







Contributors and Correspondents.

Reply to Union Objectors.

DEAR SIR,—It is pleasing to observe a manifest increasing desire on your part to do justice to the respective churches and all parties interested in the Union of our common Presbyterianism.

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."

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.

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.

Mr. M. again declares that he "finds that aversion to the proposed Union is most decided on the part of those whose piety is most unquestionable."

But to come to the chief point on which Mr. M. insists. He desires "a full, expressive, authoritative exhibition of the great principle that Christ has appointed in His Church a government distinct from and not subordinate to the civil magistrate."

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 laud myself so highly for doing so, as he does.

But he says with singular apparent generosity, "We 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 in separating from her thirty years after."

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 individuals may err in their estimate of churches.

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.

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.

I am, your very sincerely,  
ALEXANDER McKAY.  
Eldon Manso, 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.

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 entire sympathy with the idea and evangelical union efforts of the Alliance, which he deemed of the utmost importance, especially at this time of conflict with the powers of infidelity on the one hand and superstition on the other.

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 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.

Missionary Items.

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.

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.

The Basle Missionary Society has in India, China, and Africa, 98 male and 69 female European laborers, 95 native catechists and Evangelists, 101 Christian teachers and helpers, and 3,718 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 1,600 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.

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 circumstances upon which longevity 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 has always been, part and parcel of their religion. They are thrifty, industrious, and economical. The first keeps them in good heart, the first two prevent either mind or body from growing stagnant, and all three make it easy for them to enjoy 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 New-Englander; what an essential element of his life is comfort—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 vast accumulations and the large results they have to show for having lived in the world. The father of all the Jews lived to be one hundred and seventy-five years old, and Jacob might have reached that age if he had not grieved so over the fancied death of Joseph. The patriarchs 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 stamens 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 long-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 divine 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 fold accumulations.' It costs no more to raise a man capable of living 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 longevity 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 mental 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 sleep and early rising, regular employment, and regular hours for meals, the avoidance of procyms 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 with fear and trembling.'—Bramwell.

Religion and Amusements.

There is nothing ascetic, or monastic, or gloomy in the religion of the Bible. Its tone is cheerful. Amusements—meaning by the term pastimes which engage the mind in a pleasant and entertaining way—are, in their proper place and degree, as truly necessary for a man's nature as food or drink, or sleep. The religion of Christ, instead of seeking to banish them altogether, or 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 usurped by the devil. But there are many which are not only allowable for Christians, but Christians are well qualified to develop their highest uses, and to enjoy them without abusing them. How can we discriminate between the proper and the improper recreations of social life? The young especially are often embarrassed in the settlement of this question.

Of course, amusements which violate the Decalogue 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 amusements which shock a person's sense of decency ought to be looked upon with suspicion. Whatever is coarse 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 destroyed their sense of manly honour, and their sense of female decency. We hear of dancing parties, for instance, in which the female dresses violate 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 for which recreations can be entered upon is 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 low 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 unsafe for the mass of people, especially for the young, because their whole tendency is to an exciting and wasteful dissipation, and to other vices and sins which are almost invariably associated with them. Evening parties and company 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 condemns the theatre at once; it is an unsafe place, because "the immoral frequent it, and the religious will not be found in it. The balls and dancing parties of the day come under the same condemnation. So does the race-course.

It is a safe 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 waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that his guests are in the depths of hell."

It is equally safe to lay 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-seekers 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 pursued for its own sake will not give a real and lasting happiness. Amusements pall upon the taste; and even in this life growing years need something more to give support under earth's trials, and to strengthen for earth's duties, and to sustain under earth's advancing weakness. Then there is the life beyond, in the light of which this life, 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 heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."—Weekly 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. Baptized, or admitted on profession since the commencement of the missions, 3,854. Children baptized in 1872, 172; number of scholars in its schools, 10,918. This Church is doing a great work for Christ at home and abroad.



Sabbath School Teacher.

LESSON XVI.

WALKING ON THE SEA.

Matt. xiv. 22-25

COMMIT TO MEMORY, v. 30, 31. PARALLEL PASSAGES.—Mark i. 35; James 1. 6; and see Psalm xciv. 18.

With vs. 22, 28, read Heb. v. 7, 9; with vs. 24, 26, read Luke xxiv. 30; with v. 27, read Phil. iv. 13; with vs. 28, 31, read Lam. iii. 67; with vs. 32, 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. 27.

The feeding of five thousand, by the marvellous increase of the five loaves and two fishes, produced a deep impression on the people. It was deemed important; it is alone found in all four gospels. It is a 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 Elisha's. So much did it affect the people that we see from John vi. 14, 15, they would at this time have made him a king. At this point our lesson 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; Divine power; and human weakness.

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

(a) He desired to be alone, Luke v. 16. (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 have thought that splendid success. It would have been a real failure. Just so we may count that great gain, which the Lord secures 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 Jews called that "evening," and they also called the time from six o'clock till twilight a second evening. (See Exod. xii. 6, margin.) It was at twilight he went further up among the hills "to pray, and when evening was come he was there alone."

It was his habit to seek times for secret prayer. Now the old temptation presented by Satan (and suggested later by Peter) was here. Perhaps this made prayer proper, for "the man Christ Jesus." At least there was need to pray for the misguided people. Here is an example to us. "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 it was the "fourth watch"—the Roman way of measuring, or the quarter of the night before daylight, when he proceeded to

II. THE DISCIPLES.—The night was stormy, 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 only 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 enthusiastic 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 sick, or labouring hard, doing his very best and making no way. Psalm lxxvii. 9. Not! He can 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 moment.

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

He was working a miracle there. "The sea is his, and he made it." He is God. But the terrified men, nervous, afraid, thought it a spirit, a phantom, what is called in Europe "a wraith," the shadowy appearance of another, superstitiously thought to appear when death or some great crisis is at hand. They cried out, v. 25. The Jews 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, asleep; they could call him, in danger. See Matt. viii. 24, 26. Their faith was "little" then. It must grow stronger by exercise. They must learn to trust him absent, and unseen. He would not always be with them. So, with disciples still, the anxious mother, the trembling sister, the lonely stranger far from home and friends. Christ sees you toiling; he is training you to weather the storm in hope and faith, in his power to keep you. Ps. xlii. 1, 2. Nor does he leave them long in suspense. Their fears give him no pleasure. "Immediately," or straightway, his cheerful voice announced himself. His words, assuring of his presence, is the best comfort and the best cure for fear.

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

(1) Weakness of Judgment. He had no right to put Christ's truthfulness to this test, though his "if" may have meant "since." There was evidence enough of Christ's being there; and in speaking as he did, he had no right to prescribe what the Master should do, to all for an arbitrary use of miraculous 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 disciples may wish and pray. So with Lazarus and the sisters (John xi. 6). "Lord, if thou hadst been here my brother had not died," but something greater and better than a cure was to come. (See Luke xxiv. 28.) To hear his saints say "Abide with me" is music in the Saviour's ears. But Peter was self-asserting, hasty, and ready to presume, as afterwards (Matt. xxvi. 70.)

But the Lord sets in that "bid me" one element of god, courage and love; courage mixed indeed with vanity, and love with self-display. 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. 30); 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 marvellous do not blend, as man pleases.

(2) So in his weakness of faith, not general or justifying faith. But the faith that what Christ had permitted him to do, could be done. Christ saves him v. 31, 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. 33, "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 beginning of our confidence steadfast unto the end (Job. iii. 6); and (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 evangelists—its force—its effect—the popular wish—disciples' sympathy—Christ's course—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 Christ 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 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 barest suggestion of Popish practices. This deep-seated hate has nothing in common with lecture room excitement. It has neither been roused nor has it been sustained by platform harangues. We must look elsewhere for the source 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 Papias and practical 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 I abhor Popery," boasts the Provost in "Redguntlet;" and this simple confession of faith is not by any means 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 the mantles of Boyd and Cameron, Calderwood 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 British country, the home of theology, 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 well as her commercial policy in playing with men's religious hopes and fears, can be best held up to contempt by a noble and elevated view of the divine claims and of the divine character which were the joy of our Puritan writers. We venture, therefore, 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 colleges nor in our churches should this be suffered to thrust aside the profounder questions which lie at the back of all sound exegesis, 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 the more possible that the claims of passing events, and the exigencies of the passing hour, have, especially in busy towns, have left too little time for that converse with the scriptures in which the men of earlier days indulged. We can only lift a warning voice in this matter; but our horror of Rome, quite as sincere as that of Mr. Brondo or Mr. Kingley, forbids us to indicate one of the firmest and noblest barriers which can be reared to resist the fatal flood.—Erechting.

If you are a wise man you will treat the world very much as the moon treats it—show it only one side of yourself, seldom show too much of yourself at a time, and be calm, cool and polished; but look at every side of the world.

Our Young Folks.

Bob, the Cabin Boy.

There had been a quarrel between the captain 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 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 sailors 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 speaking a kind word to the captain but poor little Bob.

Bob was the cabin boy. He had a pious mother, whose precepts he had never forgotten amid the hardships of the sea. He had promised 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 misfortune, a burden bearer for those in 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 more 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 something of hesitancy and indecision in captain's answer this time, a certain meliowness 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 captain said:

"Come in."

Bob walked in very softly, and said, very feelingly:

"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 you."

"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 act 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. I 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 in.

The captain was on his knees, and the Bible was lying open upon the chair before him.

"Captain?"

Still no answer.

Bob came nearer, but the captain did not stir.

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 water, and penetrated the room.

It fell upon the captain's hair, sprinkled with gray, 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 misty eyes these words: "He that believeth —"

—The Quiver.

Temperance.

A Glass of Brandy.

"Can't hurt anybody! Why, I know a person, yonder he is now, a specimen of manly beauty, a portly ex-footer. He has the bearing of a prince; i.e. is one of our merchant princes. His face wears the hue of health, and now, at the age of fifty odd, he has the quick, elastic step of our young men of twenty-five, and none more full of wit and mirth than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper; and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effects of a temperate use of good liquors."

Now, it happened that this specimen of safe brandy-drinking was a relation of ours. He died in a year or two after that with chronic diarrhoea, a common end of those who are never drunk, or never out of liquor. He left his widow a splendid mansion up town, and a clear five thousand a year, besides a large fortune to each of his children; for he had ships on every sea, and credit at every counter, but which he never had 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 alimentary canal was a mass of disease; in the midst of his millions he died of inanition. 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 grandeur in that beauty, but they blighted, and paled and faded, into heaven we trust, in their sweetest teens; another is tottering on the verge of the grave, and only one 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 gentleman of thirty-five was sitting on a chair, with no specially critical symptom present, still he was known to be a "dissipated young man," as the saying goes. He arose, ran fifty feet, fell down and died. The doctors saw a beauty in death—the chance of cutting up a fellow and looking 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 apoplexy; a great portion of one lung was in a state of gangrene, and nearly all the other was hardened and useless; blood and yellow matter plastered the inner covering of the lungs, while angry red patches of inflammation were scattered along the whole alimentary 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 his natural life at a shilling a day and find himself.—Hall's Journal of Health.

The Liquor Laws of Russia.

A correspondent of the Constitutional, 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 eau-de-vie, are considerably increased. It is forbidden to allow in the taverns clerks under 21 years of age, or to admit soldiers, or the pupils of educational institutions, and young people generally. The necessity for this last restriction has been lately made manifest by the murders committed by children of 12 and 13 years of age. It is also forbidden to allow temporary licenses for the sale 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 requested to report without delay if he considers that the measures lately applied to St. Petersburg should not be made applicable also to Moscow, Odessa, and other towns. The Moscow Gazette, in an article on these measures, seeks to prove that the evil is not due to the number of taverns, but to their character and the facilities they afford for the concealment of crimes. According to authentic information (the correspondent of the Constitutional says), there is a license for the sale of drink in Russia for every 640 inhabitants; in Siberia, 1 for every 500; in Prussia, 1 for 260; in England, 1 for 128; in Belgium, 1 for 93; in Holland, 1 for 90; and in France, 1 for every 70.—Fall Mall Gazette.

A man of deep religious experience is always effect. We 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 his grammar. By taking good care of our own vineyard, 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 conflicts would there be! How many walls would have to come down, how many doors and windows would need to be altered, before the two could harmonize! Of the building of life, God is the Architect, and man is the contractor. God has one plan and man has another. It is strange that there are clashing and collisions?—Beecher.

Random Readings.

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

Get much of the hidden life into your own soul, soon it will make life spread around.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh! fight hard against sin and the Devil. The devil never sleeps; he is also active for good.

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

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 than a king.

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

Either praying will make a man leave off sinning or sinning will make a man leave off praying.—Dodd.

Many a soul aways toward heaven, but can not ascend thither, because it is anchored to some secret sin.—Beecher.

Make it a rule never to utter any unnecessary complaint or murmurs, but in patience to possess your souls.—Mrs. Cameron.

If you begin to apologize for what cannot be defended, you will end by defending what cannot be apologized for.

Men are never so ridiculous from the qualities which really belong to them, as from those which they pretend 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 everybody.

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 23 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 dew in one's flower and not in another, because one opens its cup and takes it, while the other closes itself, and the dew 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 develop it all within the limits usually allotted to it, would only result in a failure to develop anything aright.

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 leave the lesson lying all in heaps, with nothing brought to perfection. Don't undertake to teach everything that can be learned 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 ancestors. Dilapidated temples, grass-covered tanks, and ruined caravansaries will convince the hastiest traveller in the towns and villages of India, that the plenty which had once covered the face of this country with living proofs of piety and benevolence, has well nigh vanished. In any of the villages of Bengal at the time of the Doorga Pooja, 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 their own?"



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British American Presbyterian.

FRIDAY, OCTOBER 3, 1878.

TOPICS OF THE WEEK.

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

The Commissioner appointed to investigate the Pacific Scandal has now practically finished his 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 seen. If absolutism in the person of Don Carlos triumph, it can only be for a season. And even he, 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' N. latitude, and had escaped from their lonely position in boats made from the wood of the Polaris.

The monetary crash in the States is thought now 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 such a crash as has been witnessed during the past fortnight. It is the old story about hastening to be rich.

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 amount up to \$50,000 at least. The address of welcome was to be delivered by Rev. Dr. Adams, a distinguished Presbyterian clergyman of New York. Altogether everything promises that it will be a splendid meeting.

OPENING OF KNOX COLLEGE.

As there is no room in Knox College sufficiently large to accommodate 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 resplendent on Wednesday evening by a large intelligent and attentive audience. The Rev. Mr. McLaren was duly inducted as Professor, and thereafter proceeded to deliver the inaugural discourse, which was a very able and well delivered production. The prospects of Knox College are decidedly improving in more ways than one.

OPPOSITION TO UNION.

According to announcement, a meeting was held on Tuesday last in the Temperance Hall, in this city, of those 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 earnest, and their words were moderate and respectful. Mr. McTavish, of Woodstock, occupied the chair, and Mr. Middlemiss, of Elora, acted as Secretary. 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 Middlemiss; John Ross, of Princefield; A. D. McDonald, of Elora; John Fraser, of Kincaidine; J. Gordon, of Harrington; J. Ferguson, of Brüssel; Dr. Thornton, of Oshawa; Moody, of Staynor; 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, &c. 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 reason 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.

DR. GEORGE MACDONALD'S PREACHING.

Dr. George Macdonald has been preaching 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 falls out and wears 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 tired? 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 Jew that was not too proud to speak to her, who did not consider 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 contemptible, 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 this woman, for she was not a favorite. So he taught it, so he acted. But our Lord spoke to her, and what did he say to her? Did he begin to rebuke her for her evil life? Did he begin to talk condescending words to her? Oh, friends, there is no such thing as condescension in Heaven. It is a false virtue, it is a vice. No; nothing of condescension in God—noting! There is not a sign of it in Christ. That word 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 thirsty, 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 hither. 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—he 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 she 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 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 respectable 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 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. The man who has begun to call himself bad names, call himself bad names honestly, I do not mean to the public, that is generally hypocritical; but when he calls himself bad names in his own heart, honestly and before God, and begins to try and wipe away the bad thing out of him, and keep his hands clean; when he begins to say—'If I have taken anything from any man by false accusation, I restore him 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 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, 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 told her she had said well, he performed a miracle; he told her things in her past life which no stranger could know, and that satisfied her he was a prophet. The preacher then proceeded to speak of characteristics of an awakening conscience. He explained that the woman had been 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 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 be 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 believe in.

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 churches, 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 popularity 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 glebe, on which they have erected a manse which was occupied by their pastor, the Rev. John McLean, on the 10th 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.—Com.

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 Ancaster. 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, conduce 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 beautiful 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 PRESBYTERIAN.

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 children 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 rum-sellers! 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 occupation; but at a dear price. Several members of their families bore unmistakable evidence of their fathers' occupation, and the characters with whom they associated. 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 Lord from the effect of an empty treasury, church members and adherents pour out their gold and silver into the treasury of the God of this world, and rum-sellers 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 feed the hungry, clothe the naked, and send the gospel to those perishing for lack of knowledge?

2. Every office-bearer in our Church seen many of the most promising men—men noble in mind, generous heart, liberal in education, and gifted by the use of strong drink. But they are not confined to the world of rum-brewers and office-bearers of our Church; not always stood the test. For the sake of those without the Church, within its pale, we are convinced that a Church should do more to suppress accursed traffic.

3. The Church is naturally called to move in the vanguard of every great reform. So far this cannot be said in the case respecting the prohibition of the sale of strong drink. Temperance societies have been laboring for years, and with no small amount of success. Their united effort was brought upon the Local Legislature last year, the result was encouraging indeed. At all this time what have we been doing? Some individuals may be doing what they could; but in the case of a united body we have done very little. While standing committees have been appointed for other purposes, we have this dark, dismal, degrading stream sweep through the very centre of our Church without a standing committee stem its ravages, and bring its waters to the shore.

CHURCH INDEPENDENCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have read your paper from beginning and like it much, especially its giving all and sundries an opportunity of ventilating their opinions or stating grievances when they feel called away. You have taken ground which is entirely unoccupied, and through your columns points can be discussed which have been passed over unnoticed. Forgive me, will you then allow me, with your other correspondents to have say on a point of some importance? Headship of Christ is being much talked and the spiritual independence of the Church greatly insisted on. I should like to hear if those who insist most upon this, adopt all the consequences which necessarily flow from them? Or if the principle is recognized as one of those consequences necessarily involved in Church Independence? I don't at all refer to the powers intruding into the management of church affairs or taking order in the set forth in the 28th Chap. of the Confession that is now all but universally rejected. But I speak of the protection which State professes to give to every church the enjoyment of vested rights so that one may be deprived of these except by lawful constitutional way. Now, I think very well that every church is a voluntary association and that no one need enter of them unless he chooses, and that consequently it is but reasonable that he should bind himself to conform to the laws and regulations of that church with which he connects himself, and take all the reasonable consequences of that Act. But I mean by Spiritual Independence that the Church may, if it chooses, repudiate its laws, or act quite in antagonism to their spirit and letter, and yet individual members have no remedy and no protection? Suppose I am a member of a Canada Presbyterian Church and by and bye become a settled pastor. I adopt, I suppose, its doctrines and discipline and regularly enrolled as one of its ministers in charge. On this account I settle to a certain course in life. I entertain certain relations and incur certain obligations on the understanding that my position for life or good behaviour. Let me not take an extreme case to illustrate my difficulty. By and bye my Presbytery, without warning, without summons, without trial in short without obeying one of its own rules, proceeds to try me in my absence of alleged offences, and forthwith and summarily deposes me, thus depriving myself and children of bread. Let me suppose that I, like a good Presbyterian, carry my complaint to a higher court, and by and bye to the highest, and let me suppose that all they, in contempt of their own rules, justify the Presbytery in its high-handed and unjust proceeding against me, could I have appeal after the Assembly but to heaven? And would I be called upon to suffer destitution and reproach without any attempt at self vindication by appealing to the courts of the realm and asking them, not to review and revise the decision of the spiritual court, but at any rate to insist that while the Church has power to frame what laws she pleases she is bound to regulate her proceedings by the laws she herself enacts? If I am not allowed such a right of protection then I am practically at the mercy, it may be, of half a dozen of my fellow ministers who may under the cloak of church discipline brand me as infamously through innocent and blast all my hopes and prospects in life. If this is the Independence of the Church which is claimed by Presbyterians, then in what essential particulars does it differ from the Ultramontanism of Rome where Bishop and Pope are a law unto themselves and have the power of decreeing and practising the most high-handed oppression without their victims receiving any protection from being treated not only contrary to all justice, but to all church law, if so be that the spiritual authorities will do so.

What say you, Mr. Editor? Have I no remedy for the worst oppression, but in appeal to heaven, and in meekly submitting to have my name cast out as evil, and my children begging bread, without any earthly tribunal having the right or power to say to my oppressors "We don't interfere with the laws you make, but we insist upon it that you keep by the laws you have made, and we shall, in the last resort, judge whether you have done so or not?" Frankly, if there is no protection of the kind, it is well that people know; I for my part think there ought to be. Yet on the other hand it would surely not answer well if church courts, at every turn in the administration of discipline, were threatened with such pains and penalties as having trampled on character or interfered with vested rights. I should like to hear what you or some of your correspondents say on the point.



Licentiate and Mission Work.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In your last issue a letter appears from "A Licentiate," calling attention to the rule that requires licentiate to work in the mission field till the October succeeding their licensure, and speaking with disapprobation of the practice of allowing some to be ordained at once, while others faithfully carry out the requirements of the law

In calling 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 case.

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 certainly 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 is now in Canada, is one of the most remarkable men of his age. A humble farm laborer, of 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 Cincinnati 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 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 beaten, and bears trace of small-pox; the under face 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, a sweet voice, and this voice has its own physiognomy in a 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 conceal; and he has the high charm of a reformer, the faculty of completely forgetting himself in his cause. Joseph Arch is a native of Barton, Warwick, and is now 45 years of age. He was born in the humblest social condition, among the class who rarely rise 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 was getting 1s. 6d. per day, and he struck. From that time he never took regular employment, but worked by the job. He excelled 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 emancipated from the straits of poverty and placed them in a condition of comparative comfort. One of his sons is now a sergeant in the British army, with fair prospects of further promotion.

On Drinking Healths.

Considering how much is done in the way of health-drinking both in public and in private, and bearing in mind how large a portion of the good wishes uttered in connection with the process are bestowed on a comparatively small number of persons, it would be interesting to know how much better any body feels for it at all. Do the members of the Royal Family, for instance, appreciate all the small talk that is poured out so liberally in their honor? Would they be any the worse off if some of it was dispensed with? Or does it exercise an unconscious influence upon them, and so benefit 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 of 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 opportunity for the manufacture and publication 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 the well-let us say,—duty falling to his share, and so in all good faith produces his stock of platitudes, 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 direction to shine in its performance are rare 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 airy nothings a name and a locality. Admitting, therefore, that toasts are of this light and transient character, it is evident that proposers of them, to be successful at all, must possess the art, not only of saying nothing while giving utterance to a certain number of sentences, but must also be able to say that nothing well. Men who can do this are always acceptable 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 communicate 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, 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 reporters as "the usual expressions of loyalty and patriotism;" but yet what good is achieved by the constant troling out of these scraps of loyal and patriotic ardour if it is difficult to see. Probably nobody who dines out has any burning desire to give utterance to these expressions, and it may be urged with some show of reason that there is no special connection between feasting 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 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 with it. 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 ships, and the volunteers who are to be found ready to do their duty whenever 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 rule, not only these but all succeeding toasts are just excuses for a series of speeches, which can only be regarded in too many cases as a level line of dullness. 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 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 Aberdeenshire, Scotland, lately looked his servant girl out because she persisted in going to the Free Church. Mr. E. was very justly made to pay damages for his injudicious, and to say persecuting zeal.

Presbytery of Manitoba.

This Presbytery held its regular quarterly meeting at Winnipeg, on the 10th and 11th inst. A full attendance of ministers, with two elders. The deputation appointed at last meeting 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 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 promising to erect a church at Springfield, and pay \$100 towards the support of a missionary. 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. Messrs. D. Sinclair, G. McMeekin, D. McVicar, and D. McArthur 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 petition was presented and read from certain parties belonging to Kildonan congregation, 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 appointing 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 possible the objections of the petitioners, and harmonizing them with the session and congregation. Mr. Fraser reported that, assisted by the Rev. W. Cochrane, he had dispensed the Lord's Supper at Park's Creek, and enrolled 12 members. Prof. Bryce 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 this Presbytery regard the salary paid to missionaries in this Province, considering living 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. McNabb stated, that having served as a missionary for four years in this Province, and finding his strength inadequate for the work, he felt himself reluctantly compelled to tender his resignation as missionary in this Presbytery. The Presbytery having expressed their kind regards for Mr. McNabb, and their regret at the prospect of his leaving them, it was moved by Mr. Black, seconded by Mr. Matheson, and agreed to, that Mr. McNabb'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 16th 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 Wednesday of December, at 11 o'clock, a.m.—A. FRAZER, Pres. Clerk.

Presbytery of Simcoe.

This Presbytery met at Cookstown on Monday, Sept. 20th, at 10 a.m. The principal business for which the meeting was convened was the ordination of Mr. R. D. Fraser to the pastoral charge of the congregations of Cookstown, 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 on of hands of the Presbytery. Appropriate addresses were then delivered by Mr. McConnell 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 Tecumseth, 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. Crow 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 tea with my godmother, a widow of near 80 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 intricacies of their private histories seemed to be known to her, and were unscrupulously 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 juicy morsel for the two! and it seemed to me that the poor creature's being beyond the pale of repentance and forgiveness added a zest. They said, how shocking it was! 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 sorrow shown 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 perpetrator.

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 gossip-houses 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 end of 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 slightest friendship springing up between a man and woman is the instantaneous signal for nods and winks and a strict surveillance, to be quickly followed by innuendoes 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 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 amuse him. When men and women are allowed to take a little friendly 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 consciousness which many a woman betrays when receiving attentions from a man, and she would be less likely to begin immediately wondering what his intentions might be. On the other hand, there are instances where a woman would never suspect intentions at all if tattlers did not put the idea into her head.—Golden Hours.

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 carried on throughout Europe, and especially by France, ever since Prussia placed herself at the head of Germany. "The wars of 1796 and 1870 were," it says, "persistently characterized as religious wars; 'heretic' Prussia conquered 'Catholic' Austria, and 'heretic' Prussia conquered '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 *Industriell 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 principal reasons for the restoration of the monarchy is the pretended preference of the Republic by Germany, and whatever heretic 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 he be able to give to it the character of a religious war? We believe not. We Germans are just as little a Protestant as the French are a Catholic people; with us there is "parity" of religion. Our religious animosities 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 Sleswig-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 nor Catholic, 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, he ought to go to the Turks; we have only one word to oppose to him, namely, the word Fatherland."

A RIGHT SPIRIT.—On one occasion a minister found it necessary to punish 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, papa." It is in this spirit that God's people should accept the chastisements He sends, remembering it is in love he rebukes; and chastens—not for His pleasure, but for their profit, that they may be partakers of His holiness.

Physical Education.

Perhaps not the least advantage which is derived from muscular, active exercise, as 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 muscles 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 rather, perhaps, to a treatise on medicinal than athletic gymnastics; but the two are at the present day, as we have said, happily incorporated. A microscope will show the millions of drains with which the skin is perforated, for the sake of avoiding effete matter. This effete matter can only be thrown off by perspiration, produced by exercise. If it is not thrown off, it is absorbed into the system, and descends, particularly consumption, and premature death, are the result. The result is produced 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 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 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 bubbles 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. Breton, "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 having broken out into a perspiration; if we are riding, our horse freshens up, 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 happiness to the inauguration 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 hours. 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 distinguished French physiologist, whose admiration of science appears to have led him to care little for the infliction of torture on other animals than himself, sacrificed a great number of guinea-pigs, rabbits, and cats, by varnishing over the whole of their skin, contemplating with satisfaction the, invariably result—death—as a demonstrative proof that the skin breathes. One word more. It has been imagined that gymnastic exercise is exclusively profitable 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 calisthenics, which 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 everything immoderately, so they are accustomed 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 "animal spirits," induces the desire of repose, and they need an increase of exercise beyond that which inclination enjoins on them. 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 it 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 friends would reprove us more, enemies would wound us less.

Do you wish to be my friend? Then tell me my faults to my face. Will you do so before you are angry? Will you still tell them 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 dealing till you have won me to the right? If so, I greet you and welcome you, for "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

A man's strength, in this life, is often greater for some single word, remembered and cherished, than in arms or armor. Looking over the dead on a field of battle, it was easy to see why that young man, and he a recruit, fought so valiantly. Hidden under his vest was a sweet face, done up in gold; and so, through love's heroism, he fought with double strokes, and danger mounting higher, till he found honor in death. So, if you carry the talisman of Christ in your heart, it will give you strength and courage in every conflict, and, at death, open to you the gates of glory.—*D. C.*



Relation of the Air to Clothing.

The following statements of general interest are especially reliable, being contained in a lecture by Professor Pattenkofer, of Munich, who is known as high authority on such subjects:—Although the warmth of the body is the result of respiration, it is a singular fact that the normal temperature of the blood of the African is the same as that of the Esquimaux, or about 99° C, while the air surrounding them, and inhaled 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 air may vary 72° C. The heat generated by the human body in twenty-four hours is sufficient to raise thirty quarts of water to the boiling-point; and of this the regular processes of nutrition 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 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 superfluous heat is lost by evaporation; and during 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 in contact with the body become warm, and are replaced by colder ones, creating a current, which is insensible, because of less 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 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, diminishes loss by radiation. But the inclosure 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 unendurable because of checked ventilation. The mere hygroscopic material, the 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 must be 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 garment 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 passage 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 Record, in Harper's Magazine for October.

Ethics of Christianity.

The superiority of the Christian code is practically acknowledged, and often confessed, 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 to point in triumph to the contrast between his principles and practice. "How much better," say they, "is his code than his conduct!" It is as a hypocrite that they condemn him. It is sad for him that it should be so; but it is a glorious 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 incomprehensible 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 tried their hands upon the problem they should err, while the writers of the New Testament should have succeeded—that these last should do what 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 spectroscopic shows that comets consist of a mass of carbon dust, so diffused as to make them bulky with a little weight, and thus explains at once the cause of the total absence of refraction of the light freely passing between these minute dust particles.

In regard to the question "whence these masses of dust particles came," Zollner, whose observations and calculations we mentioned in a former article on the sun, holds that the solar eruptions throw up masses, consisting chiefly of hydrogen, ejected from the sun with a velocity of 138 miles per second. He comes to the conclusion that as thrice this velocity would carry material entirely 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 volcanic material is thrown out from the earth and carried through our atmosphere, eventually coming down at remote spots.

Any doubt in regard to the possibility of the existence of such enormous projectible forces is removed by the actual observations of Janssen, Lockyer, and Respighi. 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." Professor 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 earth.

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 fiery clouds from the solar surface ascend into 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 solar 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 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. Schiaparelli 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 produced."

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 hydro-carbon from meteoric masses: indicating the hydrogen with the spectroscopic 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 diarrhoea. A pint every four hours will check the most violent diarrhoea, 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, latterly accompanied by one continual diarrhoea, and it acted on him like a charm. In two days his diarrhoea was gone, and in three weeks he became a hale, fat man, and now nothing that may hereafter occur will ever shake his faith in hot milk. A writer also communicates to the *Medical Times and Gazette* 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 diarrhoea, 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 rapid waste of the system. Frequently all ordinary food in certain diseases is rejected by the stomach, and even loathed by the patient, but nature, ever beneficent, has furnished a food that in all diseases is beneficial—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 diarrhoea, its nourishing properties, and its action in cooling the body, says: "We believe that milk nourishes in fever, promotes a deep, ward of delirium, soothes the intestines, and, in fine, is the *sine qua non* 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 faculty in all cases of this often very distressing children's disease. Give all the milk the patient will take, even during the period of greatest torer; it keeps up the strength of the patient, acts well upon the stomach, and is in every way a blessed thing in this sickness.

Ellie Burrit on the St. Lawrence.

But what is "the gallant Forth" or "Father Thames," the Illinois or the Nile, to the St. Lawrence, or the river of any continent to compare with it for its commercial capacities, its affluences and connections?

Let us descend into the public garden, and from one of the seats under the shadow 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 Isle of Orleans, made a traverse at right angles with the main or direct 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 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 over in the navigable length of the river. From that port, through nearly 1,000 miles from the ocean, the navigation of the St. Lawrence extends 1,400 miles. The continuity of its navigation 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 development; 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 the ocean. An such a road, both have the same 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 two countries might make it the most profitable work of international partnership ever accomplished. What a fitting memorial of the great consummation of the Washington Treaty such a joint work would be! What would better grace the "new departure" 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 sea! 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 people 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 progress of geographical 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 Northumberland 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. Petermann draws a remarkable contrast between the advances made by the various expeditions which have 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. Petermann 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 hither; and on the other hand the presence of numerous musk-oxen, 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.—*Academy*.

Homekeeping Versus Housekeeping.

The truest homes are often in houses not especially well kept, where the comfort and happiness of the inmates, 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 inmates shall care to linger long outside its limits. All legitimate means should be employed to this end, and no effort spared that can contribute 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-feeling from their spotless precincts. 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 subservient 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 pestilence which must be removed on the instant. 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 useful to home than all the spotlessness that ever shone. Their disposition to wage war upon maculateness of any sort increases until they become 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 hospitality. 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 difficult. A chilly air wraps it round, and the repulsion of strangeness is experienced by the most insensible.

There are few persons who have not visited houses where they have been introduced to what is known as the company parlor. 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 to return.

Home is not a name, nor a form, nor a 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 awful duty of endless scrubbing.—*Home and Society, Scribner's for October*.

Try the Cracker First.

Ralph Wells describes in a recent letter to the teachers of Grace 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 shepherd dog, seeing one abroad at so early an hour, concluded 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 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-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 lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything 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 kept pure and sweet by thorough ventilation.—*Herald of Health*.

Libertines in theology have ever shown a signal zeal in hastening to welcome attacks upon the integrity of the records of inspired revelation. They have gladly opened the gates when they could, either to crafty spies or to organized bands intent on mischief, and then have entered into alliance with the professed enemies 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*.

Scientific and Health.

IS PHOSPHORUS THOUGHT?

There appears still to be much difference of opinion among chemists about the changes which occur in the secretion of the kidneys after waste of nervous tissue. For example, Dr. L. Hodges Wood, as the result of his observations in 1859, denied the correctness of the generally received statement that the amount of phosphates in the urine is increased by fatiguing mental exercise. He found that, while the alkaline phosphates were slightly increased, the earthy phosphates were notably diminished after mental work, and that, when the mind was not much employed, the excretion of earth phosphates was increased instead of diminished. He accounts for this on the hypothesis that, when the brain was worked, it withdrew more phosphorus from the circulating fluid.—*Medical and Surgical 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, unpleasant odor and taste, and should quickly afford a lather with a small portion of soap. If half a pint of the water be placed in a perfectly clean, colorless glass-stoppered bottle, a few grains of the best white sugar added, and the bottle freely exposed to the daylight in the window of a warm room, the liquid should not become turbid, even 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 certainly safe. We owe to Heisch this simple, reliable, but hitherto strangely neglected test."

THE INSTINCT OF ANTS.

An observer of the habits and instincts of ants relates that a vase on the mantel-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 gradually increased in number until they formed an almost unbroken procession. He brushed them to the floor for several days, but 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 vase was soon attacked from above and below. "One day," says the writer; "I observed a number of ants, 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 unexpected. As soon as the living arrived near where their fellows lay dead and suffering, they turned and fled with all possible haste. In half an hour the wall above the mantel-shelf was cleared."

HOW SMOKING TOBACCO IS PREPARED.

The tobacco as it comes from the plantation is dried to the utmost, and passed through a mill in which a revolving cylinder armed with small projections grates it into tiny particles. It is then by the same machine sifted through a series of sieves similar to those of a wheat fan, that which 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 manufacture of the inferior grades, and the sweepings 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 mill, no nails or stores to injure the machinery. A man on his hands and knees was picking over a pile of sweepings the day we visited the factory, seeming as intent on his task as the searcher for pearls in the oyster beds of Ceylon. The inferior grades of pipe, etc., 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 his costly meerschmum and the black mixture which Paddy smokes in his clay pipe as he 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 hollow iron cylinders, over which the bags fit closely and are tightly drawn. Into these 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 fifteen 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 industry of Richmond, outstripping even iron in the revenue which it produces. The largest income listed last year in the State of Virginia was that of a Richmond tobacco-nist, and what the Bourne is to Paris, the Stock Exchange is to Richmond.—From "In a Tobacco Factory," by Mrs. M. P. HANDY, in *Harper's Magazine for October*.

CHIP MANURE.

Perhaps no greater injury has ever been done in horticulture than the recommendation by inexperienced writers of chip manure as a dressing. Its danger arises mainly from its ready disposition to spread fungi, which inevitably arise in soils naturally a little moist and tenacious. When once formed, such fungi spread with astonishing rapidity, totally preventing growth and finally killing the plants.—*Horticulturalist*.

COAL FIELDS IN CHINA.

The most accurate estimates state that China possesses coal-fields to the extent of over 400,000 square miles, one Province (Shensi) having no less than 81,000 square miles with veins from 18 to 31 feet in thickness.

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 perverted with Republic in ideas—Spain swaying in the  
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 weak for a Republic, who is unable to govern the great  
 island that blocks the entrance to our Gulf of Mexico,  
 and equally unable to give it up—the German-speaking  
 peoples agitated by a new Protestantism, separating  
 from the See of Rome on the dogma of Papal Infallibility  
 and assuming to recognize the "Old Catholic"—  
 the whole Continent pervaded by the intellectual ferment  
 that comes of the conflict between old ideas,  
 philosophical, theological, material, and the advance of  
 physical Science—Russia and Great Britain running a  
 race for the palm gains that shall determine Asiatic com-  
 merce—China seeking ready to abandon her advances  
 and recede her half opened gates—Japan abolishing  
 feudalism and inviting Western civilization to irradiate  
 Western empire to enrich her long hidden empire—  
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 pondents in the leading cities of North or South  
 America, in progress, THE TRIBUNE aims, at whatever  
 cost, to lay before its readers the most prompt, complete,  
 and popular presentation of these diverse and conflict-  
 ing movements, through all of which, as it fondly trusts,  
 the tolling masses are everywhere struggling up toward  
 larger recognition and a brighter future.  
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 last slave has long been a citizen. The last opposition  
 to emancipation, enfranchisement, equal civil rights, has  
 formally been abandoned. The North or South,  
 long disputers the result of the War for the Union; all  
 declare that these results must never be undone; and  
 with a whole people thus united on the grand platform  
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 Past, and turns peacefully, hopefully, to the less alarm-  
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 CARBONAR, NEW-YORK, AND MAN, 3, 1871.  
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 affection of the lungs. I recommended your Syrup,  
 tried at the Druggists in Harbor Grace, but they  
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 However, in April, 1870, Mr. Edgar Joyce rapidly  
 swayed away with every symptom of quick con-  
 sumption, so that he was unable to walk across the  
 room, having no appetite, pains in the left side,  
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 Fortunately I learned that your Syrup could be ob-  
 tained at Mr. Deakin's, in St. John's, and immedi-  
 ately procured some. I showed one to W. H.  
 Thompson, who ordered a supply from you at  
 once. This was Tuesday afternoon; at night he  
 took the prescribed dose, and in the morning he  
 described the very results notified on the wrapper.  
 His appetite soon began to return, and a wonderful  
 cure took place. He is now in the best of health,  
 and is in the opinion of all, had he not been fortu-  
 nate in getting your valuable Syrup of Hypophos-  
 phites, he would now be a lifeless man.  
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 bottles to the Labrador, and he is now in the best  
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Claims for Mission Stations and supplemented congregations due 1st October, should be sent the Convener, not later than the 22nd day of September.

At this meeting the grants to Stations and supplemented congregations will be revised for the year.

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

TO IMMIGRANTS. The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee.

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DUNCAN SINGLETON, Surveyor. D. U. CAMPBELL, Agent A. McArthur & Co. H. McDOUGALL, Telegraph Manager. H. SWINFORD, Agent Kitson's Line.

Immigrants are invited to send themselves or the information to be thus procured from members of the above Committee, any of whom will be happy to furnish the same.

Winnipeg, May, 1878.

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