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on which our symbolical books are silent."

What is blessing to me, is necessarily often

Vol. 2

TORONTO, CANADA, FRIDAY, OCTOBER 3, 1878

No. 87

contributors and Correspondents,

ENGLAND.

STICES IN THE AGRICULTURAL HALL, LONDON.

One of the chings which must most edilystrike the intelligent Christian visitor this great city is the number and variety the agencies employed for its evangelistion. To the workings of one of these have lately given some attention, viz., e Sabbath afternoon services for working nen, in the Agricultural Hall, under the ere of Rev. J. Thain Davidson, English resbyteriun minister of Islington. Being man of earnest spirit, he was not satisfied th the mere discharge of ordinary minisrial duties to a small congregation, in a strict swarming with well-to-do artisans, naller tradespeople, and young men and omen from the city shops, who are haifues of such scenes of revelry as the Alambra concert hall, and the bar of the mous "Angel" and other gin palaces of be neighborhood, but never enter an ormary place of worship. In the hope of crying the gospel to this mass of the arcless and the Christless, these services rere begun some years ago, and have been eadily maintained with unabated interest nd profit. Their character will be readily nderstood by a specimen. Last Sabbath fernoon Mr. Davidson himself, as his ractice is once a month, preached and enducted the services, though usually the atter is done by some Christian layman ho presides. Reaching the hall at halfast three, I found it already filled by an adience who must have numbered over we thousand, which is about the usual atendance. These were very much of the lass described, for the most part clean, rell dressed, and attentive, though not arkedly devout. The service, rigidly mited to one hour, is adapted to their cascity. The first half hear was spent in eading of Scripture, prayer, with singing psalms or hymns from a penny collecon prepared for the purpose, with which hey seemed well provided. The use of a mall organ helped to suliven and harnonize this part of the services. As the look marked four Mr. D. began his adless, for the discourses here lack the formility of "sermons," by reading a letter he ad last week received from, "A working nan," presenting his religious difficulties. Anonymous letters he usually threw into he waste basket, but as this seemed honest as well as respectful, and from one of the class for whom these services were sponally intended, though he would liave thought more of the writer had he manfully put his own name to it, he wished to try to remove some of the difficulties the water experienced. These were, briefly, low to reconcile with common sense the professed mission of Christ and the manner in which its benefits were obtained and exhibited by Christians. His conceptions of the latter were shown kindly but firmly to e erroneous, such as that "a cry from a dying bed" was all that was needed to save had chosen, as very much to the point, that text in the 2nd of Titus which tells how "Our Saviour Jesus Christ gave himself for us that he might redeem us from all inhuty and purify ur to himself a peculiar people zealous of good works," and proceeded simply to expound it, as fully as time would permit, and earnestly to press ts precious truths upon his hearers as matters of instant importance, to leave which for a dying hour, was to be guilty of fearful on and outrageous folly, such as no sonsitle wan would commit as regards earthly things—the case of the thief on the cross having really as much of warning in it as of encouragement. Another hymn was ing, and the congregation dismissed with the benediction, a collection being taken at he doors as they retire, and a fair one I learn generally is. 'Announcement was made hat the preacher for next Sabhath would the ovangelist " Ned Wright, "the conferted thief." Then would follow Dr. Barnardo, from the Juvenile Mission at Stepney, and after him Mr. Pierce, Wesley. Minister of Islington's Last summer he Earl of Dalhousie was among the eachers and soon after him Bishop laughton, and when I last visited the fall it was an English Church Vicar from ensington. So that true Catholicity arks the work, and no doubt nids its locess. Still there is no false delicacy in to be erected to supply the spiritual wants of the people. They have become almost of the people. They have become almost in which individual catastrophes stand to indifferent to religion altogether. Yet by indifferent to religion altogether are over the last census I find that there are over ealing with Romish error, more than any her danger of the day. Thus Mr. Davidn, in showing that the religion of the

mon sense, pointed out the absurdity of the recent pilgrimages to Paray-le-Monial, in commemoration of the so-called vision of a sickly nun, which would have very likely. been prevented by a good dose of medicine, and for which Dr. Manning, Roman Catholic Archbishop of Westminster, had the audacity to claim the same credence as for the miracles of the New Testament. A false importance, he said, had been given to them by the reports of the daily papers Of this I am disposed to differ with Mr. D., as, remembering their object to excite enthusiasm for the work of Englands perversion to Rome, to which that church is now so boldly giving its special attention, and remembering how the thousand fanatics, lay and cleric, joined on that occasion in solemnly consecrating "Britain to the Sacred Heart," and vowing devotion to this object, it is surely easy to see the significance of such an act by men of singular zeal and many of them of position, wealth and influence, and all of them doubtless endorsing Lord Denbigh's famous utterance of last summer as Dr. Manning has already done-"First a Catholic and then an Englishman."

We need more of such rousing appeals to the Protestantism of the country, as I had the pleasure of hearing from Dr. Punshon at the great Methodist Missionary Meeting in Exeter Hall, last week, men of true hearts and trumpet tongues to muster the hosts of the Lord to defence against the

CANADIAN ABROAD.

September 12th, 1878.

Church Extension.

The Canada Presbyterian Church has a vast mission field, extending from the Bay of Chaleurs in the far East, to the Ottawa from the Ottawa to the Georgian Bay, besides several settlements at the head of Lake Superior; Manitoba and British Columbia in the far West, and which are yet in their infancy. Men and means are greatly needed, and the question to some should be, Is not the Lord calling us to sacrifice our lives in His cause? and to the great body of the people, How much can we invest in the extension of the Redeem. or's Kingdom?

PROGRESS ON THE MASTINGS ROAD.

The Prosbytery of Kingston deputed Messrs. Burton, 'Scott, and myself to dispense the Lord's Supper in Carlow, Wicklew, Wollaston, and L'Amable. About five weeks ago Mr. Burton attended to his duty in Carlow, when he admitted to the Lord's table 20 'new members, making in all about 60, and bantized 12, one of whom all about 60, and baptized 12, one of whom became also a member, and was married next day. This field ought to be erected into a charge at once.

Mr. Scott performed a similar duty in Wicklow at the same time, when 4 new members were received, making in all 24 This field is both a very difficult and a very important one. The headquarters are where the Peterson Road outs the Hastings Road, and at the junction of four town-

Three weeks later I attended to the part assigned to me. The attendance at L'Amable, Dungannon, was 80, new members, since the former celebration of the ordinance, 9 in all, 28. At the Ridge, Wolleton the attendance was 60; members the raminal from the consequences of his times, and that, "as a rule, the more Canstianity a man laid claim to the more roud and haughty did he become." He had chosen as very much to the point that dents who were at work in these different fields during the summer have been doing excellent service to the Church.

PROSPECTS

The Hastings Road is gradually improv-The Hastings Road is gradually improving. Its worst days are past. The descrited shanties have nearly all disappeared. The settlers are getting comforts around them, are satisfied, and a stream of emigration is steadily setting in. There are over 600 families in the back townships, 800 of whem have been located within the 800 of whom have been located within the last seven years. In other words, 40 families are entering yearly. Schools have been creeted at all the stations mentioned, and others are in process of erection in the intermediate spaces, There is more good intermediate spaces, There is more good land than is generally supposed. Discoveries in this direction are being frequently made. The rocky districts will some day be admirable for grazing purposes. All is destined to be settled, and indications are not wanting that valuable minerals are laid up in its hills. Our Church has the strongest hold on the affections of the people, and if the work continues to be efficiently presecuted, all other issue may speedily melt into non-existence.

OTHER FINLDS TO BE OCCUPIED.

1. Millbridge, Tudor, is 16 miles north of Madoc. It is the centre of a widening region. About 17 families belonging to our Church are scattered around it, and the number of members is 17. Five weeks ago I baptized 18 children. I trust we shall be able to occupy this as a station next year. able to occupy this as a station next year.

2. The townships of Rawdon and Marmora, to the south-west and west of us have been settled for 50 years. No church

600 Presbyterams in the former and nearly 100 in the latter township. Adevoted missionary could do a great work in this much neglected field.

3. Several years ago the representatives of 25 families living on the borders of the townships of Elziver and Kaladar petitioned our Presbytery through me for ministerial supply, and it has never been granted. In-deed the whole Addington Road has yet to be explored, and the result might be large accessions to our Church.

OUR WANTS.

1. Five laborers have been employed around me this summer. I have shown that from eight to ten are needed to over take all the field at present open to us for occupation. The Students' Missionary So-cities in Toronto and Montreal will know something this winter from their represen-tatives that they sent here. Will they try to send in not less than eight next sum-

2. The people in Carlow have been subscribing for the erection of a church, which they intend building next year. A second church ought to be got under way at the Ridge, Wollasten, and a third on the town line of Wicklew. A new church has also to be built in Madoc next year for the one that has been hurnt. A church building fund is greatly needed to assist the people in new localities and weak congregations. What a blessing it would be did those who heartly helped themselves feel they had backing! Let this fund be inaugurated with the least possible delay.

8. Our city and town ministers need and generally get a month or six weeks' holidays yearly; our country ministers need and cannot afford to take them. Suppose the former, instead of rusticating by the sea side, or exhibiting themselves in city pulpits across the line, and the latter, in stend of grieving over what was denied them, were to rest by change of work in destitute localities, they would embalm their memories in living souls, would greatly extend the Church's tabernacle, inflame their own zeal, increase the liberality of their people, secure more students, and the scattered sheep would be safely folded who are now going astray and run the risk of being lost; while the world beyond would have a better chance of becoming acquainted with the more acceptable worship and the better way to heaven.

MADOC.

SCOTLAND.

REV. MR. KNIGHT'S CASE.

DEAR SIR,-There is perhaps no country in the world that exhibits such a uniform type of religious belief as Scotland. This seer 3 a very trite remark to make, but one who has lived all his life among the diversities of faith and practice which Canada exhibits is struck most forcibly by the rigid uniformity enforced, not by civil or ecclesiastical law, but by the almost unanimous voice of the people. Yet notwithstanding this, Scotland is sharing somewhat in that modification of doctrine which all christendom is at present undergoing, and here and there minds more vigorous, or more erratic, than others are scandalizing their clerical brethren. While in the Church of England such men would probably be made bishops, it is rather pleasing to see how promptly, (whether wisely or not I do not undertake to say), our Presbyterian courts can deal with what they deem incipient heresy. Mr. Knight, of Dundee, whose case will be known to most of your readers, has just been presenting reasons to his presbytery to show why they should not libel him for gross heresy, found in an article contributed by the reverend gentleman to the Contemporary Review. Mr. Knight was charged with "publishing false and unsound doctrine at variance with the Holy Scriptures, with the doctrines of the Free Church of Scotland, and with the Confession of Faith." At the very outset Mr. K. objects to the relevancy of this indictment, for while no one on his trial for heresy (e. g. Ed. Irving and Mc-Lead Campbell), had ever been permitted to appeal to the Scriptures from the authorized interpretation of it in the Confession of Faith, it would be absurd and tyrannical to censure him because he did not happen to agree with a chance majority, or mere floating opinion regarding points not defined in the Confession. Again what is the doctrine of the Free Church of Scotland apart from its symbolical documents? Who has a right to determine it? Mr. K. therefore appeals to the Confession and takes

his stand upon it alone. Three separate charges were brought against him in the indictment—the first relating to the range and efficacy of prayer; the second, to the miraculous; and the third, to the connection between physical and moral law, or to catastrophes and special providence. All the heresies alleged are flatly denied, and the fairness of the quo tations on which they are based, challenged-They are a travesty of my real opinions. It's true the Mr. K. denies that one dispensation Providence is more for in-

bane to another, and what is injurious in its more potent aspects, may be really most salutary could we see the wider, or even another law involved. As to the second charge he has never taught that the destination of a physical force cannot be arrested, but simply, that in every case the antecedent force must spend itself, and give rise to a new consequent," which is a very different thing, and guiltless of heresy. The question of the miraculous is not entered into at all, because the article dealt only with "our present terrestrial experience, in which assuredly all physical forces spread themselves, though every one is met and modified by every other, for they are all convertible and ceaselessly passing and re-passing into each other." As to the charge that he holds "the unlawfulness of prayer in the sense of petition with reference to physical events over which man has no control," Mr. K. denies that he has maintained any such thing. That prayer has its limits few will deny. We do not ask for what is contrary to the Eternal Rightcousness, why then present petitions which it is against the nature of the Eternal Wisdom to grant? An attitude of profound acquiescence in what the Divine will ordains is the grand undertone of prayer, and to request the suspension of one of His innumerable laws would be irreverent. As a matter of fact we don't do it where these laws are manifest. As for the Scripture texts by which the charge of heresy is supported, Mr. K. says, "They are all of them either irrevelant to the issue raised, because I accept them in their entirety as a rule and directory in prayer, or they refer to a peculiar and abnormal time, which does not afford the rule for our potitions now." Elias would never have presumed to ask for three years drought had he not been authorized to do so. "It is true that I object to any creature petitioning the Creator to undo His own laws, or miraculously to re-adjust the plans which inserutable wisdom has pre-arranged. But that is absolutely all that I have opposed." "I believe the very reverse; I teach the very reverse" of the heresy here charged. His concluding words give the tone of his whole speech. "I remind the Presbytery of the sole reason of my desire to lessen the amount of irrational petitioning, and to dissua te men from the egotism that underlies it-it is simply to induce them to have more faith in God and a more absolute trust in the Divine pre-adjustment of events. I wish not to limit prayer, but to minimise the restlessness, and doubt, and crude suggestions of men, in order that they may pray always in the faith that God is hearing them, and will fulfil every true desire, and only disappoint those that are foolish, or capricious, or mistrustful. I wish to turn all human life into one unbroken prayer, before which our irregular and foolish desires will fade away and be ashamed, will sink out of sight and perish. I have affirmed, and re-affirmed, that there is not one thought or wish of these hearts of ours that ought not to be laid on the altar of the Lord; but that is in order that the fire may consume the unworthy and the foolish ones, while those that are in accordance with God's will may go up before Him as an acceptable sacrifice.

The Presbytery have postponed consideration of the case for a week, to allow Mr. Wilson, the prosecutor, to prepare his reply. While this work of prosecution is just one that Mr. W. would be the last man to shrink from, however painful it might be to him personally, yet it is a little unfortunate that the duty should have devolved upon a fellow-townsman, involving thereby many hurtful private animosities. Mr. K.'s congregation are resolved to stand by him in any case, and still retain the title deeds of their new church in case of the worst. It will, indeed, as Mr. Knight says, "have a disastrous effect on the general community, which the Church is seeking to teach and to leaven, if an effort sincorely made by any of her clergy to arrest the progress of materialistic thought be met on the part of the Church, not only by discouragement and suspicion, but by re buke, and even penalty." If Mr. Knight holds views which are inconsistent with the doctrines of his Church, he is bound in honor to say so; but he doubtless remembors that there is a higher thing than more conformity to orthodoxy-fidelity to truth and to himself.

Yours, &c., CANADIAN STUDENT ABBOAD. EDINBURGH, Sept. 17, 1878.

We are pleased to learn that the Canada Presbyterian Congregation, Dundas, has unanimously called the Rev. John Laing, Political Corruption.

Editor BRITISH AMPRICAN PRESERVERIAN.

DEAR SIR,-Though some may find fault with you for not following the course of most of the "religious" journals of Canada, and ignoring all secular views and all socular doings, many will thank you for now and then speaking out the truth about our Canadian politics and politicians. When the whole social atmosphere is heavy with charges and counter-charges of corruption and venality, it is surely absurd enough for religious men to stand aside and ignore the whole thing as having no existence, or as being of no importance, and quite out of their sphere. It is of the utmost importance. Our country's whole future is bound up with it, for if the corruption, that for a good many years has been rife, go on as it has been doing with ever increasing force, then "Ichabod' may be written over Canada, for the glory will have departed. And it is quite true what you say, that the iniquity is not confined to one political party. In almost every constituency there are a good many electors who are known as "loose fish"-always for sale, always prepared to sell themselves to either party, or both. Instead of contemptuously ignoring them, the zeal for party triumph has led rival politicians to meet them on their own terms and to bid against one anotherfor their support. The consequence of this has been that the number of the purchaseable has always gone on increasing when people found that five, ten, or twenty dollars were to be had for a vote, and that their neighbours were actually getting such sums, it was more than their virtue could resist. Thus a good many of what used to be looked upon as respectable people have sunk into what is roally a criminal class,—the bane and disgrace of any community. The evil was very great in '67 and still greater in '72. When leading politicians on both sides betook themselves, without a blush, to such nefarious means for securing their party or personal ends it was not surprising that the rank and file should follow suit, and as the result, whole constituencies became utterly demoralized. That such is the case now, is matter of notoriety. Every one in any little measure connected with politics knows it. " So much was this the case that I very much doubt if there was a single contested election last year that was not so far determined by the use of corrupt means. One party no doubt said that if left to its own choice it would rather not have spent money, but so said the 'other. Both of them, in short, according to their own account, were for forced into it. How-ever that might be, there is the fact—the country demoralized, and the mouths of all who claim purity and honor as the peculiar possessions of their particular party absolutely and utterly stopped. It is a piece of transparent fooling for Reformers to talk of purity with the South Ontario election staring them in the face, and for high minded Conservatives to claim that their hands are clean after the revelations of then sat weeks would be to say that honour is a delusion, and God and conscience a dream. Yet with all these things intruding themselves upon public gaze, professedly religious people shelter themselves behind their spirituality as an excuse for not calling black black, or a spade a spade, because for sooth the iniquities are connected with politics, and with politics they are too exalted and too holy to meddle in the slightest degree. The whole thing is rotten and the sooner all decent men set about in carnest to clear away the rotten wood, and substitute in its place something like decency and truth, and honor, so much the better. There is no use in saying that we are not politiciaus. Every man in a free country must be a politician else he is not a good ontizen! and if there is not so much virtue left in the country as to make electoral corruption infamous, we are in a bad way. In this respect matters look very disheart-ening at present. Electors and elected make themselves vile, and the general pubmake themselves vite, and the general public, religious and irreligious, seem to love to have it sa. Perhaps you, Sir, may be blamed for saying a single word on such subjects, as if it were entirely tabooed to religious newspapers, but they need to be spoken about and in such a way that those who practice them will be ashamed if not of doing them at least of their ed, if not of doing them, at least of their being know to have done them.

A POLITICAL PRESENTERIAN.

Thanksgiving-Day.

Editor British American Presbyterian.

DEAR SIR,-The religious denominations having resolved upon the 16th of October, as a Day of Thanksgiving for the bountiful harvest, would it not be well for the Government of Ontario to appoint the same day?

Fergus, Ont.

There is nothing in this world so flendish as the conduct of a mean man when he has the power to revenge himself upon a noble one in adversity. It takes a man to make a devil; and the fittest man for such a purpose is a snarling, waspish, red-hot, fiery creditor.—Beecher.

Contributors and Correspondents.

Reply to Union Objections.

Manor British Ambrican Presbitzrian.

DEAR SIR,-It is pleasing to observe a manifest increasing desire on your part to do justico to the respectivo churches and all parties interested in the Union of our common Presbyterianism. A paper occupying comparatively neutral ground, and affording the opportunity of expressing difficulties and meeting objections, is calculated to do much good. Will you therefore permit me to offer some remarks in reply to the letter of Mr. Middlemiss which recently appeared. I delayed writing, entertaining the hope that some one elce might answer his letter. I am very unwilling that the Churches should be disturbed with discussions on points which we had hoped were allowed to slumber in the records of the past, and which proved so unsavory and profitless to many. But I can truly say with some amount of satisfaction in a review of the past, that while I was always ready, when assailed, to defend the principles of my Church and declare my reasons for adhering thereto, I never assailed the sister Presbyterian Church-I did my best on all occasions to avoid giving offence. Always regarding the Disruption a calamity, I carnestly cherished the hope of the re-union of the Presbyterian Churchos. As Mr. M. appears as a representative man, and utters some hard things against the adherents of the Church of Scotland. I deem it necessary not to allow all he has said to pass unnoticed. If constrained to assert what may not be pleasant to him or his sympathizers, I desire to do so as moffensively as possible.

And allow me, Mr. Editor, to differ from your views of his letter, as expressed in your last editorial. To my mind, the letter is void of a liberal "church spirit," and true "manliness." He insinuates more than he expresses, and arrogates the right not only of judging the piety and principle of others, but of lording his views over those who are certainly not less capable of forming sound opinions. He evidently thinks that no one values sound principle who do not in all things concur with him.

To begin where Mr. M. has ended, in his plaintive appeal to his brethren he charges them with having more regard for the feelings of the members of the Church of Scotland than those of his own Church. As one taking special interest in the disoussions on Union, I was led to form a very high estimate of the tender, kind, prudent, and skilful manner in which those favorable to Union treated those opposed. In their patient efforts to satisfy them, Union has been retarded during the past years; and the opposition maintained and so strongly expressed by the malcontents, has already served to repel some of the munsters of the. Church of Scotland, and rendered the proposed Union, on their part, less harmonious and less unanimous. And should those whom Mr. M. represents [succeed in their efforts to carry the majority, the Union which the large majority in both Churches declared desirable in the interests of Presbyterians and true religion, must still be declared, and the sins of consequentstrife and dissension must rest with them.

Judging from the vote of the General Assembly of the C. P. Church, it is not easy to discover how "many office-bearers and members" of the Church can sympathize with Mr. M.s' views. Were this the fact, as stated by him, I am sure no minister nor member of the Church of Scotland could feel anxlous for Union with such as would repel us. But we rather take the vote of the Church as expressive of the true and general sentiments of the entire body.

Mr. M. again declares that he "finds that aversion to the proposed Umon is most decided on the part of those whose piety is most unquestionable." And in another part of his letter he says, that apart from the matter of principle involved in 1844, "separation was desirable in the interests of true religion," because "the views and feelings of the two parties were so different." And he asks, "Were we not thankful for separation on that account?" Pursuing the logic of events, may not Mr. M. now regard separation from his brethren desirable, seeing that the proposed Union has enabled him to associate and combine with those of "most unquestionable piety?" But to carry out his ideas of disurion would necessarily lead to frequeat breaches in the visible Church, and to innumerable divisions and heart-burnings. Bacoming the arbitr, he would rejoice in embracing the opportunity of separating the whoat from the supposed chaff; of casting aside the tares at the risk of uprooting the wheat also. He would thus oppose the ceausel of the Great Heed of the Church, and set aside His example also. For He came into the closest contact with the Jewish Church—corrupt as it was. He would thus onlighten and purify it. Should not all good shepherds follw Him, as widely as opportunity offers?

But to come to the chief point on which Mr. M. insists. He desired full, express, authoritative extinition of the great principle that Christ has appointed in His Church a government distinct from and not subordinate to the civil magistrate," &c.—or, in fewer and oft-expressed words, a declaration from the adherents of the Church of Scotland, that they believe in the "Head-

ship of Christ over His Church." Now, sir, I entertain the confident belief that I hold this important truth as fully and broadly as Mr M. and his friends can do, although I do not had myself so highly for doing so, as he does. But for three reasons I am not disposed to yield to Mr. M.s' demand. 1st. The truth or principle of Christ's Headship over His Church is expressed as clearly and satisfactorily in our Confession of Faith as Mr. M. and his friends are capable of setting it forth in words, and I cannot for the satisfaction of any Church tamper withour noble standards, which have done more than any other human composition in maintaining sound teaching in our churches for so many ages. ship of Christ over His Church." leaching in our churches for so many ages 2nd. Because to accede to his request would be a practical acknowledgement that we had in some way denied this great truth. and. To accede to this request would, I con-ceive, help to confirm him in his belief that coive, nelp to connrm mm m ms benet that he was right in charging us with denying Christ's Headship, with schism, and much more, while I am firmly persuaded that we were wrongly charged. Besides, those who demand this of us, were the year parties so ter as my knowledge. the very parties, so tar as my knowledge goes, that most stoutly accused us of those things. And if their harsh reminisences are to be recalled, the chief reason should be to be recalled, the chief reason should be to offer them the opportunity of expressing regret for having done so. And I certamly believe that it is their Christian duty to do so, rather than that I should yield to their request. And to use some of Mr. M's. words, I regard it neither "sophistry" nor "gross impertinence" to fenterthin (the idea that he has a good right to make confesthat he has as good right to make confesthat he has a good right to sion of schism, as I have to plead guilty of the sin of denying the Headship of Christ in His Church. Of one thing he may rest as sured, that however ardently we may desire re-union, we can never concede to what he re-ur.ion, we can never concete to what he demands—we can in no way indicate that wo denied what we always believed. I should much rather cross oceans to the Australian church, and renlise union where no such unreasonable demands were held proceeding. And I would remain Mr. M. no such unreasonable demands were held necessary, And I would remind Mr. M. that should he persist in his demands even to disruption, he may anticipate the same treatment from the Free Scottish Church, as the one dissent from the Free Austra-lian Church—he would not be countenanced should he cross the ocean to present his

But he says with singular apparent generosity. "Wo wish no confession of sin. Let the brethren of the Church of Scotland live and die in the belief that they did right in adhering to the Scottish Establishment in 1844, and that they do right inseparating from her thirty years after, "but he asks us in effect to subscribe to words admitting that we were guilty in "what they were so ready to charge us with disregard of," and thus to admit that we were altogether wring in the position we took with regard to the Church of Scotland in 1844, and since. To what does this amount? We think that the fair interpretation of this is "To please us—that is Mr. M. and his friends—make a soleum declaration that your position and that of the Church of Scotland, utterly denied a great principle, and doing this you may hve and die thinking as well of the Church of Scotland as well of the Church of Scotland as you please." Yet in this condition, he says, we are ready to associate with you as one Church. Is not this pitiable? Is it is not fearfully dishonest? But let Mr. M. and his friends adhere to his first words in this sontence, "Let the brethren of the Church of Scotland live and die in the belief that they did right in adhering to the Established Church in 1844," without asking us to do what is contradistory, and there is an end to disputation. We are willing to accord to them the right of thinking that they did right in adhering to the Free Church, and to tree and die in this belief. We believe that we "do right in separating from the Church of Scotland thirty years after," that we may put an end to profitles strife and opposition, and dissemmate more successfully and widen the great principles of the Presbyterian churches. And this much the members of the Synod of the Maritime Provinces offered in 1844, to those who sympathised with the Free Church of Scotland—to maintain unity and continue a united church, they offered to sever connection with the Scottish Church.

All, indeed, that is required to promote Union is that we freely grant some liberty of forming an estimate of the merits of respective churches. Churches may err, and individuis may err in their estimate of churches. Mr. account he inversant that churches. Mr. M. cannot be ignorant that the Free Scottish Church was not in existence thirty years before a very respectable minority of said Church foudly and strongly charged the majority, aver the length and breadth of Scotland, with departing from great disruption principles. Now, Sir, I hold that I have as good right to demand of Mr. M. and his friends a distinct and ox press declaration as to whether he sympa-thises with the minority or with the majority in 1872 and '73, as he can have to question my sympathises in 1848 and '44. Moreover, sympathises 'n 1848 and '44. every intelligent man contemplating Union must know that there are not a few negotiations for Union in the Canada Presbyterian Church, who maintain that the State has nothing to do with Aligher as negotiation and a support of the canada presbyterian Church, who maintain that the State has nothing to do with Aligher as negotiated and a support of the canada and a support of the with religion as regards support and other-wise. This is manifestly at variance with the avowed principle of the Free Church.
It is opposed to my belief, still I believe there are many good and earnest men who entertain these views. I am willing to go into Union with them, that we may unitedly promote the many essential principles in which we agree. And once united we shall have vastly better opportunities of moulding and modifying our opinions; and I feel strong in the belief that the Supreme Head of the Church and State shall bring about in His own good time the promised period, when kings and queens shall everywhere become rursing rathers; and nursing mothers of pute and undefiled religion, and when magistrates shall become a terror to evil magistrates shall become a terror to evil doers, and a praise to them that do well— and whon all shall rejoie to see this unity of purpose and efforts among rulers in ecclesiastical and civil matters under the guidance of the King, the Lord

With your permission, Mr. Editor, I shall, in a future paper, give some reasons why, in adhering to the Established Church since '48, I do not regard myself denying any great principle in doing so. Should I not this force at once.

be able to satisfy some, I hope it may be seen that I hold my views as rationally and honestly as others do theirs, and that while I would not exercise Lordship over their consciences, they must not think of doing so over mine. To attempt this, is but one way of setting aside the Headship of Christ.

I am, your very sincerely,

ALEXANDER Mc KAY.

Eldon Manse, 22nd Sept. 1873.

The German Emperor and the Evangelical Alliance.

In a letter published in the New York Observer, Dr. Schaff gives particulars of a very satisfactory interview he had with the Emperor of Germany. They met at Gastein on the 10th of last month. Dr. Schaff says:—

After a full discussion of the principles and aims of the Evangelical Alliance and the programme of the next General Conference at New York, a copy of which I had previously submitted to him, and which he had read with care, he formally and emphatically authorized and requested me to bring to the General Conference at New York his most cordial greeting and good wishes with the assurance of his environmentally with the dea and evangelical union efforts of the Alliance, which he deemed of the utmost amportance, especally at this time of conflict with the powers of infidelity on the one hand and superstition on the other; for only a united army could expect to conquer the enemy and to enjoy the benefits of nictory. In Inboring for union, he sand, we act in accordance with the spirit of Christ, who prayed for it before he offered Himself a sacrifice for the sins of the world. The Emperon expressly declared that he sustained the same relation to the Alliance which his brother and predecessor, King Frederick William IV, publicly defined when he received the General Conference of 1857 at palace in Potsdam.

Emperor William is now 76 years old, but still fresh and vigorous. He takes a long walk every morning as erect as a man in his prime. He works very hard even in in his prime. He works very hard oven in his vacation. He wears a gray travelling suit, lives very plainly and regularly, is courteous and kind, and deservedly held in universal esteem and affection in all Germany. universal esteem and affection in all Ger-many. He spoke to me with great frank-ness about the present state of the Church and religion, and expressed his discourage-ment at the progress of unbelief, of materi-alism and worldiness. "God has used us," he said, "as unworthy instruments for doing great things for Germany. For this we can-not be sufficiently thankful, but instead of not be sufficiently thankful, but instead of this we are proving our ingratitude and provoking the just punishment of God." He is unquestionably not only a most houorable and conscientious, but also a Godfearing and sincerely evangelical man, and is becoming more so every year. I saw him at the Protestant church yesterday, and there was no more devout worshipper in the crowded house than he. The church was built and dedicated a year ago, mainly at the expense of a pious lady from Bremen, for the Protestant visitors of the watering place (for the regular inhabitants of Gastein are all Roman Catholics). This lady gave it to the King of Prussia, who supplies it during the season with the regular services of a clergyman. The one now in charge is Court preacher Rogge. He preached yesterday in presence of the Emperor a most able and faithful sermon on the destruction of Lowerley and a graning to Christian. of Jerusalem as a warning to Christian

Missionary Atems.

The old story about it costing five dollars to send one dollar to the heathen is pretty well exploded. The entire executive expenses of the Presbyterian Board of Foreign Missions, last year, for administration and collection, was less than six per cent.—Presbyterian Banner.

There can be no doubt that Christianity is a growing power in India, and yearly spreading by a greatly increasing variety of agencies and methods. During the past ten or twelve years it is stated that the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native Church has multiplied by almost four hundred per cent; in Oude by one hundred and seventy-five per cent; in the northwestern province it has nearly doubled, while the total increase for the whole of India is sixty-one per cent. The number of native ordained ministers has risen during the same period from innety-seven to two hundred and twenty-six, and the number of communicants for all India has more than doubled.

The Basic Missionary Society has in India, China, and Africa, 98 male and 59 female European laborers, 95 native catechests and Evangelists, 101 Christian teachers and helpers, and 8,718 communicants.

The Established Church of Scotland is anxious to unite the whole Presbyterian element in the city of Rome in one strong church, to be under the supervision of the Presbyterian Churches in Scotland and the United States.

The Foreign Missionary for September has an interesting article on Japan, from which we gather the following:—The Empire of Japan stretches for about 1,500 miles along the eastern coast of Asia, extending from 30 deg. to 45 deg. north latitude. Its climate varies from extreme cold to one so soft, mild and warm, that the orange and palm grow luxuriantly. The population is about thirty millions. The missionary force here consists of some 34 Protestant missionaries, all Americans but two, representing Presbyterian, Reformed Congregational, American Episcopal, Baptist, English Episcopal, and American Methodist Churches, at present distributed at Yedo, Yokolama, Osaka, Kobe, and Nagaskai. We rejoice that our own Church is waking up to the necessity of increasing

How Long May We Live?

The Science of Health, published by Wells & Co., New York, has a leading paper on the above question. It says:—

"There are various cicomstances upon which longovity depends, and it is not difficult for each individual to form an approximate idea of the length of years it is possible for him, under ordinary circumstances, to attain. Of all nations or tribes, the longest lived are the Jews. The reason of this it is not hard to arrive at. They are the only people whose diet is, and hes always been, part and parcel of their religion. They are thrifty, industrious, and conomical. The first keeps them in good heart, the first two prevent either mind or body from growing stagment, and all three make it easy for them to onjoy every physical comfort. Stupid, sickly, and poor Jews are the exception and not the rule.

"The New England people are remarkable for their longevity and hardy health. All the world knows how tidy, how industrious, how intelligent, how economical is the average Now-Englander; what an essential element of his life is confort-physical, intellectual, and moral. The Quakers are illustrious instances of the same principle; and to the transmission of longevity as an inheritance in addition to these other traits, the Jews, the New-Englanders, and the Quakers are indebted for their vist accumulations and the large results they have to 8 low for having lived in the world. The latter of all the Jews lived to be one hundred and seventy-tive years old, and Jacob might have reached that age it he had not grieved so over the fancied death of Joseph. The patriatelis of New England averaged seventy years; the Quakers are proverbially long lived.

"In different families there is a great difference in rapidity of growth. Some reach manhood and womanhood much earlier than others; some at forty are as old as others at sixty."

It then gives the following criteria from Dr. James Mackenzie, an eminent Scotch physician, by which we may discern that a man is made for a long life:—

"1st. To be descended at least by one side from long-lived parents.

"2d. To be of a calm, contented, and cheerful disposition.

"3d. To have a just symmetry or conformation of parts, a full chest, well-formed joints and limbs, with a neck and head large rather than small in proportion to the size of the body.

"4th. A firm and compact system of vessels, the stamma not too fat, veins large and prominent, a voice somewhat deep, and a skin not too white.

"5th. To be a long and sound sleeper.

"In addition to these signs, modern writers on longevity affirm that men and women with particularly long bodies in proportion to their height are longer-lived; that persons short of stature are longer lived than those who are tall; that married men and women live longer than bachelors or maids, widowers or widows; that widows and old maids live longer than widowers and bachelors.

"The physical and mental education in youth and early life has much to do with longevity. Cardinal De Salis lived to be one hundred and ten years old, and gives the means by which his health was maintained and his life prolonged. 'By being old when I was young,' said the Cardinal, 'I find myself young now I am old. I led a sober and studious, but not a lazy or sedentary life. My diet was sparing though delicate. I rode or walked every day except in rainy weather, when I exercised within doors for a couple of hours. So far, I took care of the body; and as to the mind, I endeavored to preserve it in due temper by a scrupulous obedience to divance commands. By these means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty.'

"At twenty a man is about grown, at forty he has just paid for his rearing; if he dies at forty, the world is no better off for his having lived, since he has returned only what he has received. 'In another twenty years, he would acquire largely; in still another twenty, if he only averaged to earn his yearly expenses, his acquisitions would become forefold accumulations.' It costs no more to raise a man capable of hving eighty years than it does to raise one who dies at forty. It would seem from these facts that the prosperity and wealth of a nation depend in considerable measure on the longovity of its citizens. Whatever increases this, insures the fourfold accumulation alluded to above.

"The question of longevity should have much to do in the choice of a trade or profession. If one comes of a short-lived ancestry, or if he inherits diseases and tendencies likely to abbreviate his term of existence, he should not engage in long-winded enterprises. John Jacob Astor, when he organized his fur company on the Pacific, deliberately planned an activity of thirty years, and lived to realize his brightest anticipations. But, in him, all the conditions of longevity met. If a man knows he cannot expect great length of days, he should avoid entering upon such profession or business as requires much time to learn, and large experience to prosecute successfully, and devote himself to something that will yield immediate returns. Delicate and unhealthy children should be given muscular employment, requiring little montal application; and the athletic and sturdy youth be put to learning difficult professions, requiring time, money, and mental expenditure. How often do we see this mode of procedure reversed!

"Habits that promote longevity are early select and early rising, regular employment, and regular hours for meals, the avoidance of paroxysms of rage, excitements or excesses of any kind, and regular periods of relaxation."

O pray! pray! Put in your sickle and reap much—much is promised. Live, oh live! Be a woman of God. Be a striver. Learn that blessed track; it is only such who enter in. Make this your daily work; "work it out will fear and trembling."— Bransoell.

Religion and Amusements.

There is nothing ascetic, or monaste, or gloomy in the religion of the Bible. Its tone is cheerful. Amusements—meaning by the term pastimes which enjage the mind in a pleasant and entertaining wayare, in their proper place and degree, as truly necessary for a man's nature as fool or drink, or sleep. The religion of Christ, instead of seeking to banish them altogether from life, aims to subdue them to itself, to surround them with a healthy influence, and to make them useful for us and for God. It is also true that some which in the beginning were harmless have been usinged by the dovil. But there are many which are not only all allowable for Christians, but Christians are well qualified to develope their highest uses, and to enjoy them with out abusing them. How can we discriminate between the proper and the improper recreations of social life? The young conceining are often ombarrassed in the settlement of this question.

Of course, amusements which violate the Decaloge should never be participated in. It is a wretched kind of pleasure which runs against a Divine commandment. Not even in fun should any moral law be broken. Equally decided should be the statement that anusements which shock a person's sense of deheavy ought to be looked upon with suspicion. Whatever is cearse in word or act, or is calculated to suggest coarse thoughts, even if no precept could be cited against it, should be avoided like poison. Indecency should not even be jested with.

God has given all human beings a moral sensitiveness which ought to have all the force of a positive precept. It may be worn away. People meet us everywhere who show that though persistent abuse they have almost totally lestroyed their sense of manly honour, and their sense of female delicacy. We hear of dancing parties, for instance, in which the formale dresses to late all the rules of modesty, and in which men and women who are not related closely embrace each other as they go through the giddy whirl. Against such abuses the young need to be placed especially on their guard. Those who once lose their delicacy of feeling lose a treasure that can never in this life be fully regained. Their native sensitiveness should be regarded as a precious possession.

The rule has also the force of a moral law that no amusement should be indulged in which have a tendency to injure the health of the body. The only rational object fowhich recreations can be entered upon a to rest the body and relax the mind, and fit both the better for the continual discharge of life's serious duties. Whatever injures the body is a sin against God. Whatever wastes its vitality is an offence. Of course this cuts at the root of all vicious indulgence and licentious pleasures.

Recreations, too, that almost inevitably run into excesses, and by which the body is jaded instead of rested, and the mind is unduly excited instead of calmed and relaxed, cannot be vindicated even on the law ground of true bodily pleasure.

On this principle there are amusements which some natures can participate in with safety, while to others they would be dangerous. All games of chance, if they were not wrong in themselves, would be ussafe for the inuss of people, especially for the young, because their vilole 'tendency is to an exciting and wasteful dissipation, and to other vices and sins which are almost invariably associated with them. Evening parties and complany may be run after to a extent that really undermines the physical system, and plants the seeds of disease; and when so pursued they become morally wrong. Further, all amusements which lead into dangerous scenes, or into contact with improper company, should be avoided. This rule condomns the thientre at once; it is an unsafe place, because the immoral frequent it, and the religious, will not be found in it. The balls and denoing parties of the day come under the 'anne condemnation. So does the race-course.

It is a sefe rule for young persons to participate in no amusements in which they would dislike to be seen by their parents or friends whose good opinion they desire to have. On all such ought to be written the words of the wise man:—"Stolen water are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that he guests are in the depths of hell."

It is equally safe to fay down the rule that no amusement should be participated in of which the propriety is in the slightest degree doubted. If under a person's early training, though that may have been unnecessarily severe, the weakest twinge of a doubt is felt about any recreation, it is safe to abstain from it. Even if it had not been wrong, it is better to lose such a pleasure than to sin against conscience.

Pleasure, even that which is proper in itself, should not be a great aim of life. More pleasure-seckers are a contemptible class. A dinner which would be all desert would be a poor thing to live upon. Recreation is in place only after work. Pleasure pursaced for its own sake will not give a real and lasting happiness. Amusements pall upon the taste; and oven in this life growing years need something more to give support under earth's trials, and to strengthen for earth's advancing weakness. Then there is the life beyond, in the light of which this life, in its heavier work and lighter recreation, 'should be considered. "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heari, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgmant,"—Week'y Review.

The Free Church of Scotland has selected, for foreign work, India and Southern Africa, and on them it is concentrating its strength with excellent results. It has 24 missionaries, 9 ordained native ministers, and 207 other Christian agents. It has 1,797 communicants. Eaptized, or admitted on profession since the commencement of the missions, 3,854. Children baptized in 1372, 172; number of scholars in its schools, 10,918. This Church is doing a great work for Christ at home and abroad.

Savbath School Tearlier.

LESSON XVI.

WALKING ON THE SEA. Uctober }

COUMIT TO MEMORY, v. 80, 31.

PARALLEL PASSAGES, -- Mark i. 35; James 6; and see Psalm xeiv. 18, With vs. 22, 28, read Heb. v. 7, 9; with

With vs. 22, 25, read Heb. v. 7, 9; with vs. 24, 26, read Luke xxiv. 39; with v. 27, read Phil. iv. 18; with vs. 28, 31, read Lam. iii. 57; with vs. 82, 33, read Psalm ii. 7. CENTRAL TRUTH .- Jesus, the Son of God, is able to save.

INTERNATIONAL TEXT .- But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matt. xiv.

The feeding of five thousand, by the miraculous increase of the five loaves and miraculous increase of the nvo loaves and two fishes, produced a deep impression on the people. It was deemed important; is alone found in all four gospels. It is a miracle that all could understand. It miracle that all could understand. It showed the power to create. It was something like, in kind, the miracles of Moses' time, of Elijah's, and Elishe's. So much did it affect the people that we see from John'n. 14, 15, they would at this time have made him a king. At this point our lesson begins. Three of the gospels report this purpole. We can gather up what we need begins. Three of the gospels report this miracle. We can gather up what we need to teach, and learn, from this, by considering four points; Christ alone; the disciples without him; Divino power; and human weakness.

I. CHRIST ALONE (v. 22) .-- "He constrained the disciples to get into a ship."

(a) He desired to be alone, Luke v. 16.

(a) He desired to be alone, lake v. 10.

(b) The crowd would make him king. Nothing would better please the disciples.

"Now," perhaps they thought, " our time of exaltation had come." But he made them leave, by command and authority, for the other side of the lake. They would treat thought that appended appears. Ye have thought that splendid success. It would have been a real failure. Just so way count that great gain, which the Lord sees would be real lose; and we want sees would be real loss; and we may need "constraining" to be turned away from it.

Then he sent the people away, very unwilling to leave him. It was afternoon when he fed the multitude—the Jows called that "evening," and they also called the time from an o'cluck till twilight a second evening. (See Exod. xii. 6, margin.) It was at twilight he went farther up among the hills " to pray, and when evening was come he was there alone.

It was his habit to seek times for secret rayer. Now the old temptation presented by Satan (and suggested later by Feter) was here. Perhaps this made prayer proper, for "the man Christ Josus." At least there was need to pray for the misguded people. Here is an example to us. "Enter into the closet." Any particular and in orders, should be "Enter into thy closet." Any particular need, in ourselves, or in others, should be the occasion of special prayer.

There Jesus spent most of the night, for twas the "fourth watch"—the Roman way of measuring, or the quarter of the night before daylight, when he proceeded

II. The Disciples,—The night was-stermy, wind against them, sails of no use, rowing so difficult and slow that, near morning, they were not above half way across; and it was unly about six miles.

Imagine their feelings! The Master not with them, wind boisterous, danger in, the way, helpless in the power of the elements, as it seemed. It was a sharp and painful transition from an outlusiastic crowd longing to say, "Hail King!" in good earnest to their Master on the safe shore, to this wild night and stormy waves that ever beat them back, and they alone! Can he have forgotten them? or flung them off?

Such a question often rises when one is such a question often rasis when the sick, or labouring hard, doing his very best and making no way. Psalm lxxvii. 9.

No! He cas not. Look at Mark's account, vi. 48. "He saw them toiling in

rowing." And he sees you, and as to them, so to you, he will come at the right mo-

III. THE DIVINE POWER.—He came be-fore day-break, walking "on the sea," that is say some, who dislike miracles, "on the shere," as we say a house is " on the sea," meaning beside it. But how would that affect them? and fill them with amasement? and was Peter on the shore too when sink-ing with fright?

He was working a miracle there. "The But the terrified men, norvous, afraid, the terrined man, norvots, analytically thought it a spirit, as plantom, what is called in Europe "a wraith," the shadewy appearance of another, superstitiously thought to appear when death or some great crisis is at hand. They cried out, v. 25. The Jows had their superstitions. So disciples do not always know their Lord when he comes to help them. But why leave them at all? For their good. See the disciples' case. This, was the second storm. In the first he was there, select; they could call him, in danger. See Mattrill 24, 26. Their faith was "little" then. It must grow stronger by exercise. .. They must learn to trust him absent, and un teen. He would not always be with them. So, with disciples still, the anxious mother the trembling sister, the lonely stranger for from home and friends. Christ sees you foiling; he is training you to weather the keep you. Ps. xlyi. 1.2. Nor does lie leave them long in suspense. Their feats two hum no pleasure. Immediately, of straightway, his cheerful voice announce limself. His word rassuring of his preonce, is the best comfort and the best cur

IV. HUMAN WHAKNES.—The weakness Peter appears in two things:

11 Weakness of Judgment. He had no right to pair Christ's Truthindness to this isince. There was evidence enough of dentity in Christ's being there; and in peaking as he did. He had no right to reservibe what the Master should do, to sall for an arbitrary use of miraculous became, cool and polished; but look at power." But so, strong men are often

weak. The only excuse for the doubt is what is recorded by Mark vi. 48, "would have passed them by," i.e., to let them feel what he was to them, he did not at once appear for them, only appeared. So he waits, that his discuples may wish and pray. So with Lavarus and the sisters (John M. 6). "Lord, if thou hadst been here my brother had not died," but somehere my brother had not died. but something greater and better than a cure was to come. (See Luke valv. 26) To hear his saints say "Abide with me" is music in the Saviour's cars. But Peter was self-asserting, hasty, and ready to presume, as afterwards (Matt. xxi. 70.)

But the Lord sees in that "bid me" one element of good, courage and love; courage mixed indeed with vanity, and love with self-displey. But his way is to put away the evil and keep the good. So he says "Come," "Come if you will."

He means to do a great feat, but fleshly boldness is a long way from faith (v. 80); the rough wild wind blows his confidence away. Hear his cry, "Lord save me!" Why did he not swim? He could (John xxi 7). But he set out to walk, and walk he must or sink. Natural and miraculous do not blend, as man pleases.

(2) So in his weakness of faith, not general or justifying faith. Fat the faith that what Christ had permitted him to do, could be done. Christ saves him v. 81, pointing out the cause of failure, "doubt."

The result, as Christ entered their boat was twofold; the storm went down, and the faith of those in the ship, disciples and possibly others, reached its highest form. "Thou art." v. 83, "Truly thou art." Thou hast said so and we now see it.

Lessons: (a) of waiting for God's command as to our duty; (b) of looking when we enter on it, not at its difficulties, but at Christ's grace; (c) of holding fast the ginning of our confidence steadfast unto the end (Heb. iii. 6); (d) of assurance for the church, which though Christ seem to for get, he always sees and saves.

SUGGESTIVE TOPICS.

The one miracle recorded by all the evan gelists—its force—its effect—the popular wish-disciples' sympathy -Christ's to the disciples—away, whither—the multitudes—his own course—why did he retire—his habit—how long he remained the lesson to us-the condition of his disciples—how long they toiled—how far did they reach—when did Ohrist come—the ney repon—when the Oriest come—the fourth watch—how he acted—what they thought and said—his words—Peter's offer the evil in it—the good in it—the Master's permission—Peter's failure—in what—his cry—his deliverance—the reproof to him—and the lessons to us.

The Value of Doctrine.

There is one country in which hatred to Romanism is to this hour a live passion; not a mere nursery tradition. In almost not a mere nursery tradition. In almost any part of Scotland we still come across staunch and serious-minded persons, often simple peasants, shepherds, and fisher folk, who flame up into instant indignation at the simple peasants, sheepictas, and assire tak, who flame up into instant indignation at the barest suggestion of Popish practices. This deep-seated hate has nothing in common with lecture room excitement. It has notified the part of the part of the second for has it been sustained by platform harangues. We must look elsowhere for the boards of its strength. The theological training of great masses of the Scotch population deserves, we believe, the credit that it is due to the antipathy to Papust and prelatical errors, which marks the whole land with a distinct national feature from Berwick-on-Tweed-to the remotest village in the Shetlands. "I keep the kirk, and Labher Popery," beasts the Provest in "Redganntlet;" and this simple confession of faith is not by any means confined to the chief magistrate of Dumfries. There is an intimate conmeans confined to the chief magistrate of Dumfries: There is an intimate connection, we believe, between the Scotch hatred to Popery and the Scotch love for theology. . . . To this hour the theological mind is stronger in Scotland than in any other part of Great Britain, and this century, if it has not produced as heavy a tonnage of controversial divinity as the seventeenth, has found in Scotland theological writers who are not unworthy to inherit seventeenth, has found in Scotland the clogi-cal writers who are not unworthy to inherit the mantles of Boyd and Camerou, Calder-wood and Rutherford. Coupling the two facts together, that Scotland still nurses in her heart the deepest hatred for Romanism and that Scotland is still, more than any other Ruttsh country the home of the closy. we arrive at the only worthy and effectual barrier against Popery. We confess that our faith in greater precision in doctrine, and a fuller acquaintance with theology, as likely, under God, to beat back the invasion of Papal error, is as great as is our distrust in skin-deep alliances and inflated invectives. The sensuous teachings of Rome, as with the sensuous teachings of Rome, as well as her commercial policy in playing with mon's religious hopes and fears, can be best held up to contempt by the noble and elevated views of the divine claims and of the divine character which were the joy of our Puritan writers. We conture, therefore, to put in a plea for the claim. fore, to put in a plea for theology. This century has, no doubt, seen greater attention paid to Bible criticism than any which has preceded it. But neither in our colloges nor in our churches should this be suffored to thrust acido the profounder ques-tions which lie at the back of all sound exgesis, and without which criticism is too much like the winding staircase in a ruined castle turret, "leading no whither." It is possible that other studies have, to a certain extent, usurped the place formerly, occupied by theology in the student's curriculum. It is more than possible that the claims of passing events, and the exigencies of the pastor s life, especially in busy towns, have left toghttle time for that converse with the skip in which the men of earlier days indulge in which the men of earlier days induled. We can only lift a warning voice in this chatter; but our horror of Rome, quite as sincered as that of Air. Fronds of Mr. Kingsley, foreds us to indicate one of the firmest and noblest barriers which can be readed to resist the fatal flood.—Exchange.

Our Young Solks.

Bob, the Cabin Boy.

There hed been a quarrel between the captum and the sailors, and in this instance, as is not usually the case with such difficulties at sea, the sailors were to blame. The captain was a man of warm, tender feelings, and had been so yielding to those the sailors which the captain the sailors which the sailors were to blame. under him, as to quite lose his authority, and his efforts to reassert it were resisted by all on board

The captain, though long a sea-faring man, had a spirit that could be easily crushed. The mutinous conduct of the cailors so preyed upon his spirits as to produce insomnia, and thus to make him very nervous, and at last very ill, so that he was confined to his room.

None of the sailors visited him. No one thought of seeking a kind word to the captain but poor little Bob.

Bob was the cabin boy. He had a pious Bob was the cabin boy. He had a pious mother, whose precepts he had nover forgetten amid the hardships of the sea. He had oremised her that he would read the Bible daily, a promise which he had faithfully fulfilled. His Bible had taught him lessons that the other sailors little understood. It had taught him to be gentle, loving and forgiving; to be helpful in mistortune, a burden bearer for those in need. need.

So Bob went to the captain's door and knocked. The captain was a changed man now; he had become irritable, and so despondent that he felt that life had nothing ore for him, and he did not wish to be disturbed.

"Who's there?" asked he, in an impatient tone.

"Bob, sir. Can I do anything for you?" "Go about your work, boy; and don't come troubling me."

Bob stole away more softly than he came; but he still pitied the captain, and cherished no angry feelings. He prayed for him that night, as he lay down to sleep, and still hoped in some way to prove a comfort to him.

The next day, Bob resolved to try again. He saw that the captain did not appear on deck, and again he went and knocked at the door.

"Who's there?"

"Bob, sir. Can I do anything for you to-day, captain?"

"No; go away."

Bob was pleased to notice that there was comething of hesitancy and indecision in captatu's answer this time, a certain mel-lowness and regretfulness in his tone, and resolved to try again.

Meantime the captain's heart grew warm towards the kind little fellow. He thought how differently the boy had acted from the unfeeling sailors, who had not once inquired for him all the time of his illness; and he resolved that if he came again, he would let him in.

When Bob came the next day, the cap-

tain said: "Come in."

Bob walked in very softly, and said very "Please, sir, can I do anything for you?

Shall I make your bed, or get you a cup of coffee. I'll do it in a minute." "Some coffee, if you are willing."

Away ran Bob, and in a few minutes everything was ready, coffee and hot toast, which he brought on a tray to the captain's bedside.

Bob always carried with him a Bible in his pocket—the gift of his mother—and the captain's eye discovered the book.

"What book is that?" said he.

"My mother gave it to me," said Bob. "Can you read it?" .
"Oh yes; and I would like to read it, to

"Well, after I have finished my coffee, I

would like to hear you, my boy. Bob took away the tray, and then sat down on a box near the captain's bed. He read the 18th, 14th and 15th chapter of the Gospel of St. John. The captain listened

very attentively.

Bob was about leaving the room, in the not of closing the door-

" Bob ?"

"What, sir.

"Come again to-morrow."

Bob came again on the following day. The captain was paler and thinner. There were dark circles under his eyes, and deep lines in his deadly face.

Bob read to him again. It was the raising of Lazarus.

" I am the resurrection and the life. He that believeth in me, though he were dead, yet shall live."

" Bob, read that again."

The boy read the verse again, more carefully than before.

" Bob." " Well sir."

"I wish I could believe."

There was moisture in the captain's eye and a hurt look in his face. Bob finished the chapter.

"Leave me that book of yours, Bob. would like to look at it myself." Bob willingly left it. .

The next morning the boy went, as usual, and tapped on the cabin door No answer came. Again he tapped, and louder. Still no answer. He opened the door and walked

The captain was on his knees, and the Bitle was lying open upon, the chair before

" Captain?" Still no answer.

Bob came nearer, but the captain did not

riost a ...

He laid his hand on his shoulder and gazed into his face.

He started back—the captain was dead. The morning light streamed over the solitary waters, and penetrated the room.

It fell upon the captain's hair, sprinkled with grey, and upon the thin white hand that lay upon the book.

One finger rested upon a single verse, partly obscuring it.

Bob looked down, and read through musty oyes these words: "he that believeth -"

-The Quiver.

Temperance.

A Glass of Brandy.

"Can't hurt anybody! Why, I know a person, youder he is now, a specimen of manly beauty, a portly see footer. He has the bearing of a prince; he is one of our merchant princes. His face wears the hue of health, and now, at the age of fitty odd, he has the quick, clastic step of our young men of twenty-five, and none more full of wit and much than he, and I know he never dines without brandy and water, and nover goes to bed without a terrapm or oyster supper; and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temper-ance twaddle about the daugerous nature of an occasional glass, and the destructive effects of a temperate use of good liquors." Now, it o happened that this specimen

of safe brandy-drinking was a relation of ours. He died in a year or two after that with chronic diarrhea, a common end of those who are never drunk, or never out of liquor. He left his widow a splendid man-sion up town, and a clear five thousand a year, besides a large fortune to each of his children; for he had ships on overy sea, and credit at every counter, but which he never had occasion to use. For months never mad occasion to use. For months before he died—he was a year in dying—he could eat nothing without distress, and at death the whole ailmentary canal was a mass of disease; in the midst of his millions he died of manition. That is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children which we did not mention. Scrofula had been eating up one daughter for fifteen years; another is in the mad-house; the third and fourth were of unearthly beauty, there was a kind of grandour in that beauty, but they blighted, and paled and faded, into heaven we trust, in their sweetest teens; another is testering on the years of the grave, and tottering on the verge of the grave, and only no of them is left with all the senses, and each one of them is as weak as water. Why, we came from the dissecting room and made a note of it, it was so horrible-

A gentieman of thirty-five was sitting on A gentleman of threy-five was steing on a chair, with no specially critical symptom present, still he was known to be a "dissipated young man," as the saying goes. He arcse, ran fifty feet, fell down and died. The doctors see a beauty in death—the chance of cutting up a fellow and locking about for sights. The whole covering of the brain was thickened, its cavities were filled with a fluid that did not belong to them, enough to kill half a dozen men with them, enough to kill half a dozen men with apoploxy; a great portion of one lung was in a state of gangrone, and nearly all the other was hardened and useless; blood and yellow matter plastered the inner covening of the lungs, while angry red patches of in fiammation were scattered along the whole ailmentary canal. Why, there was enough of death in that one man's body to have killed forty men. The doctor who talks about guzzling liquor every day being "healthy," is a perfect disgrace to the medical name, and ought to be turned out to break rock for the turnpike for the term of this Latinal life at a shilling a day and find his Latural life at a shilling a day and find himself.—Hall's Journal of Health.

The Liquor Laws of Russia.

A correspondent of the Constitutionnel, writing from St. Petersburg, says a recent decision of the Council of the Russian Empire has introduced important modifications in the regulation of the sale of intoxicating drinks. These changes will greatly tend, it is hoped, to, the restriction of drunkenness. The duties imposed on places where liquor is sold, especially those that deal exclusively in cau-de-vie, are considerably increased. It is forbidden to allow in the tavernaclerks under 21 years of age, or to admit soldiers, or he pupils of educational institutions, and young people generally. The necessity for this last restriction has been lately made manifest by the murders committed by enturen of 12 and 18 years of age. It is also forbidden to allow temporary licences for the saie of liquors at the fairs and bazaars in all cases in which there are already licenses of this kind in the locality. The Minister of Finance has been requeste The Minister of Finance has been requested to report without delay if he considers that the measures intoly applied to St. Petersburg should not be made applicable also to Moscow. Odessa, and other towns. The Moscow Gazette, in an article on those measures, seeks to prove that the avil is not due to the number of taverns, but to their character and the facilities they afford for the convenience of crimes. for the concealment of crimes. According to authentic information (the corresponden of the Constitutionnel says), there is a Licence for the sale of drink in Russia for cence for the sale of drink in Russia for every 640 unhabitants; in Siberia, I for every 500; in Prussa, I for 260; in England, I for 128; in Belgium, I for 93; in Holland, I for 90; and in France, I for every 70.—Pall Mall Gazette.

A man of deep religious experience is always effect ve. I care not how poor his voice is, or how uncomely his countenance or how awkward his gestures, or how shabby his clothes, or how lame this grainmar. By taking good care of our own vine-yard, we learn how to help others in the care of their vineyard. If you cannot raise grapes in your garden, you cannot raise them in mine,—Talmage.

If the architect of a house had one plan and the contractor had another, what con-flicts would there he ! How many walls would have to come down how many doors and windows would need to be altered, before the two could harmonize! Of ed, perors the two data than Architect, and man is the contractor. God has one plan and man has another. It is strange plan and man has another. that there are clashings and collisions?

Anndom Aendings.

No lie can be dangerous unless it be the ghost of some truth.

Get much of the hidden his into your own soul, seen it will make life spread

Do not fear the face of men. Romember how small their auger will appear in eternity.

Oh! fight hard against sin and the dwil. The devil never sleeps; be yo also active for good,

Seek to be lamb-like; without this all your efforts to save others will be as soundng brass and tinkling cytabal.

The good wear their years as a crown of glory upon their head; the bad, as a heavy burden upon their back He who reigns within himself, and rules his passions, desires, and fears, is more

The poorest education that teaches the self-control, is better than the best that neglects it.

than a king.

Either praying will make a man leave off sinning or sinning will make a man leave off praying.—Dodd. Many a soul sways toward heaven, but

can not ascend thither, because it is anchored to some secret sin.—Beecher.

Make it a rule never to uttor any un-necessary complaint or murmurs, but in patience to posses your souls .- Mrs. Cam-

If you begin to apologize for what can not be defended, you will end by defending what cannot be apo ogized for.

Men are never so ridiculous from the qualities which really belong to them, as from those which they protend to have .-Rochefoucauld. A fool in high station is like a man on

the top of a mountain; everybody appears small to him, and he appears small to overybody. No man can go to heaven when he dies who has not sent his heart thither while he lives. Our greatest hopes should be beyond

the grave. If the young would remember that they may be old, and the old would remember that they have been young, the world would be happier.

If you see anything your duty, the sooner you attend to it the better. David says," I made haste, and delayed not to keep thy commandments." Follow his example.

The dearest word in our language is Love. The greatest is God. The word expressing the shortest time is Now. The three make the first and great duty of man.

Somewhere or other, in the worst flood of trouble, there is always a dry spot for contentment to get its foot on, and if there were not it would learn to swim .--Spurgeon.

The Protestant population of Berlin is 731,074. It has 47 parishes, with 87 churches and 28 chapels, and 111 pastors there being one minister to between 6,000 and 7,000 people.

Did Christ die, and shall sin live? Was he crucified to the world, and shall our affections to the world be quick and lively? O where is the spirit of him who by the cross of Christ was crucified to the world, and the world to him?

There is no despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and to have recovered hope.—Adam Bede.

There is dow in one' flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive Him.

Too Many Points.

The making of too many points in teaching a lesson is often equivalent to making no point at all. In regard to this the Baptist Teacher says:

The thoughtful, studious teacher will often find himself embarrassed by the great variety and richness of truth contained in the lesson. To attempt to develope it all within the limits usually allotted to it, would the lesson. only result in a failure to develope anything

Pursuing the exhaustive method just as the teacher begins to warm up in his work, and the subject to open to his view, the tap of the superintendent's bell smites upon the ear and heart, and there he is obliged to ear and neart, and there no is obliged to leave the lesson-lying all in heaps, with no-thing brought to perfection. Don't under-take to teach everything that can be learn-ed in the lesson, Select your starting point, your line of march, your goal; and with your eye steadily fixed on it, press to it.

Hinduism is rapidly disappearing; its prospects are exceedingly gloomy. Its adherents, say respecting it in their paper, the Hindu Patriot, thus:

"It is a well known fact that the modern Hindu finds it difficult to keep up the religious establishments of his pious ancestorsed Delapidated temples, grass-covered tanks, and ruined caravansaries will con-yince the hastiest traveller in the towns and villages of India, that the plenty which had once covered the face of this country had once covered the face of this country with living proofs of piety and benovelence, has well night vanished. In any of the villages of Bengal at the time of the Doorga Pooga, you will hear a hundred different lamentations that the Pooja, which has been celebrated for a hundred years and upwards, can take place no more. Such being the religious condition of the Hindus themselves, is it right to maintain with their money a Church which is not them own?"

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FRIDAY, OCTOBER 3, 1873.

TOPICS OF THE WEEK.

The Evangelical Alliance would begin its meetings yesterday. We expect to be able to give a telerably full account of the proceedings next week.

The Commision appointed to investigate the Pacific Scandal has now practically finished its labors, and will report to "Parliament, which is summoned for the 23rd inst., for despatch of business.

The Exhibition at London has been a great success, though all such exhibitions have now become much more local than provincial, comparatively few exhibitors coming from any great distance.

The civil war still rages in Spain, and it would be difficult to say what will be the issue of the contest. Whether Castelar will be as good at acting as speaking remains to be seem. If absolutism in the person of Don Carlos triumph, it can only be for a season. Indevenie, if he is to reign at all, must reign as a constitutional sovereign.

The rest of the crew of the *Polaris*, Capt. Hall's vessel, have arrived safely in Dundee, Scotland, and have been sent home to America. They had wintered at Littleton Island, 78° 28 m. N. latitude, and had excaped from their lonely position in boats made from the wood of the *Polaris*. They were picked up by the *Ravenscraig*, whaler, and brought home in the *Arctic*. A conceted narrative of their adventures may be expected in a short time.

The monetary crash in the States is thought row to be over or nearly so, but its effects will remain for a good while, Many that a week or two ago thought themselves in affluence for life are now utterly destitute, with the savings of a life-time entirely gone. Over speculation, especially in railways, has been the cause, with an absurd extension of the credit system. After the war there was no crisis as was anticipated, simply because for years before all business had been done for cash, so that each transaction was complete in itself. Had our cousins been only wise enough to persist in that system there would not, nay, there could not have been the past fortnight. It is the old story about hastening to be zich.

EVANGELICAL ALLIANCE

The General Conference of the Evangelical Alliance meets in New York to-day. Last night there was to be a grand reception in the rooms of the Young Men's Christian Association, to which two thousand invitations were issued. There are about 150 European delegates, whose travelling and other expenses are all borne by the American branch of the Alliance. It is said this item alone will mount up to \$50,000 at least. The address of welcome was to be delivered by Rev. Dr. Adams, a distinguished Prophyterian ciergyman of New York. Altogether everything promises that it will be a splendid meeting.

OPENING OF KNOX COLLGR

As there is no room in Knox College sufficiently large to accommedate the numbers anxious to attend the opening services of that institution, Knox Church was this year, as last, kindly put at the disposal of the managers, and was respe. "rely filled on Wednesday evening by a large intelligent and attentive audience. The Rev. Mr. McLaren was duly inducted as Profesor, and thereafter proceeded to deliver the inaugural discourse, which was a very able and well delivered production. The prospets of Knox College are decidedly improving in more ways than one.

opposition to union.

According to annoucement, a meeting was held on Tuesday last in the Temperauce Hall, in this city, of these opposed to proposed Union of Presbyterians; at least, so far as the present basis, as adopted by the Assembly, is concerned. The meeting was not large, but those present were very carnest, and their words were moderate and respectful. Mr. McTavish, of Woodstock, occupied the chair, and Mr. Middlemiss, of Elova, acted as Sceretary. After a lengthened conference in which it was evident that the great objection to the Union as proposed was that the Headship of Christ had not a distinct, separate place in the basis as it had in that of 1861. With the same basis as that adopted at the Union of the Free and United Presbyterian Churches all declared that they would be entirely satisfied, and the general hope expressed was that this might yet be secured. Among those who took part in the discussion we noticed the Rev. Messrs. McTavish and Muddlemiss; John Ross, of Princefield; A. D. McDonald, of Elora; John Fraser, of Kincardine; J. Gordon, of Harrington; J. Ferguson, of Brussell; Dr. Thornton, of Oshawa; Moody, of Stayner; G. Lawrence and R. Monteith, of Toronto, with some elders whose names we did not catch. After lengthened deliberation and discussion the following resolutions were unanimously adopted, and it was determined to send copies of them to all the Presbyteries and Sessions in the Canada Presbyterian Church:-

"Whereas the principle of Christ's Headship over the Church, as understood by the Canada Presbyterian Church, i. e. as involving especially the Church's freedom of action in all spiritual matters, and, in particular, in the determination of the standing of her office bearers and members under a responsibility to Christ Her Head alone, and the kindred principles of His Headship over the Nations, have always been regarded as fundamental principles of the Church of the Scottish Reformation, which has been greatly honoured in contending for them during the last three hundred years; and whereas the said principles form an essential portion of the Basis of Union of 1861—a portion so essential that but for it that union would not have been consummated; the brethren present contemplate with grief and alarm the possibility of another union being formed on a basis in which no such place is allowed to these great and essential principles, and engage to use all available means to prevent union being consummated on a basis so defective.

"That in the opinion of this meeting the 4th Article of the Basis is objectionable, while there does not appear any good reasons for having such an Article in the Basis, anticipating, 'as it does, needlessly, the action of the United Church in reference to her relations to other bodies; and, therefore, it should be excluded from the Basis.

"That in the judgment of this meeting such a resolution as the 4th, referring to modes of worship, is rendered quite unnecessary by the third Article of the Basis; the said resolution is further highly objectionable as being a virtual sanction of any irregularity that may have crept into any congregation previous to the union.

"That in view of application being made, as indicated in the 7th resolution, for legislation in regard to the property of the Church, this meeting consider that efforts should be made to resist suchlegislation, so long as the Basis remains in its present unsatisfactory condition, and with this view appoint a committee, consisting of Messrs. McTavish, Ross, Ferguson, Middlemiss, and A. D. McDonald."

DR. GEORGE MACDONALD'S PREACHING.

Dr. George Macdonald has been prenching in the north of Scotland on Christ talking with the woman at the well of Sychar. Among other things he said:—

It was a very ordinary commonplace kind of day when our Lord was walking along that weary road from Samaria. It was the most unpoetic time of the day. There was neither the glory of sunrise nor the gentleness of twilight about him, but that hot noonday sun that casts no shadow, but palls out and wearies out heart and limbs and brain; and our Lord took everything that came. He never protected himself from any suffering that belonged to humanity. But he would take human relief, and he did just as any of us would have done. He was very glad when he came to the little wall that surrounded the well, and he just sat down tired on it. Where was the heart of Jesus then when His body was fired? Just where it always was, with his Father.

Our Lord was not ready to speak to everybody. There are foolish people who think
of making others religious by boring them
with their talk. Our Lord knew when to
be silent and when to speak. He did not
take every opportunity of preaching to men
by any means. He very often avoided
places where the people would gather about
Him, and crowd about Him. He knew
the right time; He knew when people were
ready for Him, and on this occasion He resolved, when He saw this woman, that He
would tell her the best that He had to give
her. He saw that she would hear it, that
she would take it in. There are many people the worse for going to church; they get
worse and worse for it; some get better and
better. Here was one that would be better
for a word. She came to draw water, and
was astonished to find a New that was not
too proud to speak to her, who did not conaider her as the dust of the earth under
his feet. Yes, they thought it was religion,
you know. Some people's religion is not
merely a contempatible, but a very bad
thing. Wherever you find religion making

a man think he is better than his neighbors, it may be religion down below, but I am sure it is not religion up there. The Jew of that day thought himself a favorite with God. He was one of the elect—a great favorite—and he would not speak to the with God. He was not a favorite. So he taught it, so he acted. But our Londspoke to her, and what did he say to her? Did he begin to teluke her for her evil life? Did he begin to teluke her for her evil life? Did he begin to teluke her for her evil life? Did he begin to teluke ondescending words to her? Oh, friends, thevo is no such thing as condescension in Heaven. It is a falso virtue, it is a vice. No; nothing of condecension in God—nothing! There is not a sign of it in Christ. That werd is not in Christ, is not in God. No; he does just what any true-hearted man would do who wanted to give the best he had, and, in fact, he asks her to help him. Give me to drink, he says. Believe me, my friends, there is nothing so ready to bring about a good understanding as to ask a favor. If we are not willing to be obliged to our friends, we have no business to confer favors on them. If we are not willing to accept, we are not fit to give. Jesus himself, being thursty, asked the woman for water because he wanted it: and because at the same time he wanted to give her something too.

Go, call thy husband and come luther. That was a shock to her. She cast down her eyes at that, I think. The Lord was trying whether she was honest or not. He knew beforehand; but it is not enough for him know. We must be—she had to be honest. And if she had avoided, or shirked what our Lord said, I do not know what would have had to be done with her: but something would have had to be done with her very different before she would have been fit to have another good word said to her. But the woman was honest. She simply said, 'I have no husband.' She did not know that he could see into her heart, and if she had been inclined to deceive him, she might have gone and fetched the man she was living with. But no; she would be honest. The sun was beginning to rise on the night of that woman's story. At the best, it was a sad story. I don't pretend to explain it. I have heard it. Divorce was so very easy in that country, that writing would do to send her away. But, making the best of it, she could not have been what we call a respectable woman evidently. She had five husbands, and now sho is living with a man who was not her husband. We might try to clear that away, but we had rather not. There are better things than being respectable though. Many so-called respectable people—what are they? What does respectable mean? Why, the literal meaning of the word is, somebody that you look back after when he passes you; somebody that people help at the people hel body that people look at. Why, riches is enough for that: You know what that is worth. You know how the largest fortunes are generally made? The way that most large fortunes are made is simply contemptible, but the man is counted respecta-ble notwithstanding. Yes, and there are small fortunes made too in that way. When people love money, and will scrape and gather it, they may be respectable in the eyes of men like themselves, but they are contemptible in the sight of another man with a high noble sense of what is true and right a high noble sense of what is true and right and pleasing in the eyes of the pure high-hearted God. I tell you there are many better things than being respectable. I tell you one better, and that is to be repentant. Theman who has begun to call himself bad names, call himself bad names, tell himself bad names, call himself bad names. do not mean to the public, that is generally hypocritical; but when he calls himself bad names in his own heart, honestly and bad names in his own neart, honestly and before God, and begins to try and wipe away the bad thing out of him, and keep his hands clean; when he tegins to say— If I have taken anything from any man by false accusation, I restore him fourfold, by false accusation, I restore min fourfold, that repentant man is a sight at which the angels look, because he is the most interesting sight on earth, I think. Here is the worthy thing going out of the ugly heart, as the first dawn of light out of the night-darkness of evil; here is the smile breaking out of the feed of the winked idint, if such out of the face of the wicked idiot, if such a thing could be. And this is the thing that angels look down upon with delight. Nay; why should I speak of the angels; we know little about them. It is a thing that the Son of Man and our own Brother, year, our Father in Heaven, looks down

yea, our Father in Heaven, looks down upon with joy and gladness of soul.

When the woman said she had no husband. Jesus praised her. and when He band, Jesus praised her, and when its told her she had said well, he performed a miracle; he told her things in her life which no stranger could know, that satisfied her he was a prophet. The preacher then proceeded to speak of charn awakening conscience. He acteristics of a explained that the woman had been taught explained that the woman had seen taught that the mountain was the place to worship in, while Jews said that the Temple was the place for worship. She thought that God must care where He was worshipped. Christ was not disappointed at what she said, and he explained to hear that the time was come when God. ed to her that the time was come when God might be worshipped in any place, if the worship was with the heart. Old as the story is, he continued. I find nothing to answer the questions of the present age, nothing to relieve the hearts of the present age, and nothing to develop the intellects of the present age, nothing to cultivate the imagination and the poetry of the present age than just this same old tale, which is true as it ever was, and seems to me to just as true as the heart of God himself. There is no other God than a God like this that I feel the human heart—at least that which I have for a human heart—could be-

There is a disputed settlement case in Garioch, Scotland, going on at present, which is drawing a large amount of attention, and calling forth a good deal of comment.

The agitation in England against the public school system, as well as against established shurches, is evidently gathering strength. Public opinion also is more and more deserting the Gladstone Ministry which in all likelihood will at no distant day go to the wall. It has used up its possibility with terrible rapidity.

Ministers and Churches.

The Rev. Mr. Knight, Dundee, has been restored to health, and has again appeared before the presbytery of which he is a member to defend himself against the charge of heresy. The whole matter is to be taken up at an early meeting of Presbytery.

There is a rumor floating round that the Rev. Dr. Ingles of Brooklyn is about to be called to a new church in the eastern part of Hamilton. We hope the rumor is true and that the Dr. will respond to the invitation.

Some time ago the congregation of Roxborough in connection with the Canada Presbyterian Church bought ten acres of land for a glebo, on which they have erected a manse which was occupied by their pastor, the Rev. John McLean, on the 16th inst. It is a frame house, very commodious, house, kitchen and wood shed under one roof. There is also a frame barn and stable for two teams of horses. The debt is very small, which will be paid soon.—Con.

ANCASTER AND BURTON.—Since I last wrote you concerning the work of our church in these congregations the people have not been idle. It was felt necessary to have a new church in the village of Aucaster. No time was lost after the decision was come to. The people entered into the work heartily, and with personal labor and liberal contributions have helped it on, and now the walls of a handsome stone church are up, which we hope to occupy before winter is over. The church is both a credit to the people and an ornament to the village, and will, no doubt, conduca very much to the comfort and prosperity of the congregation. In the meantime the minister required a horse and buggy, and these have been generously provided by the people, while on the occasion of his removal to another house a handsome present in money was handed to him without any parade by the people of Burton. The want of a suitable manse was much felt both by the minister and the people, and now this want has also been supplied. A commodious house with heautiful grounds attached has been purchased in the centre of the village. All this has been done within a year by a congregation neither numerous or wealthy. Of course we have still considerable expenses to meet. But these expenses it was necessary to incur if our cause was to thrive here and we reasonably hope for some help from our wealthier neighbors in thus seeking to place our Presbyterianism on a footing to cope with our energetic rivals here, and to maintain a pure gospel in this community.

Book Notices.

LONDON QUARTERLY FOR JULY.-

London Quarterly for July is an exceedingly readable number, always on the understanding that its political leanings are of the most pronounced Conservative character. With a considerable number of course that is rather a recommendation.

Temperance.

Editor British American Presbythbian.

DEAR SIR,—I rejoice to see the stand you have taken on the Temperance Question, and that you are neither afraid, nor ashamed to show your colours.

Not long ago your correspondent (by appointment of Presbytery,) preached in a city congregation, and while there learned the two of its elders retailed strong drink in one of the darkest lanes of the city. On Sabbath those elders passed the "cup of the Lord" to God's childre. at his table. and on Monday, in their own shops, the "cup of devils" to the lowest prostitute in the city.! This is no figure of speech, I saw it with my own eyes. The church members who elected these men for the eldership must have a very low opinion of their own morality. or a wonderful amount of respect for rumsellers! It speaks bad for the great mass of the congregation, when they would elect such men to be their spiritual overseers in the Lord. The elders made some money at their cccupation; but at a dear price. Several members of their families bore unmistakeable evidence of their fathers' occupation, and the characters with whom they assec ited. From such elders" Good Lord deliver us !"

There are several grounds upon which it seems, not only reasonable, but a pressing necessity, that we as a church should raise our united testimony against the manufacture and sale of strong drink.

1. Look at it from a financial standpoint. The money squandered in this traffic is incredible to any person who has not made it an object of careful study. While labor is often curtailed in the vineyard of the Lore on the effect of an empty treasury, churen members and adherents spour out their gold and silver into the treasury of the God of this world, and rumsellers live upon the fat of the land. Should not our Church do all in her power to direct this stream of wealth into another channel, so that she might have at her command something with which to fred the hungry, clothe the maked, and send the gospel to these perishing for lack of knowledge?

2. Every office-bearer m on Classeen many of the most promising men—men nolite in mind, gaze, heart, liberal in education, and saintellect—blighted, and blasted by the use of strong drink. Butter are not confined to the world classes and office-beaters of our Classes of our C

B. The Church is naturally cress move in the vanguard of every star reform. So far this cannot less the case respecting the proof of the sale of strong drink. Tell of the sale of strong drink. Tell nence societies have been laboring; and with no small amount of Their united effort was brought upon the Local Legislature last with the result was encounaging indeed all this time what have we been all this time what have we do church? Some individuals may be doing what they could; but in the of a united body we have done very While standing committees have pointed for other purposes, we have this dark, dismal, deadening star sweep through the very center of Church without a standing commensus its raveges, and bring its very the shore.

CHURCH INDEPENDENCE

Editor BRITISH AMERICAN PRESENTIMO.
Sin,—I have read your paper in beginning and like it much, especial its giving all and sundries an opposition of the contribution of the contribution

otyenting and made in much, especial its giving all and sundries an opposit of ventilating their opinions or status griovances when they feel called a way. You have taken ground wheten tirely unoccupied, and through you muns points can be discussed which for thank you. Will you then allow me, with your other correspondents to have say on a point of some importance. Headship of Christ is being much take and the spiritual independence of the first those who insist most upon these radopt all the consequences which seem ically to flow from them? Orif the first ing is recognized as one of those consequences. ing is recognized as one of those cone ces necessarily involved in Church I. dence? I don't at all refer to the powers intruding into the management church affairs or taking order in the set forth in the 23rd Chap. of the Coness that is now all but universally repeter But I speak of the protection which State professes to give to every citize the enjoyment of vested rights so that one may be deprived of these except a lawful constitutional way. Now, I ke very well that every church is a volum association and that no one need enter of them unless he chooses, and that conquently it is but reasonable that he sho bind himself to confirm to the laws regulations of that church with which connects himself, and take all the res able consequences of that Act. But is meant by Spiritual Independence that Church may, if it chooses, repudiate its their spirit and letter, and yet indicate to their spirit and letter, and yet indicate members liave no remedy and no protion? Suppose I am a member of Canada Presbytarian Church and by bye become a settled pastor. I fador, an into its doctrines and discipline and a complexity and the second contraction. regularly enrolled as one of its ministen in charge. On this account I selle do to a certain course in life. I enterinba tain relations and incur certain obligation on the understanding that my position for life or good behaviour. Let me n take an extreme case to illustrate my deculty. By and bye my Presbytery, with warning, without summons, without in warning, without summons, without be in short without obeying one of its or rules, proceeds to try me in my sheemed alleged offences, and forthwith and sumarily deposes me, thus depriving mys and children of bread. Let me support that I, like a good Presbyterian, carn me complaint to a higher court, and by a bye to the highest, and let me suppose the all they, in contempt of their own rules push the Presbytery in its high, handed and me to respect to the highest, its high, handed and me to respect to the highest, its high, handed and me to respect to the highest, its high, handed and me to respect to the highest of their own rules pushes to the highest of the respective to the respective the respective to the respective the Presbytery in its high-handed and us just proceeding against me, could I have appeal after the Assembly but to heave And would I be called upon to suffer deb tution and reproach without any attempt at self vindication by appealing to the co courts of the realm and asking them, not review and revise the decision of the sm tual court, but at any rate to insist the while the Church has power to frame while laws she pleases she is bound to regular her proceedings by the laws she herself et acts? If I am not allowed such a right protection then I am practically at the exprise, it may be, of half a dozen of my file the price. low ministers who may under the clock church discipline brand me as infamous though innocent, and blast all my loss and prospects in life. If this is the last pendonce of the Church which is claimed by Presbyterians, then in what essentia particulars does it differ from the Ultramot parisculars does it diner from the banism of Rome where Bishop and Pope in a law unto themselves and have the post of decreeing and practising the most high handed oppression without their victims re ceiving any protection from being treated not only contrary to all justice, but to all church law, if so be that the spiritual at thorities will do.

What say you, Mr. Editor? Have I is remedy for the worst oppression, but in is appeal to heaven, and in meekly submiting to have my name cast out as cril, and my children begging bread, without any early tribunal having the right or power to sy to my oppressors "We don't interfers with the lawn you make, but we insist upon that you keep by the laws you have make and ve shall, in the last resort, he judge whether you have done so or not?" I framely, if there is no protection of the kind, if well that people know; I for my part this there cought to be. Yet on the other had it would surely not answer well if denie it would surely not answer well if denie of discipling, were threatened with an pains and penalties as having transhed a character or interfered with vested right. I should like to hear what your correspondents say on the point.

Licentiates and Missien Work.

Editor British American Presevitatian.

Dean Sin,-In your last issue a letter appears from "A Licentrate," calling attention to the rule that requires licentiates to work in the mission field till the October specceding their licensure, and speaking with disapprobation of the practice of allowing some to be ordained at once, while other, faithfully carry out the requirements

In caling your attention to this matter; I have no wish to defend any disregard of this law, although, I believe, cases may occur where it will be best fulfilled in its spirit and real intention by an early settlement. If there be cases where it is apparent that the law has been overlooked or set aside in order unduly to favor individuals or congregations, the results must be unsatisfactory and ultimately highly injurious, and I would agree with your correspondent that there is cause for dissatisfaction. Still, before passing judgment, we should be sure that we are completely acquainted with the circumstances of the

There is, however, another consideration connected with this to which I ask your attention. Admitting that the law should be impartially administered, is compulsory obedience to the letter of this law to become and continue the measure of our missionary spirit? Have we not cause to fear that there is something wrong if we are too ready to see partiality and favoritism in every instance of early ordination, and to feel a few months of mission work, compared with that, a wrong and a hardship? Is there not reason to suspect that mission work is an unpleasant duty, one from which we would gladly escape but for the law, and that the law is a hard one?

If this is true we are in the position of men pressed into the service, and that service must suffer while we are unhappy.

There is another way of getting clear of all trouble from the requirements of this law. During the American war it was said a man advertised that he would, for a certain consideration, send to any address instructions by which a man could cortainly avoid the draft. Thousands of anxious enquirers came in, and the reply to every one was, "Enlist."

If we are to occupy worthily the position in which we are placed as a mission church, we must get far beyond the requirements of any law of the Church; so far that the bands of the law which may serve to intercept fugitives or stragglers, shall be loose and unfelt far behind us.

> Yours truly, G. BRUCE.

Mr. Arch.

An exchange says that Joseph Arch, who in Canada, is one of the most remarkable men of his age. A humble farm laborer, or imperfect education, without a vote, he is the hope and leader of 80,000 farm laborers, and is better known, more loved by the class he befriends, and more feared by the privileged aristocracy than any man in the British Isles. It would appear as if the forces which took Cincinnatus from his plough to save Rome, and tus from his plough to save Rome, and Cromwell from his Huntingdon brewery to deliver England, have brought Joseph Arch, the Warwickshire farm laborer, to the enfranchisement of the down-trodden classes of his native land. He has come forth to make a study of the miserable over-populated dwellings, the scanty pay, the inferior food, the bad social surroundings of very more than the till pass of very more than the scant who till pass of very more and the scant who till pass of very more and the scant who till pass of very more and the scant who till pass of very more than the scant who till pass of very more and the scant who till pass of very more and the scant who till pass of very more and the scant who till pass of very more as the scant who till pass of very more and the scant who till pass of very more than the scant was a scant when the scant was the s ings of vast multitudes of people who till the soil in England, while they live like serfs, and he will apparently do much to better their condition. Already is he followed by the benedictions of men and women who cry out as he passes, "God bless you! Our children never had meat until you came." He is a "sturdy Saxon laborer," of blonde complexion and light blue eyes, a strange frank look, and strong features. His face is weather boaten, and bears trace of small-pox; the under face is weather boaten. bears trace of small-pox; the under race is squarish, the cheek bones prominent, the forehead high and broad. But he is gifted with that which Saad regarded as his greatest earthly treasure, as west voice, and this voice has its own physiognomy in a most innocent and winning smile. With most innocent and winning smile. With perfect independence and simplicity in his manner he takes his seat before the noble lord or the humble laborer and with equal courtesy; he converses with the utmost frankness as one who has nothing to coneal; and he has the high charm of a reformer, the faculty of completely forgetting limself in his cause. Joseph Arch is a native of Barton, Warwick, and is now 45 years of age. He was born in the humblest accord and a large who years of age. He was born in the humbless social condition, among the class who harly rize above the common level. While labouring in the field Arch taught himself to read, and the companions of his toil ever were the Bible and the newspaper. He was married at the age of twenty-five, and had two children at the time when he first felt the terrible pressure of want. He first felt the terrible pressure of want. He was gettine Is. 6d. per day, and he struck. Prom th, time he rever took regular employment, but worked by the job. He exployment, but worked by the job. Ha exsel'al in hedge-planting. This caused him
to lead a nomadic life, studying the condition of the people, and often, after a slight
supper, sleeping at night in a barn or under
a hedge-row. By extraordinary efforts he
brought up a family, whom he emancipatd from the straits of poverty and placed
them in a condition of comparative homfort. One of his sons is now a sergetent in
the British army, with fair prospects of
further promotion.

On Drinking Healths.

nection with the process are bestowed on a comparatively small number of persons, it would be interest, g to know how much better any body feels for it at all. Do the members of the Royal Family, for instance, members of the Royal Family, torinstance, appreciate all the small talk that is poured out so liberally in their honor? Would they be any the worre off if some of it was dispensed with? Or does it exercise an understanding the state of the conscious influence upon them, and so henefit them in some strange and unknown fashion? Certainly the custom ought to be productive of some good, seeing the amount of suffering it causes to a large number of unoffending people, but, so far as can be learned, its influence is on the most imperceptible kind. The practice is far too firmly rooted to be got rid of at present, but beyond the fact that it affords an op portunity for the manufacture and publicaportunity for the manuacture and publica-tion of a number of speeches, good, bad, or indifferent, there is little to be said in its favor. Of course, every-body who gets a chance of adding his name to the roll of after-dinner orators thinks himself at least competent to shine in the performance of thereamer oracles in the performance of competent to shine in the performance of the—well, let us say,—duty falling to his share, and so in all good faith produces his share, and so mall good faith produces his stock of palitudes, and bores his audience forthwith; whereas there are very few men who possess the art at all, and those who are sufficiently accomplished in this direcare sufficiently accomplished in this direction to shine in its performance are rate indeed. This arises, doubtless, from the fact that toasts, as a rule, have no purpose or meaning whatever beyond the mere expression of a passing thought, and to regard them as anything more than this is simply to give to give nothings a name and a local. to give to airy nothings a name and a locality. Admitting, therefore, that toasts are of this light and transient of this light and transient character, it is evident that proposers of them, to be suc-cessful at all, must possess the art, not only of saying nothing while giving utterance to & certain number of says s certain number of sentences, but must also be able to say that nothing well. who can do this are always acceptible who can do this are always acceptance amongst post-prandial speakers, and, for the sake of frequent diners-out, it is to be wished that such men were more numerous. Failing this, it becomes an open question whether it would not be to the advantage of those societies and public bodies that com-municate with the public chiefly across the dinner table, to reduce the amount of health drinking at the several gatherings to a minimum, and thus increase the attractiveness of their festivities. It would, of course, hes a sort of high treason on a small scale to be a sort of high treason on a small scale to suggest the omission at public dinners of the toasts that generally stand at the head of the list, and are summed up by the re-porters as "the usual expressions of loyalty and patriotism;" but yet what good is achieved by the constant trolling out of achieved by the constant trolling out of these scraps of loyal and patriotic ardour it is difficult to see. Probably nobody who dinos out has any burning desire to give ut-terance to these expressions, and it may be urged with some show of reason that there is no special connection between feasting is no special connection between reasung and loyalty, that one should follow so closely upon the other. So far as any reason for the process is concerned, people might just as well get into the habit of giving three cheers for the Queen at the end of every cricket match, or of passing a resolution in favor of the present forms of government at every meeting held for the transaction of business. Possibly the arrangement now in vogue may be due to a rangement now in vogue may be one to a notion that Englishmen ought somehow or other to be committed to public declarations of their belief in the reigning family, and that, as they will naturally stand a good deal when they have comfortably dined, such occasions form good opportunities for a little sentimental manifestation in this direction. Of course it is harmless enough, and, so far as the idea itself goes, nobody would be likely to complain of it, but then there is the speech-making that gets linked When the chairman rises and informs the company with all gravity, as if nobody present ever heard of the practice before, that "Wherever Englishmen meet there is one toast that always," &c., &c., you know perfectly well what is coming, you try to look interested and mask your feelings by assuming the most pleasing expression of countenance you can master for a moment; but you feel you are at the mercy of the presiding genius, and wonder to what extent you are going to be worried. A little later you get a dose of platitudes about the army, the navy, and the reserve forces, and instinctively you feel that the chairman knows nothing about either, except from such sources of information as have been worn threadbare by everybody present. Still he goes grinding on, talking about the changes that have taken place— the brave doings of our soldiers in bygone days-the hearts of oak that man our shins and the volunteers who are to be found ready to do their duty whonever they may be called upon—all of which is well enough in its way, but it is by no means novel, interesting, or appropriate to the occasion. A a rule, not only these but all succeeding toasts are just excuses for a series of speeches, which can only be regarded in too many eases as a level line of duliness. Any other pegs would serve the purpose equally well. and occasional changes would be refreshing. The reformer who should undertake the task of making the alteration would not have much to fear, if he went about his task with a moderate degree of intelligence, for there can be little doubt that the system of health-drinking, by whatever name it may be called, has grown to be somewhat of a burden. A reasonable amount of cutting and pruning, with such further alterations as almost any sensible man who has the burden at the county of the state had much experience as a diner-out could suggest, would bring the whole thing into a more acceptable form, and add materially to the enjoyment of a large and useful class of persons .- City Press.

The Rev. James Rust, the Established Church Minister of Slains, in Abardeenshire, Scotland, lately locked his servant gir out because she persisted in going to the Free Church. Mr. R. was very justly made to pay damages for his injudicious, not to say persecuting zeal.

Presbytery of Manitoba.

Considering how much is done in the way of health-drinking both in public and in private, and bearing in mind how large a This Prosbytery held its regular quarter-ly meeting at Winnipeg, on the Lith and 11th inst. A full attendance of ministers, with two ciders. The deputation appointed at last neceting to visit Springfield, reported that they had done so—that the people had agreed to ask the Presbytery to remove the site of their church one mile west, and that they had adonted certain neutrions to be portion of the good wishes uttered in con-nection with the process are bestowed on a they had adopted certain petitions to be presented to the Presbytery. These petitions were read, praying for the union of Springfield and Sunnyside as one congregation, having two building places, one on Mr. H. Hudson's lot, and the other in some central spot in the Sunnyside and Cooke's Creek region. and praying for a resident missionary among them; and also promis-ing to erect a church at Springfield, and pay \$100 towards the support of a mission ary. Mr. Stewart appeared as commissioner, and was heard, when it was moved by Mr. McNabb, seconded by Mr. Sutherland, and agreed to, that the report of the deputation to Springfield and Sunnyside be received, and the prayer of the petition from Springfield and Sunnyside be granted that the Presbytery accordingly organize Frances Willock, L. W. Archibald, and others, into a congregation, and that a missionary be appointed to that congregation as soon as possible. Application was received from Knox Church, Winnipeg, praying for a moderation in a call to a minister. Messis. D. Sinclair, G. Madicken, D. McVicar, and D. McArthur appeared as commissionary, and were appeared as commissioners, and appeared as commissioners, and were heard. It was agreed to grant the prayer of the petition, and to hold an adjourned meeting of Presbytery at Winnipeg on the second Tuesday of October, for the purpose of moderating in said call, and transacting any other business that may arise. A pentil was presented and road from cartain tition was presented and read from certain parties belonging to Kildonan congrega-tion, praying for the opening of a station on the east side of the river. An extract of the session records of Kildonan was read, transmitting the petition, and ap-pointing Messrs. Geddes and Sutherland commissioners to the Presbytery to oppose the petition. Messrs. W. Henderson and D. Matheson appeared in support of the petition. These commissioners for and against were heard, when it was agreed to meet the Kildonan congregation on the second Tuesday of October, at 11 o'clock a.m., for the purpose of removing if possi-ble the objections of the petitioners, and harmonizing them with the session and congregation. Mr. Fraser reported that, assisted by the Rov. W. Cochrane, he had dispensed the Lord's Supper at Park's Creek, and enrolled 12 members. Prof. Bryco reported that he had dispensed the Bryco reported that he had dispensed the same ordinance at Springfield, and enrolled 11 members. The subject of an increase of salary for the missionaries laboring in this Presbytery being taken up, after mature consideration, it was moved by Mr. McNabb, seconded by Mr. Black, and agreed to unanimously—That the presbytery regard the salary noits Presbytery regard the salary paid to missionaries in this Province, considering liv-ing rates, as altogether inadequate, and it accordingly is agreed that the H. M. Committee be strongly urged to grant an additional \$200 per annum to each of the missionaries. Mr. MoNab stated, that having served as a missionary for four years in this Province, and finding his strength inadequate for the work, he felt himself re-luctantly compelled to tender his resigna-tion as missionary in this Presbytery. Mr. Matheson, and agreed to, that Mr. McNab's resignation be accepted. Messrs. Black and Donaldson were appointed a committee to draw up a minute expressive of the Presbytery's regard for Mr. McNabb, and their regret at his leaving the Province. Mr. Moodie was appointed to supply White Mud River until another missionary be sent. It was agreed that Mr. Donaldson continue at Headingly till supply for Winnipeg arrive, and afterwards be transferred to Springfield and Sunnyside. The Moderator was appointed to call upon the Governor with the view of securing the appointment of the 16t's day of October as a day of thanksgiving, in accordance with the appointment of the General Assembly. Next meeting of Presbytery was appointed to be held at Kildonan, on the first Wed-

A. FRAZER, Pres. Clerk.

Presbytery of Simcoe. This Presbytery met at Cookstown on Monday, Sept. 20th, at 10 a.m. The prin-capal business for which the meeting was convened was the ordination of Mr. R. D Fraser to the pastoral charge of the congregations of Cookstewn, Townline and Ivy. The trial exercises were very cordially sustained, and the Presbytery left the vestry for the church to proceed with the ordination services. There were a considerable number of people gathered notwithstanding the heavy rains that had fallen.

After sermon by the Rev. R. Moodie, the
Moderator, Rev. J. Gray, put the questions of the formula. Thereafter prayer was offered by the Rev. W. Fraser, father of the pastor-elect, and his son was ordained to the ministry of the Gospel, by the laying the ministry of the Gospel, by the laying on of hands of the Presbytery. Appropriate addresses were then delivered by Mr. McConnel to the pastor, and by Rev. Mr. Fairbairn to the congregation. Rev. W. Fraser was appointed to moderate in a call from the congregations of 1st and 2nd Tecninseth, before the next meeting of Presbytery. A petition from Wyebridge and associated stations was received, in terms of which it was agreed to procure if possible an ordained missionary for a year or longer. In event of failing to obtain the missionary, the Rev. Mr. Craw was tain the missionary, the Rev. Mr. Craw was authorized to moderate in a call from the congregations. It was also agreed to apply to the Assembly's Home Mission Committee for a grant in aid to them of \$100. The Presbytery adjourned to meet at Barrie on November 4th at 11 a.m.

We are sorry to record the death of Rev. D. S. MacKay, of Port Elgin. Only seven weeks after his ordination Mr. Mackay was laid in the grave.

Gossip and its Fruits.

One evening I was sent to drink ten with my godmother, a widow of near se enty years. Shortly after tea we were joined by years. Shortly after tea we were joined by a maiden lady of some fifty years, and as the two began to talk, I was listening with all my might. Miss N. must have made every one's business her own, or she could not have recounted the wonderful stories she did about several Littleton families. All the intringuals of their private histories. All the intricacies of their private histories seemed to be known to her, and were un-scrupulously laid bare to her auditor. Story led on to story, till at last there came one which touched the character of a lady who was dead. One great sin of her life had just come to life—at least, Miss N.—had just heard it from a person who had kept the knowledge of it a secret for some years. Ah, that was a julcy morsel for the two i and it seemed to me that the poor creature's being beyond the pale of repentance and forgiveness added a zest. shocking it was I how awful! how the devil seemed to be let loose on the world! and how impossible it was to trust anyone! for they would each have given their word that the deceased lady was a model of all virtue, and so on. But there was no horror shows at the sin, and no sorrow expressed for the sinner. In a few days It was widely circulated, and had come to the ears of the dead lady's relatives. Her mother was in a delicate state of health, and the shock was so great to her she never overcame it. Soon after her death the true facts of the case became known, and the accused was proved innocent by the discovery of the real per-

petrator. One class of people suffer terribly from gossips—viz., marriageable young men and women. If marrying and giving in marriage were to come to an end, some gossiphouse might be closed for want of adequate funds. The happiness of the country in general, and of individuals in particular, depends greatly on the sort of marriages contracted; and yet this, one of the gravest subjects of life, is treated with the utmost levity, and made the handle for no ond of vidicular. How for counted has a levity and made the handle for no ond of vidicular. ridicule. How few couples have the chance of finding out the temper and disposition of each other until after engagement! And why? Because the least indication of the why? Decease the least indication of the slightest friendship springing up between a man and woman is the instantaneous sig-nal for nods and winks and a strict surveil-lance, to be quickly followed by inuendoes and whispers. Thus the two parties—made more sensitive than they ought to be by the knowledge that this is sure to be the case—find that they are laying themselves open to be talked about. If a man be a little bit in carriest them is nothing the about in cathing the same than the s in earnest there is nothing he objects to more than feeling he is watched and his actions quizzed. If he has made up his mind to be quite in earnest he can brave it; and if there be nothing at all serious in the matter, it may amnse him. When men and women are allowed to take a little friendly interest in, and to become really acquainted interest in, and to become really acquainted with each other, there may be some chance of "incompatibility of temper" being discovered before the happiness of the pair has been shipwrecked on that rock. It would have another effect, too—there would not be that silly sonsciousness which "many a woman betrays when receiving attentions from a man, and she would be less likely to have immediately wondering what his inbegin immediately wondering what his in-tentions might be. On the other hald, there are instances where a woman would never suspect intentions at all if tattlers did not put the idea into her, head .- Golden

Germany and the Ultramontane Tactics in France.

The official German organ in Alsace, the

Strasburg Gazette, publishes a conspicuous article on the subject of the Ultramontane intrigues which have been carned intrigues which have been carried on throughout Europe, and especially by France, ever since Prussia placed herself at the head of Germany. "The wars of 1766 and 1870 were," it says, "persistently characterized as religious wars; 'heretic' Prussia conquered 'Catholic' Austria, and 'heretic Prussianised' Germany was ungallant arough not to permit itself to be conheretic Prussianised Germany was ungailant enough not to permit itself to be conquered by Catholic France. Since the conclusion of the war the same tactics are being continued in France. We see an instance of it in the prohibition of the sale of the Industriel Alsatian. Because this Mulhouse newspaper is not clerical, it must necessarily be Bismarckian, and the same measure is applied to all newspapers which do not advocate the restoration of the legitimate King. In France one of the princi-pal reasons for the restoration of the monarchy is the pretended preference of the Republic by Germany, and whatever here-tic Germany favours cannot possibly be for the good of France. Supposing that Henry V. were already King of France, and made war upon Germany, would be be able to give to it the character of a religious war? We believe not. We Germons are just as little a Proteston as the Evaporation Co. 1. little a Protestant as the French are a Catholic people; with us there is 'parity' of re-ligion. Our religious animosities have been ligion. Our religious animositics have been cooled down by the thirty years' war. Since that time we have learned how to live peaceably in spite of all agitation, which has been tried here and there, and as little as we left Sleavig-Holstein to the Danes, because they are Protestants, just as little have we annexed Alsace-Lorraine because France is Catholic. We have defended ourselves and will do so again, but this is neither Protestant non Catholie, and it does not ask for the religious persuasion of those who attack it. If, therefore, Henry V. wishes to embark in a real religious war, lie ought to go to the Turks; we have only one word to oppose to him, namely, the word Fatherland."

Physical Education.

Perhaps not the least adventage which is derived from muscular, active exceeds, an opposed to passive exercise—by which we refer to a ride in a carriage, or a sail in a vessel, in which latter case the abdominal nunsels are the only ones actively exercised—is cleanliness. We mention this, as it has been little insisted on by the advocates of gymnastic training. It belongs rathor, perhaps, to a treatise on medicinal than athletic gymnastics; but the two are at the present day, as we have said, hap-pily incorporated. A microscope will show at the present day, as we have said, hap-pily incorporated. A microscope will show the millions of drains with which the skin is perforated, for the sake of avoiding effect matter. This effect matter can only be thrown off by perspeation, produced by exercise. If it is not thrown off, it is ab-sorbed into the system, and diseases, par-ticularly consumption, and promotives sorbed Pato the system, and diseases, par-ticularly consumption, and premature death, are the result. The result is pro-duced by the canals of the skin becoming clogged, which not only prevents the refuse matter from coming out, but also prevents oxygen, which is essential to life, from coming in. We do not breathe with the lungs only, consuming carbon and other matter, and renewing the blood with oxy-gen as it passes through them. The skin matter, and renewing the mood with oxygen as it passes through them. The skin also is a respiratory organ; some animals have no lungs, and breathe entirely with the skin; others with a portion of the skin modified into gills, or rudimentary lungs. In the animals of a higher grade, though the lungs was the instruments principally the lungs are the instruments principally devoted to this function, the skin retains it still to such an extent that to interfere with its pores is highly dangerous; but to arrest their operation, fatal. The breathing of the skin may be easily proved by the simple experiment of placing the hand in a basin of cold water, when it will soon be covered by minute babbles of carbonic acid. But a more complete and scientific proof is afforded by inserting it in a vessel of oxygen, when the gas will, after a short interval of time, be replaced by carbonic acid. "We all know," says Dr. Brereton, "from daily experience, the intimate sympathy which exists between the skin and lungs, and when we are walking fast, how much more easily we get along after hav-ing broken out into a perspiration; if we are riding, our horse freshens u, under the same condition." In these homely words he is indirectly proving the chief sanitary characteristic of medicinal gymnastics., We have most of us heard of the story of the unfortunate child who, to add solemnity and symbolic harmings to the investigation. and symbolic happiness to the inaugura-tion of Leo X. as Pope of Rome, was gilded over at Florence, to represent the Golden Age. The career of that child so conditioned was brilliant, but brief. It of course died in a few liours. One of the reasons of the greater danger of extensive burns or scalds compared with others, smaller though deeper, is the fact that the former exclude a greater surface of skin from the oxygen of the air. Mr. Fourcault, a dis-tinguished French physiologist, whose, ad-miration of science appears to have led him to care little for the infliction of torin to eare little for the infliction of for-ture on other animals than himself, sacri-ficed a great number of guinea-pigs, rab-bits, and cats, by varnishing over the whole of their skin, contemplating with satisfac-tion the, invariable result—death—as a demonstrative proof that the skin breathes. One word more. It has been imagined that gyungstic everying is available by that gymnastic exercise is exclusively pro-fitable to the young. It is not so; it is of advantage, of great advantage likewise to the old. Young persons—we include, of course, women, and wish that calistheness, we suppose to be a species of female gymnastics, were more systematized and popular—need little exhortation to exercise, since, by nature, motion is their chief desire; but they stand in need of advice and moderation, since, as they do every-thing immoderately, so they are accus-tomed to take too much exercise, and of an improper character, a course of proceeding not without danger. On the contrary, with older men, the increasing weight of the body, and the loss of the so-called "aniinduces the desire of repose, and they need an increase of exercise bethem. Thus they are brought within the province of the gymnastic code.—Cornhill Magazine.

A Test of Friendship.

It is one of the severest tests of friendship to tell a man of his faults. If you are angry with a man, it is not hard to go to him and stab him with words and looks, stinging him to madness, or disgracing him in the presence of his foes. But so to love a man that you cannot bear to see the stain of sin upon him, and to go to him alone, and speak painful truths in touching, tender words, that is friendship, as rare as at is precious. Few, indeed, have such friends. Our friends are apt to pet us, and praise us, and flatter us, and justify us in all we do, and tell us we are right when we are wrong, and they know it, and might correct us, but do not for fear that they shall hurt our feelings. They allow our enemies to rip the coverings from our faults and show us what we are. If triends would reprove us more,

enemies would wound us less.

Do you wish to be my friend? Then telk me my faults to my face. Will you do so before you are angry? Will you still telthem to me, though I am annoyed at your faithfulness? Will you refuse to be an enemy, and not allow yourself to be counted as a stranger, but keep on in faithful dealso, I greet you and welcome you, for "Faithful are the wounds of a friend, but the bisses of an enemy are deceitful."

A man's strength, in this life, is often A RIGHT SPIRIT.—On one occasion a minister found it necessary to punich his little daughter. But Mary climbed into his lap, and throwing her arms around his neck, said, "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, and so, through-love's heroism, he fought with double strokes, and danger mond chastens—not for His pleasure, but for their profit, that they may be partakers of His helin's. greater for some single word, remembered and cherished, than in sems or armer. Looking over the dead on a field of battle.

Relation of the Air to Clothing.

The following statements of general in-The following statements of general interest are specially reliable, being contoined in a lecture by Professor Pattenkolor, of Munich, who is known as high authority on such subjects:—Although the warmth of the hody is the result of respiration, it is a singular fact that the normal temperature of the blood of the African is the same at that of the Exeminant, or about 991°. wire of the blood of the African is the same as that of the Esquimaux, or about 991°, while the air surrounding them, and inteled by them, may differ as much as 180° in temperature; neither does this temperature vary, in a state of health, more than two degrees, though the temperature of the six may ware 72°. The heat sensitive of the six may ware 72°. than two degrees, though the temperature of the air may vary 72°. The heat generated by the human bedy in twenty-four hours is sufficient to raise thirty quarts of water to the beiling-point; and of this the regular processes of mutrition require only a definite part, and the larger portion must be given off through radiation, evaporation, or conduction. When heat is lost by radiation, as in siting near a cold window, or other cold object, the impression of a ation, as in sitting near a cold window, or other cold object, the impression of a draught may be created, although the air be perfectly calm, heat being simply given up to the colder object. Thus, while the temperature of a room may remain constant, different sensations may be experienced, dependent on the surrounding objects. A much larger amount of the subjects. A much larger amount of the superfluous heat is lost by evaporation; and luring severe exercise, when more heat is developed, evaporation is also more rapid, and the normal temperature of the blood restored. A "cold" is caught when the evaporation is too rapid. But little heat is lost by conduction. The particles of air and the bady become worm and lost by conduction. The particles of air in contact with the body become warm, and are replaced by colder ones, creating a current, which is insensible, because of less the colder of the colder ones. velocity than three feet per second. In better conductors cooling takes place more rapidly, water of 61 seeming much colder than air of 61°. These three modes of cooling, however, supplement each other, and act together. Thus a current of warm air cools more rapidly than calm cooler air. not only by reason of renewal of the air, but by favoring evaporation.

The chief object of clothing is to sur-The chief object of clothing is to surround the body artificially with a warm climate, poor conductors being consequently selected. The cooling process is, however, simply checked by the clothing. Even the thinnest, finest fabric, as a veil, di-minishes loss by radiation. But the in-closure of air is especially effective, and consequently garments of porous heavy material are warmer than those which are more compact. Felt shoes, permeable to air, are warmer than leather or india-rubber ones, while the latter soon become un-endurable because of checked ventilation. The mere hygroscopic the material, the colder the clothing, because it is a better colder the clothing, because it is a better conductor when moist. Linen and silk are for this reason colder than wool, and also because the latter retains its elasticity when moist, and keeps the air within its pores. And our bed, which is, in fact, our sleeping garment, is of special interest. It warmer than our waking clothing, since less heat is developed during sleep. Consequently loss of sleep is very exhausting. The feather-bed possesses in the highest degree feeble conducting power, elasticity, and permeability to air; but, if too thick or soft, resembles more an air-tight garment. The house, too, may be regarded as any extended piece of clothing, so gradual is the transition from bodily garments to it (the step from the wide gar-ment of the Arab to his felt tent being a small one), and, in hygienic functions, they agree precisely in regulating our relations with the surrounding air. The ease with which a current of air may be blown through a brick, pieces of mortar, wood etc., by glass tubes cemented to opposite sides, and the pressage of water (so much denser) through these substances, show how imperfectly our walls, of whatever material and however thick, exclude the air from us. We do not perceive the free passage of air through them because the current is too slow.—EDITOR'S SCIENTIFIC BECORD, in Harper's Magazine for Octo-

Ethcis of Christianity.

The superiority of the Christian code is practically acknowledged, and often contes-sed, in a most significant-way, by the mode in which the enemies of Christianity taunt its disciples. When they speak of the vices and corruptions of the heathen, they blame and justly blame, the principles of their vicious systems, and ask how it could be otherwise. When they blame the Christian, the first and last thing they usually do is the nest and inst thing they usually do is to point in triumph to the contrast between his principles and practice. "How much better," say they, "is his code than his con-duct!" It is as a hypocrite that they cen-sure him. It is sad for him that it should be so; but it is a glerious compliment to the morality of the New Testament. Its enemies know not how to attack its disciples except by endeavoring to show that they do not act as it bids them. Surely this uniform excellence of the Christian ethics, as compared with other systems, is a peculiarity worth nothing, and utterly in-comprehensible upon the hypothesis that it was the unaided work of man. That there are points on which the moral systems of men and nations osculate is most true; that there should have been certain approximations on many most important subjects was to be expected from the essential identity of human nature in all ages and countries; but for their deviations in some point or other—usually in several—from what we acknowledge to be both right and expedient is equally undeniable. That when such men as Plato and Aristotle tricd their hands upon the problem they should err, while the writers of the New Testament should have succeeded—that these 'ast should do w' at all mankind besides had in , some points or other failed to do is sufficiently, wonderful; that Galilean Jews should have solved the problem is, whether we consider their age, their ignorance or their prepossessions, to me utterly incredible.

It was George Herbert who said a handful of good life is worth a bushel of learning.

Comets.—Their Character and Source.

The spectroscope shows that comets conthe spectroscope snows that comets consist of a mass of carbon dust, so diffused as to make them bulky with a little weight, and this explains at once the cause of the total absence of refraction of the light fracily passing between these minute dust particles.

In regard to the question "whence these masses of dust particles came," Zollner whose observations and calculations we Zollner, whose observations and chichardons we mentioned in a former article on the sun, holds that the solar cruptions throw up masses, consisting chiefly of hydrogen, ejected from the sun with a velocity of 188 miles per second. He comes to the conclusion that as thrice this velocity would carry material with the hyper depth of solar attorial entitely beyond the limits of solar attraction, a somewhat less velocity would throw it to distances corresponding to those of the comets. He thinks, therefore, that comets originate from the sun, and are thrown out from that body finally to return thereto, just as volcanio material is thrown out from the earth and carried through our atmosphere, eventually coming down at remate snots.

Any doubt in regard to the possibility of the existence of such enormous projectible forces is removed by the netual observations of Janssen, Lockyer, and Respigli. The latter says: "The solar surface is the seat of movements of which no terrestrial phenomenon can afford any idea; masses of matter, the volume of which is many hundred times greater than that of our earth, completely change their positions and form in the space of a few minutes, showing motion of which the velocity is measured by hundreds of miles in a single second." Pro-fessor Young has observed a solar explosion of which the mean velocity, between the altitude of 100,000 and 200,000 miles above the solar surface, was 166 miles per second; as this indicates an initial velocity of 200 miles per second, it is sufficient to carry the projected matter beyond the orbit of the

Schiaparelli, in the Astronomische Nachrichten, calls the comets "cosmical clouds."
He says; "Cosmical clouds will always appear to us as comets when they pass near enough to the earth to become visible." The comparison is indeed striking; as wotery clouds ascend in our atmosphere and float around the earth, so the nery clouds from the solar surface ascendanto planetary space and float around as comets. Both are raised by solar heat and are afterwards cooled.

It is possible that the hydrogen in the lar protuberances is at first so abundant that its spectrum overcomes the spectra of the other materials which it may hold, as it were, in solution; and that while being projected, it expands by its gaseous nature in the planetary space, leaving the carbon and other materials, as a mass of dust which slowly disintegrates by the disturbing influence of the solar heat, planetary attractions, and adhesion of the different particles, forming finally great numbers of mostle and done are specific will by small and dense masses, which will fly around the sun in the form of a belt; and when some of them at last come down upon the earth, we call them meteors. Soliaparelli further says: "Gradually the products of disintegration are distributed along the comet's orbit; and if the earth's orbit cuts this, the phenomena of shooting stars are

Two interesting facts are connected with these views; one is that the position of some well determined meteor streams coincides with the orbit of a comet; the other fact is that recently chemists have extracted hydo-carbon from meteoric masses: in-dicating the hydrogen with the spectroscope shows to exist in excess in the solar protuberances, and the carbon which the same instrument shows to exist in excess in the comets.—Scientific American.

Milk as Medicine.

The London Milk Journal says, on the authority of Dr. Benjamin Clarke, that in the East Indies warm milk is used to a great extent as a specific for diarrhoa. A pint every four hours will check the most violent diarihea, stomach-ache, incipient cholera, and dysentery. The milk should never be boiled, but only heated sufficiently to be agreeably warm, not too hot to drink. Milk which has been boiled is unfit for use. This writer gives several instances to show the value of this substance in arresting this disease, among which is the following. The writer says: "It has never failed in curing in six or twelve hours, and I have tried it, I should think, fifty times. I have also given it to a dying man, who had been subject to dysentery eight months, latteriy ac companied by one continual diarrhoa, and it acted on him like a charm. In two days he became a hale, fat man, and now no thing that may hereafter occur will over shake his fath in hot milk. A writer also communicates to tne Medical Times and Gascite a statement of the value of milk in twenty-six cases of typhoid fever, in every one of which its great value was apparent. It checks diambon, and nourishes and cools the body. People suffering from disease require food quite as much as those in health, and much more so in certain diseases where there is rapil waste of the of the system. Frequently all ordinary food in certain diseases is rejected by the stomath, and even louthed by the patient, but nature, over beneficent, has furnished a food that in all diseases is boneficial-in some directly curative. Such a food is milk. The writer in the journal last quoted, Dr. Alexander Yale, after giving particular observations upon the points above mentioned, viz: its action in checking diarrhora, its nourishing properties, and its action in cooling the body, says: "We believe that milk nourishes in fever, promotes sleep, wards on delimin, soothes the intestines, and, in fine, is the sine qua nen in typhoid fever." We have also lately tested the value of milk in scarlet fever, and learn now that it is recommended by the medical facul y in all cases of this often very distres-sing children's disease. Give all the milk the patient will take, even during the period of greatest tover; it keeps up the atrength of the patient, acts well upon the stemach, and is in every way a blessed thing in

this sickness.

Elihu Burrit on the St. Lawrence,

But what is "the gallant Forth" or "Father Thannes," the Rhine or the Nile, to the St. Lawrence, or the river of any continent to compare with it for its com-mercial capacities, its afiliations and son-

Let us descend into the public garden, and from one of the seats under the shadow of the twin-faced monument erected to the of the twin-faced monument erected to the joint memory of Wolfe and Montcalm, look off upon the scene below. The river spreads out before us a perfect cross. The St. Charles on one side, and the broad arm of the great river put out on the other, around the Islo of Orleans, made a traverse at right angles with the main or direct current. Looking northward, between the right augies with the main or three current. Looking northward, between the masts of the great timber ships at anchor, you see the smoke and red funnel of an ocean steamer approaching. It comes up slowly and softly, with hardly a ripple at its bows, to the pier under the citadel, that looks down man it from its lofty boight as looks down upon it from its lofty height as upon a mere river yacht in size.

Yet that steamer registers 3,000 tons, and is only one of nearly thirty that stop at this port on their way to and fro across the ocean. These suggest, but do not measure, the capabilities of this river. Let us supply a standard that may help us to a better conception of them. Suppose that Sandy Hook were the Straits of Belle Isle, and the Hudson were the St. Lawrence in length and volume. Then, to be at an equidistance with Quebec from the sea, New York should be at Buffalo, and Albany at Detroit; and this last point would not be the head, but the scant half-way mark, of the navigation of the river. This will help us to realize its capacity. Keeping this measurement in view, remember that Montreal is not half-way oven in the navigable length of the river. From that port the navigation of the St. Lawrence extends 1,400 miles. The continuity of its naviga-1,400 miles. The continuity of its naviga-tion from Duluth, on Lake Superior, to the Straits of Belle Isle, nearly twenty-four hundred miles, is complete. In the vital relationship that nature intended, the St. Lawrence is the jugular vein of all those great American lakes and rivers that feed them. Commercially, it sustains, or was created to sustain, this relation and function to the best half of the continent, as may be seen from another point of view.

Thus, there is no river on the American continent that approaches the commercial importance and value of the St. Lawrence to England and Europe generally. Its capacity and value are in the very infancy of their developement; but in a few years they will show the world what they are and may be. It is only just beginning to be utilized in the sense applied by John Quincy Adams to the Falls of Niagara—as a river provided by nature for two nations to share alike as their common roadway to As such a road, both have the the ocean. ame interest to free it from all obstructions to the passage of their sea-going ships. Both separately or jointly can do this. Jointly, what could they not do? If a Suez Canal were needed around Niagara Falls, or around any other rapids of the river, the wo countries might make it the most fitable work of international partnership ever accomplished. What a fitting memorial of the great consummation of the Wash ington Treaty such a joint work would be t What would better grace the "new depar-ture" of the two nations taken at Geneva than the sight of files of ocean steamers floating their flags from the head of Lake Superior down the St. Lawrence to the seat Looking across to the three immense forts which the Mother Country in constructing with her own money on the opposite ridge above Point Levis, one cannot but regret that she did not give it to the widening and deepening of the Welland Canal, or to a work of like utility, in which her own peo-ple might share equally with the Canadians without lessening the benefit the latter might derive from it. In a word, there is no river in India, or in any other region of the globe under the British Crown, of such commercial value to England as the St. Lawrence.

Arctic Regions.

The 80th of a series of papers on the 1 cogress of geog raphical research in the polar regions, published by Dr. Petermann in his Mittheilungen, contains a resume of what is known from all—sources respecting the American polar expedition under the late Captain Hall, and is accompanied by an elaborate map, in which the results of this expedition, as far as these are known, have been critically compiled, together with the data of the former voyagers, Kane and Hayes. The story of the Polaris voyage is already well known in England, and no fresh tidings of the ship, which wintered, 1872-73, with the ten remaining members of the company on the coast of Northumber-land Island, in lat. 77 20 N. in Baffin Bay, have reached us since autumn of last year. Two vessels, however, generously sent by the American Government, have for some time been on their way northward to find and succor the Polaris crew.

In his remarks on the general results of this voyage, Dr. Potermann draws a re-markable contrast between the advances made by the various expeditions which lava been undertaken in steam vessels,and by those in which sledge travelling has been tried; maintaining that, since Hall's expedition had shown that there is no such thing as a permanent covering of ice in this branch of the Polar Sea, sledge travelling is little to be depended on, and steamships should alone be employed. The discovery of drift wood on the shores of Hall Land (the east coast of Robeson, Strait, between 81 and 82 N.) makes it not improbable, Dr. Retermann believes, that the land breaks up here into an archipelago of islands, or at least there is communication by which Asiatic drift wood finds its way ither; and on the other hand the presence of numerous musk exen, in these regions makes it very probable that Hall Land is in uninterrupted connection with the coast of East Greenland in lat. 77 ° N., explored by the second German expedition in 1870-71. -Acedomy.

Homekeeping Versus Housekeeping.

The truest homes are often in houses not capecially well kept, where the comfort and happiness of the immates, rather than the nappiness of the immates, rather than the preservation of the furniture, is first consulted. The object of home is to be the center, the point of tenderest interest, the pivot on which family life turns. The first requisite is to make it attractive, so attractive that none of its impates shall come. ive that none of its inmates shall care to linger long outside its limits. All legitimajer rong outside its minus. All legat-mate means should be employed to this end, and no effort spared that can contri-bute to the purpose. Many houses called homes, kept with waxy neatness by painstaking, anxious women, are so oppressive in their nicety as to exclude all home-fecl-ing from their spotless precints. The very name of home is synonymous with personal freedom and relaxation from care. But neither of these can be felt where such a mania for external cleanliness pervades the household as to render everything else sub-servient thereto. Many housewives, if they see a speck on floor or wall, or even a scrap of thread or bit of paper on the floor rush at it, as if it were the seed of pesti-lence which must be removed on the in-stant. Their temper depends upon their maintenance of perfect purity and order. If there be any failure on their part, or any combination of circumstances against them, they fall into a pathetic despair, and can hardly be lifted out. They do not see that cheerfulness is more needful to home than all the spotlessness that ever shone. Their disposition to wage war upon macu latoness of any sort increases until they be-come slaves of the broom and dust-pan. Neatness is one thing, and a state of perpetual house-cleaning quite another.

Out of this grows by degrees the feeling that certain things and apartments are too good for daily use. Hence, chairs and sofas are covered, and rooms shut up, save for special occasions, when they are permitted to reveal their violated sacredness in a manner that mars every pretence of hos-pitality. Nothing should be bought which is considered too fine for the fullest domestic appropriation. Far better is the plainest furniture, on which the children can climb, than satin and damask which must be viewed with reverence. Where anything is reserved or secluded, to disguise the fact is extremely difficuit. A chilly air wraps it round, and the repulsion of strangeness is experienced by the most inspection. sensible.

There are few persons who have not visited houses where they have been introduced to what is known as the company They must remember how uncomfortable they were while sitting in it; how they found it impossible to be at ease, and mainly for the reason that their host and hostess were not themselves at ease. The children were watched with lynx eyes, lest they should displace or soil something; so that the entertainment of friends became very much like a social discipline. They must recall, too, how sweet the fresh air seemed out of doors, and how they inwardly vowed, in leaving that temple of form and fidgetiness, that something more than politeness would be required to incite them

routine. It is a spirit, a presence, a principle. Material and method will not, and cannot make it. It must get its light and sweetness from those who inhabit it, from flowers and sunshine, from the sympathetic natures which, in their exercise of sympathy, can lay aside the tyranny of the broom and the a wful duty of endless scrub-bing.—"Home and Society," Serioner's for October.

Try the Cracker First.

Ralph Wells describes in a recent letter to the teachers of Graco Mission, how he met in the Alps a huge shepherd dog. It illustrates very pleasantly the gentle way of doing things, and it will apply just as well in our dwellings with rough girls and boys.

"We had hardly started, when a shep-herd dog, seeing one abroad at so early an hour, concludes that something is wrong, and blocks the way, the only way, and a very narrow one at that. Now it is known that we are very fond of dogs; but to see that Swiss dog's hair rise, and those Swiss teeth shown, and to hear the low, resolute growl that implies "no passage here," is too much for Yankee pluck even on the Fourth of July! Two ways suggested themselves out of the difficulty. The first is a stone; the second a cracker. The latter is first the second a gracker. The latter is first tried. "Doggie want a cracker?" Presto, change! down goes the hair, in go the teeth, wag goes the tail, and with a sweet smile on his face, doggie goes off to eat his cracker. Try the cracker first, teacher."

Hints to Night-watchers.

A person who is sick enough to need night A person who is sick enough to need night-watchers needs rest and quiet, and all the undisturbed rest he can get. If one or more persons are in a room reading, talking, or whispering this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or. I him in the care. dant should quietly sit or lie in the same room, or, what is usually better, in an adjoining rom, so as to be within call if any-thing is wanted. It is a common practice to wake patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kent pure and sweet by thorough the room kept pure and sweet by thorough ventilation.—Herald of Health.

Libertines in theology have ever shown a signal zeal in hastening to welcome at-tacks upon the integrity of the records of inspired revelation. They have gladly opened the gates when they could, either to crafty spice on to argonized bands intent on mischief, and then have entered into alliance with the professed enemies of the faith for the nursus of which the integer of the faith for the purpose of substituting a series of speculations that shall claim the name and have none of the authority of the Divine truth contained in the sacred Scriptures.—Intelligencer.

Scientiffe und Acefut.

is phosphorus thought?

There appears still to be much different of opinion among chemiats about the hunges which occur in the secretion of the kilges which occur in the secretion of the kil-neys after waste of nervons tissue. For example, Dr. L. Hodges Wood, is the re-sult of his observations in 1859, enied the correctness of the generally recaved state mont that the amount of phospates in the urine is increased by fatiguingmental evereise. He found that, while the alkalic increased as phosphates were elightly hereased, the earthy phosphates were notably dincinished after mental work, and hat, when the mind was not much empoyed, the excemind was not much employed, the exce-tion of earth phosphates was increased in-stend of diminished. He accounts for this on the hypothesis that, when the brain was worked, it withdrew more phosphoras from the circulating fluid.—Medical and Surge. cal Reporter.

TESTING WATER.

An English technical periodical points out an easy way of testing whether water is good and fit for general use. It says:
"Good water should be free from color, uppleasant odor and taste, and should quickly afford a lather with a small portion of soon.

If half a pint of the water be placed in perfectly clean, colorless glass stoppered bottle, a few grains of the best white sugar bottle, a lew grains of the best wante augus added, and the bottle freely exposed to the daylight in the window of a warm room, the liquid should not become turbid, ever after exposure for a week or ten days. If the water becomes turbid, it is open to the grave suspicion of sewage contamination; but if it remain clear, it is almost certain safe. We owe to Heisch this simple, huable, but hitherto strangely neglected test."

THE INSTINCT OF ANTS.

An observer of the habits and instincts of ants relates that a vase on the mante-shelf in his sitting-room, which was usually filled with fresh violets, was haunted by very small red ants. The insects issued from a hole in the wall above, and grade. ally increased in number until they formed an almost unbroken procession. He brushed them to the floor for several days, but us they were not killed, the result was that they formed a colony in the wall at the base of the mantel, and, ascending thence to the shelf, the vaso was soon attacked from above and below. "One day," says the writer; "I observed a number of ant, perhaps thirty or forty, on the shelf at the foot of the vase. Thinking to kill them, I struck them lightly with the end of my finger, killing some and disabling the rest. The effect of this was immediate and unerpected. As soon as the living arrived new where their fellows lay dead and suffering, they turned and fied with all possible hast. In half an hour the wall above the mantel shelf was cleared."

HOW SMOKING TOBACCO IS PREPARED. The tobacco as it comes from the plant

tion is dried to the utmost, and passed through a mill in which a revolving cylinder armed with small projections grates into tiny particles. It is then by the same machine sifted through a series of siera similar to those of a wheat fan, that which similar to those of a wheat ian, that when is left on the upper and coarser sieves being passed and repassed through the mill until sufficiently fine for use. For this it is unnecessary to stem the leaves, the refuse stems being themselves used in the maunfacture of the inferior grades, and the sweenings of the stemmings room are desweepings of the stemming-room are devoted to a like purpose. These last are first carefully examined, to make sure that nothing is left in them to break the mile. no nails or stones to injure the machiner. A man on his hands and knees was picking over a pile of sweepings the day we visite the factory, seeming as intent on his took as the searcher for pearls in the oyster pits of Ceylon. The inferior grades of lugetc., can be used only for smoking. Indeed, no leaf is worthless for the manufacture of one or another of the innumerable brands somewhere between the golden chaff with which the millionaire fills he costly meerschaum and the black mixture which Paddy smokes in his clay pipe as he which Paddy smokes in his clay pipe as be drives his dray—there is place and use for it all. Smoking tobacco is generally put up in bags holding from two ounces to one pound each, a pound being the limit allowed by Government for any single package. The packing is done by means of bollow iron cylinders, over which the bags ficlosely and are tightly drawn. Into these the tobacco is poured, and by work these the tobacco is poured, and by working a treadle a wooden mallet is forced into the cylinder, compressing the mass into the smallest possible compass. This operation is repeated until the bags are full, when the cylinders are withdrawn, leaving the closely packed tobacco in the bag. The number of bags required for this business may be imagined from the fact that in the single factory visited by the writer their manufacture furnishes support for aftern poor families, besides which a large number are made by persons who merely do the work as a source of pocket-money. The manufacture of tobacco is the principal inmanufacture of tobacco is the principal in-dustry of Richmond, outstripping even ion in the revenue which it produces. The lar-gest income listed last year in the State of Virginia was that of a Richmond tobacco-nist, and what the Bourse is to Paris, the Stock Exchange to New, York, that the To-bacco Exchange is to Bridmond.—From bacco Exchange is to Richmond.—From
"In a Tobacco Factory," by Mrs. M.P.
HANDY, in Harper's Magazine for Octoba.

CHIP MANUER.

Porhaps no greater injury has ever less Perhaps no greater injury has ever done in horiculture than the recommenda-tion by inexperienced writers of chip ma-tion by inexperienced writers of chip manure as a dressing. Its danger stiss mair ly from its ready disposition to spital fungi, which inevitably arise in soils natically a little moist and tenecous, when once formed, such fungi spread with safer-plane and the area of the safer-plane and the safer-plane a ishing rapidity, totally preventing growth and finally killing the plants. Hother turist.

COAL FIELDS IN CHINA-

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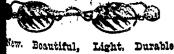
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Official Announcements.

MEETINGS OF PRESDYTERIES.

Kingstov.—Next meeting of Kingston Presby terr to be held in Brock Street Church, Kingston, on the first Tuesday of October, at \$17.10. Mr. Couldiard to preach in the evening.

HAMILTON.—The next ordinary meeting of the Prosbytery of Hamilton is to be held in Central Church, Hamilton, on the 2nd Tuesday of Ostober next, at 11 a.m.

HAMILTON.—The next ordinary meeting of the Prosbytery of Hamilton meets on the 2nd Tuesday of October, at 11 s.m., in the Central Church, Ham-

BREOS.—Illis Proving to Ty will hold its next meeting at Tosswator, on the 3rd Tuesday of October, at 2 o'clock p.m.

BROCKVILLE.-At Prescott, on the 1st Mouday of November, at 230 p.m.

ONTABIO.—At Port Perry, in the Canada Presby-terian Church on the 1st Monday of November at 11 e'clock, a.m.

OTTAWA .- In Bank-st. Church, Ottawa, on Mon. day, Nov. 4, at 2.30 p.m.

SIMCOE .- At Barrie, on Tuesday, Nov. 4th at 11 o'clock a.m.

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Claims for Mission Stations and supplemented congregations due 1st October, should be sent the Convener, notister than the 22nd day of Septem-ber.

At this meeting the grants to Stations and sup-demended congregations will be revised for the

A full and punctual attendance of members is requested. WILLIAM COCHRANE,

Brantford, August, 1873.

TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the ofreunatanes that at a recent meeting of Koox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Isamigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

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Immigrants are invited to assail themselves e the information to be thus protuced from members, of the above Cemmistee, any of whem will be hear py to furnish the same. Winnipot, May, 1973.

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