuable to them, had no parallel then. It seems very strange to enter streets, and temples, and forts, and dwellings which were then utterly innecessible; to meet with friendly salu-tations in places were formerly we were toned and cursed, and our lives often in danger. It is surely a great change when we see soldiers drilling in our methods, and revenue vessels and war steamers built after our models, and shops filled with Enropean and American goods, and schools teaching our language and books, which are supported by the Chinese for their own advantage. There is a great change in respect to the acquaintance of the people with Christianity. The Taiping movement was partly a result of the spread of Christianity to the control of the spread There is a great change in tian truth by books and preaching among the energetic population of this province, bad as, for various reasons, were some of its The constant and diligent labors of several missionary societies duling seventy years have communicated the claims and facts of the gospel, so that great multitudes overywhere have heard of them. There were thirty years ago but a few individual converts; now there are several strong churches in the cuty and stations connected with them, and native preachers and colcorteurs are laboring in towns everywhere. There is it is true, great and general ignorance and intense prejudice; but this much we can say, that day has manifestly begun to break. The progress of the light will be henceforth far more rapid. Those who ne nencesorin far more rapid, Those who live to witness the end of another thirty years will no doubt look upon changer in this nation more profound, more extensive, and more beneficial than could now be summed up in the history of several centuries of the past. This is the promise of the present here.

THE Church Missionary Society of Great Britain has entered a new field, and undertaken a work that will be watched with great interest. They have occupied the Hauran, which begins in the plain about. four hours' ride south of Damasous, and inciudes a country familiar to readers of the Bible. The district is divided into three parts-the Lejah, the Nukrab, and the. Jebel. Lejah is the ancient Greek Trachenites and the Argot of Scripture, where were "three-score great cities with walls and brazen bare" (I Kings iv. 18). I) is a rocky oval rising from twenty to thirty feet rhove the surrounding plain, and with the fertile, grassy plain of Bashan outside, was the kingdom of Og. Nukrah is the plain. It is the Hauran of Scripture Ezek. xlvii. 16), the Auranitis of the Greeks. Jebel is the mountainous region on the east of the great plain, and separates it from the desert. On the west of the plain is the beautiful Hermon, tipped with snow. The soil of this district is very fertile, and in the spring and early summer is clothed with rich herbage and grain. The inhabitants are chiefly Druze. They have been a wax-like, fierce, and cruel people. They are neither Christian nor Moslems; their are ligion is kept secret to all but the initia The women are excluded from the m ings, which are held once a week. number of this remarkable people is mated at about 80,000. They are anxious to have schools. Mr. Bellamy missionary, says that eleven villages in requested him to furnish them with ter ers. The work commenced with the effe of an excellent Christian lady, the late I or an excellent Curistian law, the law of Parry, the wife of a clergyman of Church of England. She made sey journeys into the country, and succeed of in establishing five schools am these fierce nomads. Now the clety has taken up the work. school rooms are of a most unusual ki while they are such as would be thorough uncomfortable and forbidding to almost a other children. Some of them are the rec constructed of immense stone clabs, wit constructed of immense stone slabs, with stone doors, swinging on stone hinges—the buildings so graphically described in Pros. Porter's Giant Cities of Bashan. Others of them are parts of buildings erected by the Greeks, now in ruins. The remnants of Greek statues, of sonintured columns an capitals, surround the pupils. These rooms are dark and unventilated, but to them the Droze children willingly come to be taught.
In all the schools the Word of God is taught.

#### Capturing Ostriches.

Manasseb.

without any hindrance. The district is a part of the country given by Moses to the Renbenites, Gadites, and the half tribe of

The greatest feat of an Arab hunter is to capture an ostrich. Being very shy and cantious, and living on the sandy plaint where there is little chance to take it by surprise, it can be captured only by a we planned and long-continued pursuit on swiftest horse. The ostrich has two ious habits in running when alarmed always starts with outepread wings a the wind, so that it can scent the ap of an enemy. Its sense of smell is that it can detect a person a great long before he can be seen. curious habit is that of running Usual'y five or six ostriches a company. When discovered, hunters, mounted on fleet hor sue the birds, while the other gallop away at right angler the ostriches have take hunters think they have to cross the path the bird take, they watch upon for their approach. I right place and see once start in pursuit sometimes they over birds; but often horses fall, compaharp a chase.

#### OUR GENERAL AGENTS.

OUR GENERAL AGENTS.

MR JOHN BORR, general advortising and subsoription agent, is no present visiting congregations east of Toronto. We heartily commend him to Ministers and people.

MR. CHARLES NICOL, General Agent for the PRESENTEZIAN, is now in Western-Intailo pushing the interess of this journal. We commend him to the best flices of ministers, and people. Any assistance outered him in his work will be taken by received and included. by us as a remonal kindness.

#### TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor net later than Tuesday morning.

All communications must be accompanied by the gritor's name, otherwise they will not le inserted Articles not accepted will be returned, if, at the time they are sent, a request is made to that offect, and sufficient postage stamps are enclosed. Monuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied, ith

#### REMOVAL.

The Office of THE PRESBYTERIAN has been removed from 102 Bay Street to new and commodious premises No. 5 Jordan Street, near

Britist American Lresbyterian. FRIDAY, OCTOBER 26, 1877.

#### IMPROVEMENTS.

This is the last issue of THE PRESBYTERIAN in its present shape. Next week it will appear in sixteen page form, and as the CANADA PRESBYTERIAN. We have already reason to know that the altered form and partial change of name will meet with general approval. Hereafter the paper will be considerably larger, the style more attractive, the type new, and the quantity of reading matter largely increased. The change from British American to the more distinctive, as well as more euphonious term Canada, needs no argument to commend it to the sense and good taste of our readers.

A review of the past five years' work in establishing and carrying on THE PRESBY-TERIAN affords ample ground for thankfulness. Difficulties have been encountered in the undertaking; but they have been overcome. Darkness often encompassed the way; but the light, at last, always dispelled the gloom. We are greatly encouraged to go forward. From many quarters there come kind words of appreciation; intimations that the paper is, in some degree, at least, filling the place that its friends desire it to occupy. A'l these will prove incentives to increased efforts in the future, ard, by God's blessing, to wider usefulness.

We are not insensible to the hearty support accorded THE PRESBYTERIAN during the period of its publication; nor are we unmindful of the generous assistance rendered by many kind friends as contributors or canvassers. For all we are deeply grateful. In making another step forward Policit not only a continuance of their offices, but increased efforts on the of our friends to extend the circulation THE PRESENTERIAN in time to come. this can best be done will be indicated this can best be done will be indicated week. Meanwhile we ask every sub-ber to take a look at the address label, per to take a look at the address label, if in arrears, remit at once, so that we be able to pay our printers, paper ors, and press manufacturers; and thus ers, and press manufacturers; and thus pabled to prosecute our work with ur and success.

#### CHRISTIAN PROFESSION.

Within a very short period, and in differat parts of the world, not a few cases have been brought to light of persons making an ostentatious display of religious profession, who have at the same time been earrying on a course of life which at any moment might land them in a felon's cell. If we turn the attention of our readers to an instance of this which occurred lately in New York and Brooklyn, it is not because we are without examples in the Dominion, nor because we could not illustrate what we have to say on the subject from British records. There are indeed so many cases of this kind occurring in our midst, that we feel it to be a monotonous task to dwell upon them at any length. We single out the New York example, rather because like very American sensation, it stands alone. is so unique, so brilliantly dramatic, d so solemnly instructive, that we will do to look at a few of the lessons which

> William C. Gilman has for many scupied a high position in the City York. From being well connected nd marriage, Gilman became enh a large amount of money, in one hundred to forty thousand h this trust money he comys, contenting his dupes with dends, while squandering process of his own. This year of .a papie, when et considerably by havsted in doubtful stocks. o do or dare anything when chance threw sort of punch by

cessfully changed for another. He now deliberately altered the amounts of securities, so that for example one hundred would read one or ten thousand as the case might be. These certificates he then deposited with firms who had every couffdence in him, and upon them he borrowed large sums of money. Of course, Gilman expected to make some lucky hit, by which to redeem his forged scourities before their real nature was discovered. But this proved a vain dream. He says he thought of suicide by which to avoid disgrace, but we cannot help feeling that he carries the language of hypocrist into his written con fession. The logical issue of such a course came a fortnight ago. The thing could be carried on no longer. For a time the oulprit was in hiding amongst his friends. But at length probably through advice of his pastor and his friends, Gilman gave himself up to justice and confessed his criminality. He was at once sentenced to five years hard labor at Sing Sing. What a change in his external fortune! In a day he passes from his stately mansion house to a convict's cell.

With the majority of such defaulters, there is generally some secret vice to account for the dishonesty. A fast life is fast in more senses than one. It runs away with money very quickly. But with Gilman, the indulgence of a depraved passion was not his absorbing object. Neither was it speculation, for as a money broker he kept to his legitimate business. The simple reason of this man running to the ground was personal vanity united with an ostentations profession of religion. He was a prominent member of the "Little Church around the Corner," was a personal and intimate friend of the pastor, Dr. Houghton, and was superintendent of the Sabbath school. He gave with princely munificence to every religious object, to benevolent schemes, to all sorts of charities, and to private persons evoking his aid. He kept up an establishment of which costly art and luxurious furniture and expensive viands were marked features. Away from the moral element, his was a lofty ideal of living, such as would become a wealthy nobleman, or a merchant prince. There was added to this, but in perfect agreement with it, the amiable practice of giving valuable gifts to all and sundry who composed the brilliant circle of Gilman's friends. An on-looker would at once have said it was a boautiful and enviable life. By his wife, and pastor, by his relatives and friends, he was esteemed as an estimable Christian gentleman. And for once the finger of scorn was wanting in singling out such an emment professor of religion as a hypocrite. His philanthropy appeared to be both genuine and in keeping with his circumstances. There was none of the cooing sentimentalism that usually pertains to the hypocritical. Gilman's life seemed to be sunshin-But this man after all proves to be

another of those distended gas bags that have only to be pricked with a pin to collapse. It was a life of hypocrisy all the time. It was a gilded deception, and the consequence is the oft told tale of brothers, sisters, friends, widows, orphans, being badly duped. It was indeed a miserable career. For just think of the intende selfishness that would play fast and loose with the property of other people, in order to keep up a false religious profession. We see to what lengths such absorbing though unworthy motives will lead a man. It is true that the whole career of Gilman was intensely false. But there was a point where he could have called a halt, and saved his creditors from terrible loss, and himself from a convict's cell. Had he looked into his affairs in 1878, and put an nd to his foolish and extravagant expenditure, much property would have been rescued, and Gilman might have been leading an honorable life. But no. To keep up his miserable profession and his ostentatious gifts to religion and charity, he stoops to forgery, and after the first qualms of conscience are over, forgery follows upon forgery until enormous sums are involved. An honest man can hardly understand the motives of such a life. But there it is-a great undoubted fact, nevertheless, and an awful warning to all who hide a miserable career under a false religious profession.

This is indeed an instructive example of wounding the Saviour in the house of His friends. Such men do more harm to religion than the scorning of the infidel or the opposition of the wicked. At the same time, we should remember that Christiauity does not depend for its existence upon the illustrative lives of its professors. The principle of gravitation would be eternally true, though there were not worlds or grains of sand to illustrate it. Though the whole world were disbonest, that would not set aside the eternal verity of honesty. The Saviour might not have a single follower, and who would say that there is no special meaning in His advent and works, in His life and character, in His sufferings and death. We should remember we can do nothing against the truth, but for the truth. Even the perversions of men, their selfishness, their dishonesty, their meanness, are easily and ane. a set off to the opposite but positive quali-

tios which they contradict. Let no one then join in the cry that is raised over Gilman's fell, "This is religion: this is what your Christianity does." Let us rather remember that the punishment of the wicked is as strong a proof of the verities of religion as the rewards that are meted out to the righteous. But let us all learn to be transparently honest in all our dealings, to be genuine and sincere in our religious professions, to be thorough and carnest as workers for Christ, and our career however bumble will have a noble ending.

## Ministers and Churches.

(We argorely solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.

REV. G. SMELLIE and Miss Smellie bave arrived in Forgos from Scotland, and we understand both look exceedingly well.

An elequent sermon was preached last Sunday by Rev. W. D. Ballantyne on the subject of "The Famine in India." A collection amounting to \$47 was taken up in aid of the sufferers.

THE Rev. W. Robertson, M.A., of Chesterfield, arrived home again last week, from Scotland. His many friends will be pleased to learn that he has returned much improved in health; the salt sea breezes appear to have recuperated him com-

We understand that at an adjourned congregational meeting of the Presbyterian Church, Pembroke, held recently, the canvassing committee reported a subscription list of over \$6,000, and that a large committee was appointed to consider the kind or size of church which should be built, to procure plans, an estimate of cost, and to report at another adjourned meeting, when the time of setting about erecting a new church will be decided. This decision will depend largely upon the amount of subscriptions then reported.

On the 7th inst., Knox Church, Dannville, was re-opened for public worship, after undergoing extensive alterations and improvements. The windows have been changed in form; a gallery has been placed across the end of the church, over the entrance; the interior has been re-seated throughout; and the old pulpit has given place to a modern platform and reading desk. The expense of these improvements is about \$900, which has been provided for by subscription or otherwise. This congregation is rapidly recovering from the state of disorganization into which it had fallen during the long vacancy which occurred previous to the induction of the present pastor, Rev. G. A. Yeomans, B.A., eighteen months ago. In the re-opening services, the pastor was assisted by Rev. W. T. Wilkins, M.A., formerly of Stratford. The services were all attended by large audi-

On the 19th ult., a large and successful pic-nic was held in Carlow Centre, under the auspices of the congregation of that place. Many came long distances, and the number that partook of the bounteous entertainment provided by the generous people of Carlow and others, was reckoned to be not less than 400. Although the cry of "hard times" was heard here as elsewhere, still the people having reaped and garnered a bountiful harvest, rejoiced that they were able to farnish a table such as would have done credit to places enjoying much greater privileges. The repast being over, the company again assembled to listen to a few choice pieces of music, which were satisfactorily rendered by the choir, and suitable addresses which were delivered by Messra. J. Farmer, of ¿Cumbermere, J. R. Tait of L'Amable, and Wm. McWhirter, of Carlow; Donald and Findlay, missionaries, who, during the summer laboured at L'Amable and Carlow respectively. Everything proved favourable for the occasion. After spending a pleasant day, the people returned to their homes satisfied with what had taken place, hoping that they may soon witness another such social gathering.

#### Students' Missionary Society, Presbyterian College, Montreal.

The following sums received by the Treasurer, up to date, are hereby thankfully acknowledged: -From fields occupied by the Society-L'Amable, per J. T. Donald \$79.00; Thanet, and the Ridge, per John Munro, B.A., \$76.78; Coaticook, per T. Munro, B.A., \$76.78; Coaticook, per T. A. Nelson, \$97.50; Oantley, and Portland, per J. G. Donaldson, \$92.60; Massawippi, per W. D. Russell, \$131.50; Chalk River, per Wm. Shearer, \$43.05. From other sources:—Montre Allan, B.A. 180. Eden Mills per J. A. Anderson, \$1. A. Anderson per C. McLean \$4 Lean, \$8.40; Vale B.A., \$18.00; Of Kitley, per J. F. I mond, per J. K. B Blakely, \$2.00; Te son, B.A., \$15.25; son, and J. McFi per W. Shearer, i. D. M. ohn Matheer A. Ander-8.00; Ottawa, Montreal, per per W. Shearer, J. W. Penman, \$6. killen, per J. le, per J. R. R. McLend, \$8.15 ; McLeod, \$4,80:—J

#### THE TEMPERANCE MOVEMENT.

We publish in this issue another letter from our friend " Equity" who attacked us a week or two ago for showing too much faver to the temperance cause. We do not intend replying to that letter just now, because he promises another letter for next week, and it will save time and space to reply to the whole at one time. In fact there is nothing in the letter in this issue that has not been answered already. Our friend evidently mistakes our position as well as the position of the temperance societies. In the meantime, lest he should run out of material to work upon, we supply him with quite a number of " uncertain sounds" which have just come to hand from Ottawa. They will be found in the following report which we copy from the Free Press of the 19th inst.:

A meeting of the Rine Committee was held in the store of Mr. M. M. Pyke last

Prosent-Mr. A. Mutchmor, President, in the chair; Messrs. M. Halkett, Serretary; M. M. Pyke, Wheatly, McLennan, W. Bick, W. Porter, Anderson, D. Mason, E. Botterell, Davidson, McGiffen, Kean, Howe, Palin, Brown, etc.,

The meeting was opened with prayer by the President.

The question of the formation of a Total Abstinence Club was taken up.

The Chairman spoke strongly in favor of he proposition. Through Mr. Rine's visit, the proposition. Through Mr. Rine's visit, they had been able to bring in many men whom they were never successful in reaching before, and now what they wanted to do was to place the right kind of influence around these men, and add to their ranks.

Mr. Halkett said there was no doubt but that some effort was necessary in order to retain the hold they had obtained. The question now before them was the best means of doing so. It had been suggested that an association should be formed in connection with the different churches and general meetings to be held say once a month.

The Chairman would approve of the sug-

gestion. Mr. Porter believed that a good work might be done in this way, and thought the churches should have taken the matter up before this. Rev. Mr. McLaren had once proposed to form such an organization in connection with Knox Church. Whether a club would be beneficial independent of these organizations he was not prepared to The different church organizations say. The different church organizations might at stated times meet together as a

Mr. Anderson thought the idea of the meeting was to form an exclusively Rine club so as to gather in the masses. The Secretary read the Constitution and

By-laws of the Rine Total Abstinence Club. Mr. Botterell did not see that the forma-tion of a Rine Club would interiere with church organizations, as there was room enough for all. If they formed a Rine Club, they would be able to secure many persons who had hitherto held aloof from

all temperance organizations. The Chairman did not think a Rine Club would work well unsupported by church organizations. Each church organization would look after the members of that par ticular church, while with a general organization he was afraid that the field would be too large for practical work, as what was everybody's business was nobody's business. These church organizations could meet to-

gether at stated times. Mr. Botterell thought uniformity should be observed with regard to the pledge, etc.
The Chairman believed that the pastors of the different churches would take the

matter up. He would also favor Sabbath School organizations. Mr. Halkett moved that a deputation, consisting of the President and Messra. Bottereil, Howe, and Pyke, be appointed to wait on the pastors of the different

churches and ascertain their views with regard to the formation of organizations in connection with the different churches. Mr. Doualdson seconded the motion.

Mr. McGiffen suggested that the Committee form a club among themselves, and then ask the clergymen to establish branches. Mr. Pyke held the same opinion, and

believed they should fit up rooms somewhere in Centre Town where young men and others might spend their leisure time. Some discussion ensued relative to the formation of the club, in which all present participated.

Mr. Donald Mason hoped there would be no lukewarm feeling about this move-ment, as with some others, but that all would go to work earnestly.

Mr. Stowart entered. The resolution was finally altered so as to read that the deputation wast on the clergy with reference to the formation of a general Rine Club, and that a public meeting be called for that purpose in the Tem-

perance Hall on Thursday evening next. Mr. Porter moved that a public meeting be held in the Temperance Hall on Thursday evening next, for the purpose of forming a general Rine Club and that the deputation do ask the co-operation of the

olergy.
Mr. Halket withdrew his motion, and the other was carried. Mr. Alexander entered.

A list of officers to be submitted to the general meeting was struck off.

Mr. Kean presented the report of the Finance Committee, showing that \$188.81 had thus far been returned, leaving some \$21 subscribed but not yet collected. The expenses were \$241.62, leaving a deficit of

Afte, some further discussion, the meeting adjourned.

A DISPATCH says: "The Indian famine will end in four months. Prospects in the Northwest have so far improved that the scheme of railways and other works for relief have been abandoned. The subscriptions at the Mansion House for the sufferers were £1,700,000.

#### HOME MISSION COMMITTEE.

LIST OF SUPPLEMENTED CONGREGATIONS

(Concluded.)

N.B -Those marked (a) are conditional upon

XI -BARRIE.

bupped mentile conoin Galious.

Town line and by weked -50 for six month granted -50 for six months. MISSION STATIONS.

Mission SiAtions.

Biacchildo askel - O yer an granted \$250 for six months —Peuctanguishene asked 220 per an granted \*200 per an an analysis and the second six months —Peuctanguishene asked 520 per an an analysis of the second six per an analysis of the second six per and per ask granted -300 per ash. —Stafed, for a meand to the shorty asked \*300 per ash granted \*100 per ash per ask granted \*100 per ask per ask per ask per ask granted \*100 per ask pe . For Ordsined Missionary,

XII -OWEN SOUND.

SUPPLIMENTED CONGREGATIONS. "aN. Keppel and Sarawak asked -200 por an granted 7200 per an MISSION STATIONS

Johnston and Ninth Line asked >200 per salgranted >300 per salgran

"And >2 00 per sab. while vacant.

#### MIL-SAUGEEN.

SUPPLEMENTED CONGREGATIONS. SUPPLEMENTED CONGREGATIONS.

Proton asked 5100 per an, granted \$100 per an, N. Arthur asked \$75 per an, granted \$50 per an, an Luther and Ross asked \$200 per ap., granted \$400 per an, and W. Bentinek ask \$150 per an, granted \$75 per an, granted \$75 per an, granted \$75 per an.

MISSION STATIONS.

Dundal; and Frasor's Sottlementasked \$1.50 psab, granted ~1.50 per sab.—Waldemar and Bolling Green asked \$2.50 per sab., granted \$2.50 psab—Hattle Joronto, no grant.—Cotswold, no grant.—

\*For six months.

XIV.-GUELPH. SUPPLEMENTED CONGREGATIONS. Elmira and Hawksvillo asked 5100 per augranted \$200 per an --Hillsburgh and Price's Comers asked 5100 per an, granted 5100 per an. Mission Stations.

Fiden Mills asked 31 50 per sab, granted \$1 per sab,—Preston and New Hamburg Germi asked \$3.50 per sab, grantel -3 50 per sab—N Hamburg (Laglish), no grant.

#### XV.-HAMILTON. SUPPLIMENTED CONGREGATIONS.

SUPPLIMENTED CONOREOATIONS.

Ribrido, application deferred - Vittoria, application deferred.—Grimsby, application deferred.

N. Pelhami, oto, asked >1.00 per an granted \$150 per an.—Dunnyillo asked \$100 per an granted \$150 per an.—Affort Culborne and kouncedy a asked \$300 per an. granted \$200 per an. affort per an. affo

Fort Erio and Ridgoway asked \$3.00 per signanted -3.00 per sab.—Delait asked \$3.00 per sab.—Delait asked \$3.00 per sab., deferred.—Ete voustilio asked \$4.00 per sab., de rod.—Lou's, no grant.

XIV.-PARIS.

SUPPLEMENTED CONGREGATIONS. Mount Pleasant and Burford asked \$100 per granted =100 per an -5t. Andrew's, E. Oxford, at \$100 per an., granted \$100 per an.

MISSION STATIONS. Sweabourg, Beachville, and E. Oxford, no g -West Brantford, no grant.

XVII.-LONDON. SUPPLEMENTED CONGREGATIONS.

BUPPLEMENTED CONGREGATIONS.

Wardeville asked \$100 per an., granted \$100 an —Aventson asked \$400 per an. granted \$10 an —Point Edward asked \$400 per an., granted \$100 per an.—New Glaspow asked \$100 per an. granted \$100 per an. granted \$100 per an. granted \$200 per an. granted \$200 per an. granted \$200 per an. granted \$200 per an. Springfield and Ayl asked \$200 per an., granted \$200 per an. granted \$100 per an. Dolar asked \$100 per an., granted \$100 per an. MISSION STATIONS.

mission STATIONS.

Port Burwell asked > .00 per sab., granted per sab.—Corunna asked \$3 unper sab, granted > .200 per sab.—London East asked < 1.00 per granted \$4 oper sab.—Ollsprings asked \$4.00 sab., granted > .00 per sab.—Lucan asked \$3.00 sab., granted > .300 per sab.

'And 73.00 per sab. while vacant.

XVIII.-CHATHAM. SUPPLIMENTED CONGREGATION

Buxton ssked 1100 per au., granted
—Amhersturg usked 5300 per an., g
per an.—Florence and Dawn asked \$
granted 5200 per an.—aDresden asked s
granted 5200 per an. MI-SION STATIONS.

MI-SION STATIONS.

Sombra asked \*2.00 per sab., granto sab —Tilbury West and Comber asked sab., granted \*1.10 per sab. — Morzea aski sab. granted \*2.70 per sab —Maldstone, Wallacoburg, no grant.

XIX.-STRATFORD. SUPPLIMENTED CONGREGATIO dMolesworth and Trowbridge asked \$1 granted ≠100 per an.

NO MISSION STATICNS. XX.-BRUCE.

SUPPLEMENTED CONGREGATIONS.

Rinloss and Bervio asked \$200 per an, gran \$200 per an. - Pine Hiver asked \$100 per an., gran \$100 per an. - Langside asked \$100 per an., gran \$100 per an. Riversdale and Enniskillen, no grant.-Pinke

no grant.—Manitoulin Island, grant of \$7.0 per a less amount paid by people—Sault Ste. Man grant of \$500 per an, less \$250 paid by people 3.5 Thunder Bay, grant of \$900, less \$500 paid by pe XXI.-HURON.

SUPPLEMENTED CONGREGATIONS. Bayfilemented Congressions, Bayfield and Bethany asked ~100 per an, grat \$100 per an... • Cranbrook and Ethol asked \$150 an, granted \$100 per an. MISSION STATIONS.

MISSION STATIONS.
Goderich (Gaelle) asked ~2.00 per sab., gran \$2.00 nor sab.—Stephen asked \$3.00 per sab., grad & 3.00 per sab. \*Conditional on the people contributing at le

XXII.-BRITISH COLUMBIA. New Westminster, granted \$1200 per an., chitonal on the people contributing at least \$

XXIIL--MANITOBA.

NXIII.—MANITOBA.

\*Little Britain Group, -3.99 per an promised poople; \$430 per an asked from Committee, 8 per an granted by Committee —Springdeld Grow 430 per an promised by people, \$250 per an asked from Com; \$250 per an asked from Com; \$250 per an argunted by People; bof salary asked from Con; bab. of salary asked from Con; bab. of salary asked from Com; \$450 per an promised by people; \$550 of salary asked from Com; \$450 per an promised by People; \$500 of salary granted Com —Boy Group, -3.90 per an promised by People; \$600 salary saked from Com, \$460 of salary granted Com —1000 of salary asked from Com, \$600 asked from Com, \$600

Committee ment the peorities grant in States.

'The Committee, the current year, will not ing it to a field where the \$100 per an.

JOINT FRENCH AND ENGLISH PIELDS. On motion of Mr. J. M. King, the followacolution was adopted: n making a grant to the Montreal Presory for Joliette, in conjunction with a not from the Board of French Evangeli fon, for the support of ordinances in both French and English languages, this mmittee recognises the importance of co-tration of this kind in a Province situ-d as that of Quebec. It is of opinion at same time that in the event of many es presenting themselves requiring such operation, arrangements should be made a joint meeting of sub-committees of Board of French Evangelization and of Home Mission Committee.

#### French Evangelization.

Knox Church, Montreal, was moderately ad on the occasion of the second annual blic meeting of the Ladies' French angelization Society of the Presbyterian urch in Canada. On the platform were number of the ministers of the Presbylan churches in this city.

Rev. Mr. Fleck, who occupied the chair, pressed the meeting, after it had been ened with prayer by Rev. Mr. Doudiet. believed that in this nineteenth century ristianity was finding for woman her place, which was to co operate with n in the work which this Society had dertaken—although her place was not on platform. In the course of his rerks he also suggested that the Society buld have a mission house, in which ose converts who were persecuted might to rofuge, so that they might not be ged to leave Canada to worship God as

y desired. Rev. Mr. Warden then proceeded to read annual report of the Society, which been adopted at the Society's annual eting held last Tuesday, when also the owing officers were elected for the ennowing officers were elected for the ening year:—Mrs. Dr. Jenkins, President;
s. J. L. Morris, First Vice-President;
s. J. Walker, Second Vice-President;
s. Campbell, Third Vice-President. The mbership of the Society is compos-of all ladies of the Pres'yterian Church Canada who are willing to aid in the k, and who contribute the sum of at least e dollar annually towards its funds. The first Tuesday of each month, the place ed for these meetings for the ensuing r being the Session Hall of St. Paul's For the proper conduct of the ious departments of the Society's work ring the past year a number of sub-comttees were appointed—the House comtee, the Helping Hand Committee, the ance Committee, and an Executive Comtee, which took a general supervision the whole work, meeting regularly each nth to receive reports and to transact necessary business. In the Mission use three meetings were held each ek during the week, viz., on Monday. dnesday, and Saturday afternoons: on ndays, besides religious instruction, the se was occupied making articles of cloth-On Wednesday the meeting was coned exclusively to religious instruction.

Saturday a sewing class for girls was ducted by Mrs. A. B. Stewart, assisted Misses King and MacDonald and the tron. On Wedn sday evening of each ek throughout the winter the Matron d Bible woman met at the Mission 130, with the Rev. Messrs. Warden and ndist and three paid visitors of the Board Evangelization, for the purpose of com-Evangelization, for the purpose of com-ing notes and carefully going over the is of those profesting to be French Pro-lants in need stance. And on the flowing de week, when relief as dist. House of Refuge, of the visitors sect of prevent-blaining help. In-the young have been ar, there being three held or, there being three held at. John's Church, conducted

an, and a like number in Cana. In addition to giving a little help he really destitute attending their own nch churches, situations have been proed for some, and admission into the pital and other charitable institutions. Treasurer's report showed that there s \$1.85 on hand. Mr. Warden then re-red to statements that had been circul-id to the effect that the number of ench-Canadian converts was smaller than reports set it down at. This was unfor in fact the figures were rather an under those given in the publish-Among these converts they ing to cultivate a spirit of inde-se which could not fail to have a good

> Robert Campbell then gave a very ing account of his doings during a hths' sojourn in Great Britain and whither he went to collect funds if of the mission work in Canada. visited Ireland, and there in one the collected £200. In Scotland Sir Joates was the one who headed his bison list. In that land there was the a wholesome dread of Popery lecture on that subject was sure to large audience, and in fact they count upon the cordial support of ple of Great Britain and Ireland in fork of evagelization here.

> Bruneau, a French student who has working as a missionary in New wick, spoke a few words of the diffihe had encountered there.
>
> S. S. Stobbs and Prof. Campbell

outly made a few remarks. and eting was brought to a close. ing the evening, a choir sang a num

hymns, the singing of the members being par-French Protestant

> per, the t relig-

Mon.

An Uncertain Sound.-No. II.

Editor Bertish American Presbyterian.

Sir,-Allow me to acknowledge the kind attention you gave my communication of the 12th instant. It again verifies the old adage, "You may confute an editor, but you cannot silence him." A war of words, without one single proof, or illustration of the many topics you have touched upon, and not even an attempt to rebutt the poswords admitted the first. "He," (the critic), "takes pains to show that the tom perance movement has been antagonistic to Christianity in the past, and this not deny. Having made this frank admission, your two columns of talk is merely a waste of labor, for you are farther from a correct solution of the second than before, which I shall make plain by and bye. You make me to say "that the Church has been opposed to the total abstinence principle," whereas, what I did say was—did not generally recognize it: there is surely a great difference between let alone, and oppose. Your remark that drinkers will claim me as on their side, is a gratuity of your own, and shows how hard pressed you have been for a defence. On the back of that you try to frighten me out of the field with the ghost of an old parson, and if your biography of him be correct it is a frightful spectre, and as it has not produced the slightest effect in the direction intended, it had for your own and the cloth's sake much better been allowed to remain underground. You say that "wherever a revival of religion takes place, a revival of the temperance cause invariably accompanies or follows it." I am more or less accquainted with most of the rerevivals of the present and former centuries, and am satisfied that not so much as one temperance society was the direct or immediate fruit of any of them. I must there fore repeat my queries: Where and when? Don't shirk the answer this time. I am tired following you through all your meander ings. I shall therefore follow the advice of my good old preceptor which was "The host way to put down. best way to put down error, is to set up the truth strongly and clearly along side of it;" for this I make the following selection from the many topics you have broached and attend to them in their order, and for the present leave you, Mr. Gough, and the village parson to make the most you can of the remainder, viz.: Lazarus, the pledge-the Christian workers, the young. Now regarding Lazarus and the stone, they have no more connection with the subject in hand, than light has with darkness, but belong to quite another class of subjects, such as the Widow's son at Nain, Jairus' daughter, etc. Christ's work in these was on matter, while in the case of Hell fire it was on mind exclusively—a question of Theology if you please. Now, if it he, as you say, that drunkenness is the stone that lies between the subject of it and the gospel which the pledge must remove before he can hear, believe and be saved, then there must be another stone between the drunkard and the pledge, for the said woman both listened and believed before the pledge was presented to her. Who rolled it away? Perhaps Gough is, among other good things, a ventriloquist, and necromancer.

"O wad some power the giftle gie us To see oursel's as ithers see us; It wad frae mony a blunder free us And foolish notion." You of course admit that drunkenness is

a sin—a mortal sin. Well but I shall try a little sin first, for every sin deserves God's wrath. Now what is required to remove the sin if simply saying "Thou fool." Will the paper pledge do it? My Bible and ex-perience teach me that to render its removal, even possible, nothing less then the exercise of divine wisdom, two divine sacrifices, and death of a divine person, and the endurance of divine wrath; and then to effect its actual removal, a divine revelation is needed and the application of the human mind to the same, with an Almighty power applied to the person who commits that sin! Nothing short of all this can accomplish moral renovation, and as it is this which the pledge people aim at, what part does it play in the transformation? Perhaps you will reply that the pledge don't go so far, but only to roll away the stone that lies between the drunkard and the full blessing. Well who rolled it away from "Noah" and "Lot?" A man must be sober enough to listen and believe to the right taking of the pledge, which has no pardon of past no strength and guidance for the future to offer. Is not the story of the cross as easily told and likely to be as readily believed. and the future help and reward it offers much more likely to induce a compliance? You may further say that though Christ has the power to do what He pleases. He uses means, true, but the only means which the Bible and the Christian knows when the blue and the Christian knows is His Word and Spirit—no legalism, no pharisaism, both of which the pledge includes. Now sir, there is surely no need to pursue the discussion of this point farther, for every reasonable creature must see not only the utter uselessness of the pledge, but also the daring wickedness and presump-tion of that man who will flash a bit of paper in the face of the Allwise, and Allpowerful, and in effect say to Him, "I am wiser than thou, your scheme for human restoration is DEFECTIVE, and must needs be supplemented by this device of mine! be supplemented by this device of mine!"
You may still urge that all this is but a fancy—a whim of yours. Where is your proof that it is true? Here it is. God's scheme of grace promises certain results, and when man has the Holy Spirit witnessing with his spirit that for him law and insting have been satisfied, all his sine and justice have been satisfied, all his sins pardoned, rejoicing daily in the Holy Ghost, and is enabled to overcome sin, that of drunkenness included, and face death without alarm, and the Judgment with-out dismay, he has the evidence within himself that neither pledge, fanatic, nor the gates of hell can prevail against!
I must defer the consideration of the

two remaining topics, vix.: The Christian Workers, and The Youth, until next week. EQUITY.

THE united congregations of Buckingham and Lochaber, have given a unanimous and hearty call to the Rev. John Dunbar, formerly of Glenmorris.

Presbytery of Huron.

This Presbytery met in Olinton on Tuesday, Oct. 9th. In accordance with the prayer of a petition from Grand Bend, that congregation was put on the list of vacant charges. Two calls were sustained in favor of Mr. John Mct lung -one from Bayfield of Mr. John Met lang—one from Bayness and Bethary, and promising a stipend of \$700, with a free house; the other from Boiggs s, and promising a stipend of \$700, with a manse—stipend to be paid half yearly in advance. The session records of Windham; of Transact Boots and highers. Wingham; of Thamos Read and Mirkton; and of Hullest and Manchester were ex-amined and attested. Mr. Goldsmith was authorized to moderate in a call in Willis Church, Canton, when that congregation is prepared for it. A call was taken from the congregation of Chifford to Rev. Stephen Young of Manchester and Hullett. Parties for and against translation being heard, as also Mr. Young declaring his acceptance of the cail, when it was moved by Mr. Mo-Lean, seconded by Mr. Gracey, and agreed, that the Presbytery agree to the translation of Mr. Young to the congregation of Chiford, and instruct him to hold himself in readiness to obey the orders of the Presby-tery of Saugeon anent his induction. In taking this course the Presbytery do so with regret at parting with Mr. Young, who during his long connection with this Court has commended himself to the correction. dial esteem and affection of his brethren as an efficient laborer in the Master's Vineyard, and as one whose presence and counsels in the Presbytery have always been highly prized by them. The Presby-tery cordially wish their brother God speed in his new field of labor. Mr. McLean was appointed to declare the pulpits of Manchester and Hullett vacant on the last Sabbath of this month (October). Mr. Sieveright's resignation of the congregation of Smith's Hill was accepted, and an adjourned meeting of Pre-bytery was appointed to be held at Blyth on the second Tuesday of November for the purpose of rearranging the fields vacated by Messrs. Young and Sieveright as also to dispose of other matters. Mr. Harrison from East Ashfield presented a petition praying that said congregation be united to St. Helen's, and under the pastoral charge of Mr. Leask, when a deputation consisting of Messre-Gracey, Lettch, ministers, and Mr. McCas, elder, was appointed to visit Mr. Leask's field of labor, as also East Ashfield, relative to the matter of this petition, and to report. The clerk was instructed to call the attention of the congregations of Cranbrook and

Ethel to the stipend they are paying their minister as being inadequate, recommending to them to increase said stipend. Dr. Ure, on behalf of the Committee appointed to drait a minute anent Mr. McCuaig's translation, read the following, viz.: The Presbytery, in parting with Mr. McCuaig, express regret at the loss sustained by them of one, who during the whole period of his connection with the Presbytery, took an active and efficient chare in the transaction of its business; and who as convener of the Home Mission Committee was assiduous and unassuming in his efforts to promote the interests of the mission stations and of the vacancies occurring from time to time within the bounds of the Presbytery. Presbytery follow Mr. McCuaig to his new sphere of labor with warmest wishes, prayers for his happiness, and for his continued and growing success in the Master's work. And while sympathizing with the Clinton congregation in the special loss sustained by them, the Presbytery hope that the great Head of the Church may soon supply them with an acceptable and efficient pastor. The report of Dr. Ure was received, adopted and ordered to be engrossed in the record. A letter from Mr. Lowry, of Brantford, Secretary of the As sembly's Foreign Mission Committee, read. It was agreed to take action on it at the adjourned meeting at Blyth on the second Tuesday of November. A petition from Chiselhurst was read signed by fifty two heads of families praying that they be organized into a Mission station. It was agreed to cite the neighboring sessions to agreed to cite the neighboring sessions to appear for their interests in the matter of this petition at the adjourned meeting already noted. Next regular meeting of Presbytery to be held at St. Andrew's Church; Blyth, on the second Tuesday of Tuesday of Tuesday R. 1878. at 11 a m.

### Presbytery of Stratford.

January, 1878, at 11 a.m.

He intimated his acceptance thereof, and his induction was appointed to take place at 11 o'clock a.m., on the 80th inst. Mr. Renwick to preside and address the ministor, Mr. Scott to preach, and Mr. Bell to address the people. On petition of the congregation of Knox Church, Stratford, for a moderation in a call, Mr. Hislop was appointed to that date at 2 Added to the congregation. pointed to that duty at 2 o'clock p.m. on the 30th inst. The congregation promises \$2,000 stipend. Mr. Robert Watt appeared and underwent his trials for ordin which were sustained, and his ordination appointed to take place at Shakespeare, at half-past ten o'clock a.m., the 6th proximo. Mr. McPherson to preside, Mr. Mann to preach, Mr. Boyd to address the minister. and Mr. Stewart the people.

#### The Daughter at Home.

Do not think that because there comes to erforming a you no great opp wonderful work, thousand It is no litile ones Dass Vo small thing to be he domestic and whose circle, the one gentle, fitly sp disturbance e offended, stand each and disagreen and makes al possess the other. It is no happy tact w le pleased eibly urges with themseld The young people to app woman who touch, this sw grace o and this have a beautiful une fair face, nor endowed with either.—Mrs he will be ining than in S. S. Times. . .

#### Presbytery of Whitby.

A pro re nata meeting of this court was held in St. Andrew's Church, Whitby. Mr. Drummond, Moderator, stated that he had called the meeting in consequence of a telegram from Mr. Ross of Pickering, intimating that he desired to resign his charge as he had recoved an appointment as mis sonary to Manitoba. The moderator's conduct was sustained. Mr. Loss then tendered the resignation of his charge. Parties were then called, when there ap peared on bonaif of the congregation, Messrs. Madell, Cartor, and Padip-Messrs. Madell, Carter, and Pridy-Though regretting the separation, yet and of the orecumstance, they would not opp 80 Mr. Ross release. It was then moved by Mr. Hogg, seconded by Mr. Chambers, and agreed, That Mr. Ross resignation be accepted. Mr. Chambers then moved that Messrs. Demanded, Kennedy, Peatins, Spancer and Chambers he a commutate tie, Spencer and Chambers be a committee to draw up a minute expressing the Pres byt ry's sentiments towards Mr. Rose. byt ry's sentiments towards Mr. Rose. The moderator then left the chair, and it was taken by Mr. Hogg, and the committee retired to draw up the minute. After some time the committee returned and reported through the Convener, Mr. Drummond, to the following effect: "Your committee her leave to subtrict the following as the beg leave to submit the following as the minute to be recorded in the Presbytery Record:—The Presbytery would express their deep regret in accepting the resignation of the Rev. Walter R. Ross. It is always a painful task to sover the ties that bind so closely together pastor and people, but in this case the Presbytery feel it the more, since in parting with Mr. Ross, they part not only with a brother, beloved for his many amiable qualities, but also with their obliging and respected clerk. Their regret, however, is modified by the fact, that Mr. Ross has been invited to enter on a large and peopsitons field of labor in the a large and necessitous field of labor in the Province of Manitoba; and knowing that his large acquaintance with divine truth, his great readiness in setting it forth, and his intimate knowledge of human nature admirably fit him for his now and difficult sphere of labour. The Presbytery would assure Mr. Ross, that he carries with him to Manitoba their earnest prayer for his great usefulness, and for the comfort of himself and family, and they will always be pleased to hear of the work of the Lord prospering in his hand." It was agreed to adopt the minute, and that it be engrossed in the Records of the Prophytery. in the Records of the Presbytery. Ross then addressed the Presbytery on his resignation, repeating substantially his statement before the Home Mission Committee. Mr. Kennedy asked whether it was competent for him to place his resigwas competent for him to place his resignation of his charge in the hands of the Presbytery at this meeting. It was decided to be incompetent. He then gave notice that he would at next regular meeting in December tender his resignation of his charge. Mr. Chambers was appointed moderator of the Kirk Session of the Pick-ering congregation with instructions to preach on Sabbath, October 21st, and declare the charge vacant. It was agreed to grant the clerk one quarter's salary. Mr. Ross then resigned his office as clerk of the Presbytery of Whitby. The Presby-tery proceeded to elect a clerk, when it was agreed to appoint Mr. Drummond as interim clerk. The Presbytery was then closed with the benediction.—Walter R. Presbytery of Peterborough.

A commission of Presbytery, invested with Presbyterial powers met at Boboaygeon on the 9th of October, to dispose of Mr. Tully's resignation of his pas-toral charge at Bobcaygeon and Duns-Representatives of the congregation appeared expressing their warmest regard for their pastor and their earnest desire that he might be retained among them; but as Mr. Tully adhered to his resignation, the Presbytery felt constrained, to dissolve the pastoral relation and ap-pointed Mr. Torrance to declare the pulpits of Dunsford and Bobcaygeon vacant on the last Sabbath of October. It was agreed unanimously to put on record the following minute:—In consenting to accept Mr. Tully's resignation, the Presbytery desire to express their deep regret at his removal from the bounds, and their high appreciation of his many admirable qualities. Cordial and genial in manner, he has greatly endeared nimself to his brethren. They feel that in agreeing to release him from his pastoral charge, they are parting addressed to the Rev. Thomas J. Johnston, from the united congregations of Molesworth and Trowbridge, was sustained on a regular gospel call and put into his head self to be a faithful as well as a popular preacher, and that as a pastor he has been earnest and diligent in a superior degree Their best wishes go with him and with his partner in life, and their prayer as well as their hope is that a cuitable sphere of labour may sooc open for him, and that he may there enjoy abundant and permanent SUCCESS .- W. DONALD, Presbytery Clerk.

#### Rev. T. P. Childs.

Our readers will notice the large double-column advertisement in reference to a Catarri Cure. Mr. Childs was for many years a great sufferer from this disease, and at times despaired of his life. By study and experiment he discovered a system of cure of this disease, which has baffled the skill of physicians for many years. Suffice it to say, that his method is recommended by every practitioner to whose notice it has been brought. The oure is certain, thorough and scientific.
Mr. Childs is the paster of a church, and
has been drawn into the manufacture of his Catarrh Cure by the calls from num-bers of friends who desired to be freed from this loathsome disease, as well by a desire on his part to alleviate, as far as migh. be in his power, the suffering and distress of the human family. Mr. Childs' reputation and character secure him the confidence of his patrons, who are assured that they are not dealing with a man that has a patent to sell, but a simple remedy. The success that has attended the introduction of his "Catarrh Specific" is wonderful. Mr. Childs has nearly six thousand patients scattered over the country, and thousands more he has cured permanently. Read the

advertisement carefully, and examine the

certificates.

#### Birtus, Marringes and Denths. NOT EXCELDING FOUR LINES 24 CENTS.

BIRTH.

At Orillia, October letti, Mrs. Goorge H. Hale, of MARKELD.

At the pane atother in the east to a Rec. W (1-A) by the Protect of the exceed to I be shell of the three terms of John Weeb Leq. In shell the transfer of states after, lighted on tetober of the brider's father, lighted on tetober of the last to be the transfer of the last to the transfer of the last to the transfer of the last to the last to the last to the best production than the last to less belle Austra, doughter of John Straff, Esq.

bella Austin, denglier of donu Strart, tesquere to the Roy Liote special agent more residence of Mr John Campbon serio pois in the 27th inst. Mr 1 if Grat Lith Womphop Police Force, to beneau Bullantyno, daughter of Mr Duncan Balantyno, of Lenard, Out use.

On the river and at the resistance of the bride's fatter by time Programment of St Catherines as stead by the Rev W Frizzell, of Newmord of, the levy Lames Francia, of St And's, to white daughter of Duncal Coper, Esq. Wesland

At Lancaster filoner on the morning of the 7th inst, togal Macques by in the 7th year of mange to essel we is all elefthe editor of the Berlia Pele raph

#### Official Janouncements.

#### MEETINGS OF PRESBYTERIES.

HAMILTON -Adjourned meeting at Port Dal-housic, on Thursday, 1st November, at 11 a.m. The induction services will commence at 2 p.m.— Next ordinary meeting in Central Church, Hamil-ton, on Tuesday, Dec. 1s at 11 o clock a m OTTAWA.—In Khox Church, Ottawa, on Tuesday, oth November, at 3 o'clock. Toronyo.—In the lecture room, Knox Church, on Tuesday, 6th November, at 11 a.m.

QUEBEc.—At Melbourne, on Wednesday, 19th December, at 10 a m.

WHITES.—In St. Androw's Church, Whitby, on 3rd Tuesday of December, at 11 a.m BAUGLEN —At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.

BARRIE — Special meeting at Barrie on 23rd Oct., at 11 o'clock. Regular meeting at Barrie, on Tuesday, 4th December, at 11 o'clock LONDON.—Adjourned meeting on last Tuesday of October, at 2 o'clock p.m.

Huron -At Clinton, on the second Tuesday o

Kingston. -In St. Andrew's Church, Belleville, on the 9th October, at 7.30 p.m

LONDON —Adjourned meeting in First Prosby torian Gauren on 30th Oct., at 2 p.m.

ESTABLISHED A.D. 1869. ONTARIO STEAM DYE WORKS

AND CLOTHES CLEANING ESTABLISHMENT, 334 Yougo St. opposite Gould, forom: Feathers cleaned, dyod and curied THOMAS SQUIRE, Proprietor,

## Coal and Wood.

On hand a full assortment of all descriptions of Coal and Wood, which I will deliver to any part of the city

AT LOWEST RATES.

Orders left at Yard—Corner Bathurst and Front Street a Yonge St. Dock, or office at King Street East, will be promptly attended to.

P. BURNS.

#### J. D. NASMITH

Uses the best Materials,

Employs the best Workmen, Gives Personal attention & care,

Has the most improved appliance, and provides the article in Bread, Cakes, etc., that the public

Aerated Bread Bakery, Corner Jarvis and Adelaide Streets.

MORVYN HOUSE,

#### 348 JARVIS ST., TORONTO. Boarding and Day School for Young Ladies. MISS HAIGHT, Principal.

This School affords thorough instruction in all the branches of a sound LAGLISH EDUCATIONs. Modern Languages, Drawing and Painting, and Music, are taught by accomplished instructor Residents Principals are under the personal of the Principal, and have all the advantages of fined Childstrain Home.

Tenay inoderate Althral reduction made appears daughters. The Winter Session begin 16th Attention is requested to the follows forences: Rove Alex Topp, D.D. in Principal Cavan, Anox College, Principal Cavan, Principal Cavan, Principal Calexan, College, D. Principal Cavan, Pr

## J. GORMLEY,

#### FAMILY GROCER. North East Corner Jarvis and Duke Sts.,

A choice stock of Groceries and Provisions always on hand at reasonable prices for tash. Fine Tess a specialty. City housekeepers will always find choice lots of

ROLL AND TUB BUTTER

The highest market price paid for good Butter and fresh Eggs

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Lend Money on Real Estate AND:

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Borrowers may pay off principal by instalmen as desired. LOWEST RATES OF INTERES

NO COMMISSION. WILLIAM ALEXANDER, President JOHN STARK, Manager.

## LADIES' THEOLOGICAL CLAS

The courses of Lectures given? Ast fessors Grogg and MoLaren will Thursday, the 25th inst. Prof. GOHURCH HISTORY at half-pas and Prof. MoLaren on SYSTEMAT at half-past four. The classes me and Thursday in MOMILLAN'S Hof Gerrard and Youge Streets. A cordial invitation is wish to attend.

Nelly's Wish; or, How to be Happy.

"Nelly dear, why do you sit in that listless way; have you nothing to do?"
"I do not care to do anything just now

I was thinking. "It is quite right to think, if any good results from your thoughts, but I never see that your reflections lead to anything. Now tell me what was passing in your mind just

now."
"Well, mamms, I was thinking about Jessie Bell, and what a lovely new hat she wore last Sunday."

"And no doubt you felt a little dissatisfied that I cannot buy you one like it."
"Why, mamma! how did you know

that? "Because those people who sit brooding for hours, as you often do, spend at least half that time in simply indulging vain wishes and reclass request."

wishes and useless regrets."
"I do so often wish we were rich enough to ride in a fine carriage, and wear beautiful clothes, and keep a lot of servants.

"If your wish could be gratified, you would then want something more, perhaps a grand title, or even to become a queen."
"Oh! how delightful that would be!" replied Nelly, clasping her hands with an amount of energy no one would have supposed such child possessed.

"There, you see I guessed rightly again. Instead of feeling thankful for what you have, your time is wasted hankering after all you have not. Suppose your papa and I were to sit all day with our hands in our laps longing for a fortune, do you think it

would bring one?" "That would look very silly, but you might wish for it and work all the time.

And what would be the use of wishing for it? If I was always fretting myself with vain hopes, instead of making things better by it, they would become worse; as my duties would become irksome, I should take no interest in them.'

Just at this moment Mr. Watkins, Nelly's papa, entered the room, and observing from Nelly's large serious blue eyes that she was receiving some admonition from her mother, stroked her hair, and kissing her on the forehead, said, "Well, and how is my little girl to day?"

Nelly as usual returned the salutation by

Nelly as usual returned the salutation by clasping her arms round her father's neck most affectionately; he then turned to his wife, teking a note from his pocket, and said, "Here is a grand treat for our Nelly : Mrs. Blake is going to give a children's party, and has invited her to it."

"But, papa dear, I cannot go, my frocks are too shabby and common."

A shade of melancholy passed over the indulgent father's face as he replied, "We will see about the dress; what do you say, mamma, must we buy a new one?"

"I think it is a great pity to buy more now, as Nelly is growing very fast, and she has several to wear out; your white one will do quite well, dear, with your new

"I hate that scanty thing," said Nelly, pouting; "it is as plain as a night-gown, and the sash is not half so good as cousin

"Do you think," said the father, "you could choose one that you would like, if I

take you to a shop?"
"Oh yes, papa! I am sure I could, but (and here she faltered in her speech) " it would not be made so pretty as Jessie

"But suppose we find out who made

Jessie Belle's, and get her to make yours, will that do?"

"But can you afford it, papa? I heard you tell mamma you could not buy your-self a new coat just yet."

"That is true, my child, but I would betch a point to make you contented and repoy; besides, a coat costs a great deal the than a frock. Fetch your hat, and will go down to Mr. Jones, and see he can show us." Witkins was the only child of kind

boderate circumstances. She ting countenance, full of intrather a sadexpression, prodiscontented spirit. Unlike a, she never looked on the things, and so nursed a fretulate dinnesition. This failing. choly disposition. This failing ts, and at times gave them great concern her health. Every opportunity to check this spirit of discontent was embrac-

ed by them, though up to the present time very little success had attended their efforts. Before Nelly returned to the room, her parents consulted each other as to the line of conduct on their part which would most tend to the desired reformation in her char-

"I think," said Mr. Watkins, "it will be well to indulge her wishes as far as we can and so let her see that gratified desires do not always satisfy the mind.'

"You know best," replied her mamma, "but sometimes I think she has too many whims acceded to. As a rule, children are happy in proportion to the opportunities they get of doing something to make those about them happy, but how to create in her the desire is my difficulty." Nelly hore returned duly equipped for a

walk to the best draper in the town to shoose a dress. Her father had his patience most severely tested by the length of time she took in the selection. At last the choice was made, the dressmaker's address obtained, and all was to be ready for the party. Nelly lay awake some time fter going to bed that night, thinking of er new dress, and imagining the envy me of her companions when they saw her

mart. er mother did not see the dress till it home just before the party, but was ge struck with its unsuitableness for in occasion; she, however, said no soping her little girl would find out elf how foolish she had been.

c'clock many merry little faces ing smiles were collected in Mrs. acious drawing room. All were white dresses with coloured lar to Netly's despited one. made her appearance, with a t, all intent upon the impres-y, and really prettily inside ske. She saw at a glance expensively dressed than only had !"

any of her companions, and felt very important in consequence, till various whis-pers reached her cars, which made her feel rather uncomfortable. One little girl, who was very fond of her, ventured to ask if she

had not a party dress to come in.

"What do you mean by a party dress?

mine is a biand new one, made by Miss

Fletcher, and cost a lot of money."

"I dare say it did," replied her little friend, "but it is not a proper one to dance and romp in. I heard Mrs. Blake say what a pity it was your mamma had not put you on a cooler frock: but never mind, perhaps you won't be too warm. We are going to have a game at blindman's buil.'

Nelly felt somewhat discontented, but nevertheless joined in the game, and was destined to be very active in it, being easily detected by the marked difference in the texture of her dress; she was, therefore, blindman nearly all the evening, chasing the others round the room, till she became so overpowered with the heat that she was obliged to beg to leave the game and the Mrs. Blake, thinking she was only going to the ante-room to rest, did not follow; but when some refreshments were brought in she looked about to find her, remembering she had been absent a long while. No one had seen her since she left

the room. The servants were called and asked if they had seen one of the little visitors wandering about the house or garden; and the one who had charge of the hats and cloaks tried to find out which Nelly had worn, but among so many could not tell whether she had taken hers away or not. A servant was despatched to Mrs. Watkins to inquire if she had returned home. This message, as may be supposed, put her parents in a great fright, as they had seen nothing of They returned with the servant, but her. could gain no tidings of the missing child. Her mother soon discovered that her hat and cloak were with the others. The house was again searched, but still she could not be found. A lantern was then procured, and search was made in the grounds, but with no better result. Her distressed father called her by name, but no answer greated his ears. He returned to the house in despair, and met his wife's anxicus look with blank dismay. A consultation then took place with Mrs. Blake as to the best means to adopt in searching for her, during which the door slowly opened, and the object of their solicitude walked in, rubbing her eyes and shivering with sold.

Why, my child, where have you been?" cried the distracted parents. "I only went into the garden to cool myself, and suppose I fell asleep. I was resting on the grass bank at the end of the

lawn, but I woke up so cold. May I go home to bed? I'm afraid I shall never get warm again."

As might naturally be expected, Nelly had caught a severe cold. She was taken home, and many weeks elapsed before she leave her bed. The first day she was able to join her parents down-stairs, she appeared looking very pale, but the fretful, peevish look had vanished, and in its place a sweet look of contentment beamed over her features, making her look "And how does my little one feel to-day?" said her father, giving her the usual

morning greeting. "Thank you, papa, I feel so comfortable; all the pains have gone away. Oh! I am so glad to feel well again. Now I want to get very strong, so that I can help mamma, for she has had a great deal to do for me. How much trouble I have been to both of

Never mind that now, dear; we are quite rewarded by having you well again."
"I'm glad I've been ill, pa, now it's

"Why, my child?"

"Because I think it has made me a better girl. I used to be so silly, always having stupid wishes, but when I was ill I only had one wish, that was to get well again; and now I am well, I feel so happy to think all those dreadful pains are gone. I want

"Then suppose I were to tell you that some one had left us a large fortune, what would you say?"

"Well, papa, I should be glad, for you and mamma would have less work to do and would be able to buy all you wanted; but it would make no difference to me as you have always given me so much that I

don't want anything more."
"But if you had a lot of money, what

would you do with it?' Nelly had to think for some time, then smiling up in her father's face, she replied, "I know what I'd do, I'd find all the poor little girls and boys who were ill, and had no kind friends to attend to them, and build a large house for them to live in, and keep a lot of servants to make nice things for them, and got some doctors to give them medicine to make them well; then mamma and I would go and see them and take them books to read and pictures to

"That would be a good way of spending monoy," replied her father; "and I may now tell you that I am able to gratify even this good desire of yours. Your grandpa, whom you have never seen, died a few weeks ago, and we are now very rich tudeed. Do you still wish to make a home for sick children?"

"Oh yes, papal and I will go out in the streets myself, and every child I find in pain, or il!, shall come to my home. This is the happiest day of my life."

Thus, my readers, little Nelly was brought through her sickness to find out that true happiness is only to be obtained by contentment and a love of doing good to others.

I SOMETIMES think how it will seem at the Judgment to see those on the left hand whom we might have been the means of saving, if we had tried. When fear, or some trivial cause, prevents us from attempting to lead a person to Christ, we do not know what may be the consequence of our neglect. Perhaps we are afraid of doing harm by speaking in a constrained manner, or saying the wrong thing. If so, let us pray that the love of Christ may give us freedom, so that we can think quickly, at any time, how to say the best thing in the best way. It is sad to remember what we might have done, and to exclaim with bitterness, "If I

#### Latest Ritualistic Dovelopment in England.

The London correspondent of the Presman writes:—The latest development of Ritaluism in England in the establishment of what is called a "Confraternity of Jesus," with a " mother house of fraternity, in which the Superior General, Brother Bede, will reside, and exercise a supervision over all the branch establishments. One of the be a black cossack and tippet, stock and i making one fellow-creature the happier for collar, black cord, with three knots, and tall their heard. Money lying idle is like a birette. In the short at colors lands and i man lying idle lands and lands and i man lying idle lands and lands. biretta. In the choir at solemn lauds and vespers, or at any high service, a cotta may be worn. When out a black coat will be worn above the cassock and a college cap. The "Office" for admitting the brethren is given at the conclusion of the rules, and states that "the admittance shall take place at solemn vespers." "The superior or his delegate shall sit at the north side of of the altar, vested in alb and violet cope. The novice kneels at his feet and answers a number of questions, one of which is-" Dost thou fully know that the religious life is a solemn esponsal to Jesus Christ, and that the consumation of the bridal tie with the Lord will be expected of these when thou shalt take thy final vows?" After the examination—"The novice now kneels before the altar, the superior, or deputy, stands, facing west, with the prior on his right hand. The superior takes off the violet cope and is vested with a white one; more candles are lit, and incense is prepared. The habit is put apon the altar." The novice then takes the vows of chastity, poverty, and holy obedience, which he signs, and the cord of chastity, the habit of poverty, and the tippet of holy obedience are given to him, and he then becomes a brother of the Order. These vows are taken for a year, after wich it appears a life-long vow is to be taken.

#### The English P s.

The task of establishing a daily newspaper in London is of very difficult accomplishment. Not less than £40,000 (nearly \$200,000) were it is creditably reported, spent on the *Hour*, and yet it had to be given up. On the 7th of May last the Daily Express appeared as a penny daily newspaper. Its promoters were of the High Church school, of a moderate type, and about a week ago it was stopped, with a promise of resumption on Nov. 1st. doubt whether the promise will be fulfilled. I am in a position to know that there was a daily loss and that the average circulation was not above 12,000 at the best—a num-ner at which no "high class" daily can pay. In fact a ci culation of three or four times that number would not pay, were not the advertisements to keep pace. A gentleman of considerable knowledge on such affairs said to me that not a daily newspaper would pay, not even the Times, but for the advertisements; so that if this be true, the advertisers have the pleasure of knowing that they keep the daily press of London in being, and that were they to withhold their aid, this wonderful combination of skill and enterprise would come to a dead-halt, un less the selling price were greatly enhanced.
The Daily Express did not receive more than £20 a day from this source (for advertisers are a shy and coy class), and it required 480 more per diem to keep it go-The Times derives a large revenue from this quarter, while lesser but still large incomes are made in the same way by the Telegraph and Standard. The Daily News, otherwise one of the best of our dailies, is not so well supported in this respect. Its circulation is not so great as that of others named, but this fact again is rather extraordinary, considering that especially in these war times it takes the side which is popular rather than not, and that its correspondence is of extraordinary merit, both as regards its fulness and freshness, not to insist on the fairness and accuracy which distinguishes it, I am sorry to say,

from much of the correspondence in the pro-Turkish papers.

It may be as well just here to note the attitude of our daily journal; in regard to the Russo-Tu:kish war. The Ministerial organs of course are anti-Russian; these are the Standard (morning) and Globe (evening.) So is the Liberal Daily Tele graph, whose principal owner is a Jew, and the Jews in this war lean to the Turks. So are the Liberal-Conservative Morning Poet and Pall Mall Gazette (evening.) Sa is the Morning Advertiser, the property of the publicans who are cheek by jowl with the Conservatives for what they have got and hope still to receive. The Times, and hope still to receive. Daily News (morning) and Echo (evening), all Liberal papers, do justice to the Russian cause withou' being champions of it, while they fearle sly expose the excesses and cruelties and corruptions which saturate Turkich efficialism through and through Though the mej rity of our daily papers oppose the Rus sans, they do not succeed in divirting to their side the current of public opinion, while the prependerance of the of linsuan intervention.—National aptist.

#### Wealth of the Ancient Hebrews.

In the time of David and Solomon gold existed in enormous quantities among the Habrews. The figures given in the Old Testament appear most fabulous. From 1 Chron. xxv. 14, we learn that David had collected together for the ourpose of the Temple building a hundred thousand tal-Temple building a real Chron. xxix. o; enta of silver; and from 1 Chron. xxix. o; we learn that the five flower this enormous amount that the five flower; talents of silver; whilst the part of the five thousporsessions whilst the position the service on ollered, "for bd, five thousdrachms of and talents" the service of and talents, gold, and office (1 Chron. x er has been total value 🕊 🗱 calculated a our national sterling, a ste debt, and la expenditure sined annual gents of Europe.-The

THE Amo f the grocer articles in are short w

#### A Little Sermon on Money.

What is money? Look at it; little circu-What is money? Look at it; little circular pieces of dingy copper, or shining silver, or gaudy gold. Oan we cat it? or drink it? make a garment of it? or warm oursalves at its glittler? No; a handful of stones pieked up by the wayside would answer these purposes just as well. No, it is hard and cold as the hearts of those who heap it up merely to gaze upen it, and count it in secret, day by day, without a thought of making one follow-creature the happier for man lying idle-lumber, only lumber. But now let us lock around and see what it can do when sent forth to work at the bidding of man, and we shall acknowledge a mighty magician; for who can count the good and pleasant shapes in which it will return to its owners? Food and raiment, fire and medicine, books, houses, horses, cattle, schools, ships, railroads, pictures, music, parks, gardens, museume, all that may help us to climb the hill of progress, to adorn this beautiful earth, or to multiply the graces of life. Money bears the d tidings of the Gospel message over land and sea, to soften savage hearts and draw closer the bonds of universal brotherhood. Money feeds the hungry, clothes the naked, heals the sick, strikes the fetters from the limbs of the slave. Money is knowledge, power, freedom, beauty. Why, then, does St. Paul tell us that the love of money is the root of all evil? Alas! the reason is not far to seek. Turn your eyes from the sunny side of the mighty magician, and see the mighty shadow he casts upon the earth. Once more money has gone forth on man's errand, and what are its transformations now? War, conquest, bloodshed, oppression, slavery, the gaming-table, the betting-ring, drunkenness, and all their ghastly train. Behold it in garb of a serpent tempting the house-breaker and the murderer to their deadly lighting the gip relace in the city. deeds, lighting the gin palace in the city, filling the village ale-house, emptying the home fireside. Behold it severing the home fireside. Behold it severing the dearest ties of kindred and friendship, listen to it whispering the voter to betray a pub-lic trust, watch it luring men and women into unhallowed marriages wherein love has no part .- Leisure Hour.

#### The Origin of Mormonism.

Remarkable local testimony has been discovered by the Republican sustaining the charge that the religion of Joe Smith and Brigham Young had its origin in a romance written by Rev. Solomon Spaulding of Ohio half a century or more ago. The story is furnished by Mr. J. A. McKinstry, of Longmeadow, a son of the late Dr. Me-Kinstry, of Monson, and grandson of Rev. Mr. Spaulding. Mr. McKinstry is employed in the Main Street store of news dealer Blace. Rev. Mr. Scaulding's widow, who afterward became Mrs. Davison, came east from Onio to live with her daughter at Monson many years ago, bringing his manu script of his romance with her. She died some twenty-five years ago, but before her death a plausible young man from Boston came to see and get the Spaulding writing. It was a time of considerable excitement concerning the Mormons, and he claimed to represent some Christian people who wanted to expose Mormonism. He therefore begged the loan of the manuscript for pubheation. Much against the wishes of Mrs. Dr. McKinstry, Mre. Davison consented to let her husband's unpublished romance go. Nothing was ever heard from it again, and the family have always considered that the bland young gentleman was an agent of Brigham Young's to destroy this convicting evidence that Jos Smith's Mormon Bible

was of very earthly origin.
The story of how the Rev. Mr. Spaulding to prepare his romance, which Mr. McKinstry remembers as a child to have seen, is fresh and interesting. He was out of the active muistry in Ohio—the name of the place Mr. McKinstry does not recollect, but it was near Palmyra, we believening a small iron foundry, and, being a man of literary tastes, employed his leisure moments in weaving a romance. time when the work of the mound-builders was creating wide interest, the implements of cookery and war being unearthed, showing the existence of a forgotten race. furnished the inspiration for the chronicles of the story-writer. He entitled his production "Manuscript Found," the idea being that the romance woven by the ex-preacher was dug out of one of the mounds in the re-gion. It was a history of ancient America, gion. It was a history of ancient America, not all written at once, but as leleure spells and the fancy fell to him Mr. Spaulding would add to it. His writing was no secret in the neighborhood. In that then frontier region, with few opportunities for literary enjoyment, Rev. Mr. Spaulding was prevailed upon to read his production to his neigh-bors as it progressed. It was written in Bible phrascology, and made as quantly olden as possible, so as to carry cut the concelt of i's alleged mound origin. Among the attentive listeners at these readings were Joe Smith and Sidney Rigdon, the same who founded Mormonism. Not only did Smith hear the manuscript read, but on one occasion, as Mrs. Davison frequently testified before her death, he borrowed it for a week or so, giving as a reason that he wanted to read it to his family, who had been unable to attend on Mr. Spanlding's readings. Not long afterward, it will be re-membered, Smith claimed that an angel had revealed to him the existence of a buried history of aboriginal America, the plates of which it is alleged were dug up, and the book of Mormon made as a translation of their inscriptions. The widow of Mr. Spaulding and her daughter, Mrs. Dr. Mc-Kinstry, of Mouson, compared the Smith Bible with the parson's romance, and they were essentially the same. The similarity was so overwhelming as to leave no donot that Smith copied in full Rov. Mr. Spaulding's writing, and made out of it bodily his divine "revelation."—By mysteld (Mass.) Republican.

The sexton of a church in Platteburg, N.Y., sprinkled two-thirds of a barrel of benzine on the cushions and carpets to kill the moths, and then lighted a match in the lecture room. The moths were killed, the windows blown out, the ceiling was ruined, and the outside front door blown into the

#### Scientific and Aseful.

NO UNDER CRUST TO APPLE-PIR. There never should be an under-oru apple or any fruit pie. A narrow stri puttered plate, making what is professally called a double edge, but not dour the bottom.

FRIED OYSTERS.

Simmer for a few minutes in the lighten drain till quite dry; dip in you eggs and then put in broad crumbs, see with nutmeg, cayenne and salt. Fry i brown. Serve with thick melted but moistened with oyster liquor as sauces DOUGHNUTS.

One pint of clabber milk, one teaspe ful of sods, one coffee cupful of sugar, spice to taste—adding a little salt. the dough only stiff enough to roll and into hot lard, and fry to a light bro This is an excellent receipt for dought TO CURE BUNIONS.

Bind a fine linen band tightly around foot and over the busion, sew it of necessary, and wear it day and ni bathe the feet frequently in strong by water, using a teaspoonful of pulver borax to a basin of water.

#### VERTIGO OR DIZZINESS.

To cure vertige or dizziness, arising dyspepsia, eat food that is easily diges avoiding pastry and fat meat. Somethit is occasioned by costiveness, and in case the remedy is to keep the bowels q wi'h gentle physic. Avoid coffee, ar spirits, late suppers, and go to bed and early, and take plenty of out-door exer

#### A SAFE VERMIFUGE.

A simple and safe vermifuge consis powdered rust of iron. It expels the wo and strengthens the constitution. I child six years old, twenty grains ma given. An adult may take a It may be given in molasses beer. Follow always with an aperic senna for a child, castor oil for an adul

#### TEA AND COFEER.

Ten and coffee dietary for children bad in its effects as its use is unive Dr. Ferguson found that children so only grew four pounds per annum betw the ages of thirteen and sixteen; those who got milk night and morning a fifteen pounds each year. This needs commentary. The deterioratel physic of tea and coffee fed children, as see their newer to regist disease it assesses. their power to resist disease, is notor amidet the medical men of factory di 'ri amidst tue medical men of factory di

#### BLEEDING AT THE NOSE,

For bleeding at the nose, the best rem as given by Dr. Gleason, in one of his tures, is a vigorous motion of the jaw if in the act of mastication. In the cam a child, a wad of paper should be place the month and the child instructed to c it hard. It is the motion of the jaws atops the flow of blood. This remedy is very simple that many will feel inclined laugh at it, but it has never been known fail in a single iustance, even in very set

ROCK CREAM, ORNAMENTAL AND DELICIO

Boil a cupful of rice quite soft new milk, sweetened with powdered is sugar, and pile it upon a dish; lay over in different places square lumps of jelly or preserved fruit; beat whites five eggs to a stiff froth with a tablespot ful of powdered sugar; flavor with lend or vanilla; whon stiff, add a tablespot vanilla; whon stiff, add a tablespot or vanilla; rich cream and drop over the rice, give it the appearance of a rock of snow; se

it the appearance of a rock of snow; set for ten. Your city fries will be delight at the taste display to the delight oy of the dish.

KEEP

The feet not usual amount of body, as we may infer unpleasant odor. For means of personal cleanline the promotion of the health, the washed frequently. Indeed this washed frequently. Indeed this should be daily, at least-oftener summer, since the feet need far more tention in this respect than the face. more the feet "sweat"—which is simp an unusual method of purifying the system the more attention should the feet If it is desirable to prevent to sweating, it may be done by strict clear ness, adding salt to the water in which the are washed, followed by thorough frieth

#### with a brush or crash towel. BEEF TRA MADE WITH ICE.

BEEF TRA MADE WITH ICE.

Beef tea can be made without us heat whatever, except that gener the thawing of ice—the change of from a solid to a liquid form—by deep dish with the dice-like pieces and then piling cracked ice on toward that in an hour or two. is a resultant in an hour or two, is a amount of juice in the bottom of the that is really an ice-cold beef-tes. one should doubt that this process of the juices like the heating process, it be a satisfaction of all doubt to try it beef is just as much deprived of its and changed in its character as if st ed to a steaming or even a stewing pro-No more nutriment is left in the fi the beef than when the juices are exi-by heat. In fact, it is an illustration old adage, "extremes meet," who familiar to readers of Arctic explorand with the sufferers from summer se ed faces and froz-n noses in our " te ate" climate of extremes.

THE University of Upsala, S. founded four hundred years ago, has 1,200 students. Its library of 160,000 umes contains, among other rare the the copy of the four gospels of the fifth tury, the letter of which are silver, in the parel of the fifth the fifth the parel of the fifth the fift

" Wr also to sto tobacco, ar in vain in comes i

#### Britisk and Koreign Aotes.

EDEN has seven normal schools. remains of a splendid palace have tly been discovered at Nineveh. jousands of Southern colored people esirous of emigrating to Liberia. E next meeting of the Evangelical Alwill be held at Baele, Switzerland, in

RE Witthaus collection of shells has purchased for Vassar College. It con-5,000 distinct species and 10,000 variof shells, and is valued by experts at

wik report comes from Camden, Me., that persons were seriously, though not lly, poisoned last week by drinking that had stood for some time in porun lined jars.

he natives of the New Hebrides Islands e, this past year, contributed 2,800 ads of arrowroot to help pay for the lation and printing of the Bible in the ityum language.

MOE Mr. Plimsoll's Act for the Protecof Seamen became operative, 104 ves-have been detained at their wharves as they were about to sail, and 101 of found to be unsafe in still water.

s not very creditable statement is made the vestrymen of Trinity church, Bos-refused to have it used for the Episco-General Convention, because they did want the carpets and pews spoiled by cco-iuice.

ar King of the Friendly Islands in the the Seas, last year proclaimed a public day on the fitteenth anniversary of the ding of the Wesleyan mission on those hds. The Indian Evangelical Review to the day ke this quils a contrast to the days

Ex Indian Quarterly Evangelical Re-publishes a list of sixty-three transla-tof the Holy Bible, or portions of it, protestants for the use of the inhabitants e various provinces of India. This is a vacteristic illustration of the desire of estants to spread the Bible among all le with whom they labor, and contrasts igly with the action of Roman Catholic maries who, though they have labored idia for three and a half centuries, have translated the New Testament into lostani, and the Gospels and Acts into

#### "Fashionable Mourning."

hear it said over and over that piety most suspicious and doubtful gift, for heps one always thinking of death, and fully walking among tombstones. Alas, the candor and honesty of an objection this upon the lips of a poor world that ging, dying, and knows it in every fibre is being, and never for one moment can ve itself of its inveterate shudder !

Labiliments of mo rning are actually in int of fashion. We saw that on a sign the street. Cerements and coffins, as a gravestones and shrouds, are sold licly in the avenues. Caskets for chilbe for first-class funerals, self-sealing lined boxes for transport, all are daly tised at regular competition charges. rused at regular competition charges, , more; coffins and shrouds are kept ale ready made, with a kind of horrible sipation of some one's ultimate need, we the undertaker from failure in busi-

nd yet a ribald world repreaches piety making people think of death! What ie world itself thinking of, we should know?

ligion, meanwhile, stands on the cor of the streets where the funerals are hg by, urges up close upon the brink e grave when the coffin is lowered, back to the broken home of the er; everywhere singing with cheerful

"It is not death to die. To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God!"

does make one think of death, but y reminding us of death's Destroyer, y reminding us of death's Destroyer, counting how Immanuel broke the fif the grave asunder. The gospel the great doors of the future. It bids out of the night into the light. It is to the good and the holy. It tells ere are the friends we have buried. ures us we shall meet them again, and know them as before, and shall everabide with them in the unbroken

view of this, we ask in candor, what les of this cavil all through the world the new life Christ came to proffer? to say, as some do, Religion costs rings? Does sanctity mean rings? Does sanctity mean
sss? Is piety a damper?
o make comparisons like
a puritan, sober as a saint,
non, dull as a prayer?
The first the Redeemer been
singing:
Interver was designed

never was designed

pose than this? Is it true all incess is profitable unto all romise of the life that now which is to come?"—N.Y. ligencer.

Consumptives.

a retired physician, lly discovered, i ve tetable remedy for the hitis, catarrh, and alk ne, also a positive nervous debit inte, foels Actuwn to his

erfully desire it, providentially se who wish enefits of this dison do so by return ing, with stamp, Dr. inall, 88 Niagara Street, .

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SISIS. HANE, Day Sir.—The Fillepted Fills that the cerve I man you hast September have accounted by all the minute orb. In any son is he city, stout and robust, he is as it in the manuter a new boy, being red and resp. Before he commended them to any high orbit of the minute or and delecte looking child, and had be aften he first for count four years, and seeing your Pills to was a very pale mid delecte looking child, and had be aften he for the found four years, and seeing your Pills advertised in the Christian Instructor, I sent to you and got two boxes of them, and he has not he had a flishness he commenced taking them; he has been exposed to all changes of weather in going to school and on the farm, and he has not h. I a Fit nor a sympton of one since he commenced taking your Pills. He learns well at the hool, and his mind is clear said quick. I follow that you are not sufficiently paid for the service that be health you have been to us in restoring our bell to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circular, so that I can send them to any that I hear of that is afflicted in that way.

Respectually, etc., LEWIS THORNBRUGH.
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The collowing Statement shows the relative progress of Canadian Life Insurance Companies in their Five Years:— No. of Policies Amount in Force.

Canada Life 7,88
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Mutual not stated
Mutual 637
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Confederation-5 years,

No. of Policies Amount in Force. 2,453 84,018268 2,781 4,604,089 J. K. MACDONALD, Managing Director.

# WATCHES!! JEWELRY!!

Rounding Gold, so extensively worn in Paris, was first discovered in 1870, by the celebrated French chemist Mons. D. Be Lainge, who manufactured it into lewelry, and for two years sold it to the leading fewelers of Paris for Solid Gold. In 1875, when his secret became known purpose of manufacturing fewelers established a stock company, with a capital of \$10,000,000 to improve of manufacturing Rounding Gold Jenetry and it across the With his immuno capital, and though of his manufacturing the machinery they are enabled to produce all the latest patterns of lewelry at less than one-tenth the cost of Solid Gold, and of a quality and color which makes it impossible even for experts to detect it from the genuine.

Some rough and one spains and cook manufactured from this metal, and in order to introduce them in the most speed the excellent from this metal, and in order to introduce them in the most speed; the sale of all goods manufactured from this metal, and in order to introduce them in the most speed; the sale of all goods manner, have put up assorted sample lots as given below, which we will sell at one-tenth the rectal training lift, 1878. Read the list. \$3.00 LOT.

One pair Sleeve Buttons, stone setting.
One set (A) spiral Shirt Studs.
One heavy band Engagement Ring.
One heavy band Engagement Ring.
One ladios' Long Guard or Neck Chain.
One Kagraved Ministure Locket, for the above.
One Genit's Heavy Link Watch Chain.
One Lake George Diamond Stud.

Social relations that any state of the state

\$5.00 LOT.

One heavy band Engagement Ring.
One leadles' Long Guard or Neck Chain,
One Ladies' Long Guard or Neck Chain,
One Carreyed silinature Locket, for the above.
One Gent's Heavy Link Watch Chain.
One Lake George DiamondStud.

\$2,00 LOT.

One Isalies' Neck Chain and Charm.
One Isalies' Neck Chain and Charm.
One Isalies' Neck Chain and Charm.
One set Pin and Kar Rings, Amethyst.
One came of Seal Ring.
One came of Seal Ring.
One orat fine Miniature Locket.
One Came of Seal Ring.
One of Pearl Inlaid Siever Bro Las.
One pair (2) heavy Watch Chain writ Charm.
One pair (2) heavy band Bracelots.
The retail price of the articles in each sample lot samunts to exactly ton times the price we sak for the lot; for example, our \$1.00 lot retails for \$10.00; our \$5.00 lot for \$50.00.

A SULIU HUMAINE GULU HUNITMU-CASE WAITH FIRE.

To any one sending us an order for the above lots by express to the amount of \$15.00, we will in FREE one Solid lionaine Gold Hunting-Case Watch. Genis' or Ladies' size, warranted to keep feet time and look equally as well as a \$100 Ugold watch. By mail postpaid, \$15.00, This is our best of time and look equally as well as a \$100 Ugold watch. By mail postpaid, \$15.00, This is our best of Genis' or Ladies' Watch alone, \$7.00 or \$8.10, with a Heavy Genis Gold Pattern Vest Chasin and Control of Depart Chain with alide and tassed.

EXEMPERATE:—This offer only holds good until Jan 1st, 1872. After that time we have not only the proper chain of the best, and, in fact, who only imitation of genuine gold random weight, color and finish, and all our groods are rande in the latest gold patterns.

Send removed by P. O. Menney Order, or Recisiered lettern.

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uon in every insumos, or retuin noney.

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goods sent C. O. D. unless at letts \$5.00 accompanies the

50 cts. mb's th of r year

# CATARRH CAN BE CURED.



Eighteen years of terrible headache, diegn t Eighteen years of terrible headache, diegnoting nasal discharges, dryness of the threat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL caused by, and the results of, NASAL CARARH. Afte, spending hundreds of dollars, and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful wire. Now I can speak for hours with no dif BALM, and wrought upon myself a wonderful ure. Now I can speak for hours with ne difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have now housands of attents in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My once is cert in thorough and perfect, and is indorsed by LVLRY thorough and perfect and thousands of the public, and have now housands of happy fellow-beings whose sufferings I have been relieved of this loathsome disease, making the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ille

## A DANGEROUS DISEASE!

CATARRH is a dangerous disease; yet it can be cured by the use of my "Catarrh Specific." Thousands suffer without knowing the nature of this almost universal complaint. It is an u'ceration of the head. Its indications are hawking, spitting, weak, plaint. It is an u'ceration of the head. Its indications are hawking, spitting, weak, inflamed eyes, frequent soreness of the throat, dry and heat of the nose, matter running inflamed eyes, frequent soreness of the head, dry and heat of the nose, matter running from the head down the throat, often ringing or deafness in the ears, loss of smell, memfrom the head dwillness and dizziness of the head, often in its first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under monly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigection usually attends Catarrh; a backing cough and colds are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms; others only a part. Very little are very common. Some have all these symptoms. It ends in Consumerion.

The Legitimate Child of Catarrh is Bronchitis.

The Legitimate Child of Catarrh is Bronchitis.

Bronchitis is the legitimate child of Catarrh is Bronchitis.

Bronchitis is the legitimate child of Catarrh. Troches and all palliatives can not, by any possibility, reach the ulcerated fountain in the head, whence the polluted, festering, corrosive matter isnee. Snuff, or dust of any kind, always aggravates and festering, corrosive matter isnee. Snuff, or dust of any kind, always aggravates and never cures the Catarrh. All such persons catch cold easily, and have frequently a never cures the Catarrh. All such persons catch cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances cautiously; until pain in the chest, lung or howels startles hum. He hacks and coughs, has dyspepsia, live complaint, and is urged by his doctor to take this or that; perhaps even Cod Liver Oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such snuff into the poor jaded stemach. The patient can not be reached by pouring such snuff into the poor jaded atcmach. The patient can not be reached by pouring such snuff into the poor jaded atcmach. The patient can not be reached by pouring such snuff into the poor jaded atcmach. The patient can not be reached it found the reached the core heads; hundreds, yea, loses hor power, judgment her seat, gloomy forbodings hang overhead; hundreds, yea, thousands in such circumstances, feel that to die would be relief, and many do even thousands in such circumstances, feel that to die would be relief, and many do even the thread of life to end their sorrows. There is one other form of Catarrh that I cut the thread of life to end their sorrows. There is one other form of Catarrh that I cut the thread of life to end their sorrows. There is one other form of Catarrh that I cut the thread of life to end their sorrows. There is one other form of Catarrh that I cut the t

permanent oure.

Cleanse and Heal-My Motto.

Cleanse and Heal—My Motto.

Cleanse and Heal is my motto, while at the same time one of the six remedies I send brings the nasty corruption out through the nostrils, and thus prevents it from running down the throat and into the stomach. By thus keeping the ulcers clear of matter, and of applying the proper medicine, they soon heal, and heal permanently. Also for weak nerves, chronic headache and neuralgia my Specific is invaluable.

Thousands are dying in early life with consumption who can look back a few years—perhaps only months—when it was only Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the Lacking cough, the excess of blood gushing from the lungs or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

ends in the consumptive's grave.

100.000 Die from Consumption.

More than 100.000 die annually from consumption in these United States, and a careful classification has revealed the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and had no known connection with hereditary causes. A large share of these cases might have been and had no known connection with hereditary causes. A large share of these cases might have been cured. Many of them were in the morning of life, and their young hearts—now cold in the consumpcured. Many of them were in the morning of life, and their young hearts—now cold in the consumpcured. Many of them were in the undersigned are acquainted with Rev. T. P. Childs, and believe him to be rollable and truthful, and that his mode of treating Catarrh is scientific and effectual in breaking up and curing it; and indeed it seems to be the only mode likely to effect a compilate cure.

1. Title for the above-named physicians can be consulted by lettor or otherwise.

1. Tive years are, when I has announced to be world that "CATARRH could be cured" it was the only announcement of the kind then to be found. All, or nearly all, the physicians in the land sand it could not be cured. A few shafts could be had as aring stores, labeled. "Catarrh Smill." Now what? "Catarrh who had advertised ther "b..Ars" and tonics," and nostrums of all sorts and "Catarrh." Is not this an after thought? Or have tony really changed their medicines to suit the development of Nasal Catarrh, which has but recently become prevalent? Be not deceived?

1. SPECIAL REMARKS.

1. The transfer thoughts the heat of indees as being the most complete system. For the treat-

This Specific is regarded by the best of judges as being the most complete system for the treatment of Nasal Catarin over decision. Indeed, there does not appear to be anything lacking in its perfect adaptation to the borid disease, in all of its loathsome, painful and dangerous developments, fit is really two systems harmoniously combined; for in addition to the regular treatment for Catarin in the nasal passages, it includes a fine system for mhaling warm, melicated vapor, and for passing in the nasal passages, and over along the custochian tupes, without pain or difficulty to one of the custochian tupes.

Can by any possibility cure Caterrh, when it agreeds as above described, through the nasal passages, throat, and bronchial pipes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Caterri medicines which I send or all combined are instaure to follow it into all of its hiding-places, search it out and destroy it, no matter where located in it has taken root where the medicated water can not read int, then the medicated vater can not read int, then the medicated vater can be read in the following are taken from thousands of testiments in my possession: NO ONE MEDICINE

William Collier, 63 W Isodama St. Boston, Mass writes under date of Feb. 12, 1877; "I would here state that my daughter has used your Catarrh Remedy about four weeks with me, and considers horself well, and I have used it about six weeks and consider myself half well. In answer to inquiry from a gentlemen what I know presently about your Catarrh Remedy, I have stated those facts to him, thanking God I ever got hold of T. P. Child's Catarrh Remedy, I have stated those facts to him, thanking God I ever got hold of T. P. Child's Catarrh Remedy, I have stated those facts to him, thanking God I ever got hold of T. P. Child's Catarrh Remedy, I have stated those facts to him, thanking God I ever got hold of T. P. Child's Catarrh Remedy, I have stated have so the Congregation of the constitution of parts of the Congregation is insertion; but on making inquiry, we received such satesfactor y replies, and one especially from a well-known Congregational paster not far from Rev Mr isfactor y replies, and one especially from a well-known Congregational paster not far from Rev Mr isfactor y replies, and one especially from a well-known Congregational paster not far from Rev Mr isfactor y replies, and one especially from a well-known Congregational paster not far from Rev Mr child's, it e proprietor of the mesticines, that we withdrow our objection. Our readers will do well to read the advertisement carefully, and examine cortificates are Child's has been dr. wn into the manufacture of his Catarrh Cure by the calls from numbers of friends who desired relief from their infirmities."

MY DAUGHTER IS CURED.

MY DAUGHTER IS CURED.

REV. T. P. CHILDS—Dear Sir. I should have written to you long ago, to let you know what a great medicine your "Catarrh Specific" is. My daughter is cured.

L. P. JAMIS CRAB ORCHARD, Ky.

Judge J. Collett, of Linas, O., writes: "You will remember how terribly catarrh had taken hold upon me at the time you were at my house magic me chensive to myself and to all around, and upon me at the time you were at my house magic me chensive to myself and to all around, and upon me at the time you were at my house magic me chensive to myself and to all around, and it is upon a surface of the property of the control of the control of the property of the

LATE TESTIMOSIAIS.

DR. T. P. CHILDS—Dear Sir. I am hapov to inform you that your modicines have acted beyond my most sanguine expectations. Your maning instraments and bains have an rided me great complished wonders in my case. When I commenced their use, I was almost totally deaf. In ten days time I could hear tolerably well, and my hearing is constantly improving. I am very truly your friend,

GRAY HILL, Texas, Dic. 22, 1876.

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GRAY HILL, Texas, Dic. 22, 1876.

Mr. Gates, cf Mondville, Va., says, in a recent letter, 'I would not take a thousand dollars for the benefit. I have derived from your specific."

Mrs. Elizabeth Leo, of Concord fra in a letter dated "ev. 1, 1876, says, "I have never paid out money for anything in all my life that has given me such see, daction as your medicines.

money for anything in all my life that has given me such see sfaction as your medicines

A Case of Catarria and Consumption Cured.

Bro. T. P. Childs—Dear Friend — I had been confined to my room seven works. I war given up by my friends, soon to fill a consumptive s grave. Had a district sing cough and smothering, so that I could not lie down without the greatest distress to my lains. I had lost all sense of smell and hearing, and my head was one mass of misery. My though site does not not got a doctors for it had to the sing and my head was one mass of misery. My though site does not got a doctors for it had it is all to momenced with but faird hope, as I had been up not the can of got a doctors for it had it is a first to seemful to the first of the single of the single of the soon relieved my image and I passed the winter quite comfort to seemful to missing to the soon relieved my image and I passed the winter quite comfort to seemful the interminant of the lungs. I do not take coid easily stall. I thank the Lord ti at I over all passages, no soreness of the lungs. I do not take coid easily stall. I thank the Lord ti at I over all passages, no soreness of the lungs. I do not take coid easily stall. I thank the Lord ti at I over all passages, no soreness of the lungs. I do not take coid easily stall. I thank the Lord ti at I over all passages, no soreness of the lungs. I do not take coid easily stall.

LITTLE CHILDREN.

EXECUTE: WHILDREN.

s undersigned has invented a neat contrivance, by which little children can be treated successind the ness) passage kept oven, and cold not only warded oit, but by ken up when contracted
us settled catarrh prevented.

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