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Contributors and Correspondents.

Church Independence.

Editor British America: Preserverias.

My Dran Sir, -I trust I shall not be regarded as craving too much from you in requesting room in your columns ; for some remarks on the second letter of "Presbyterian" in your issue of October 31. I certainly did hope that my letter of October 13 would have been sufficient to remove his difficulty in relation to his "extreme case," and to lead to his taking right views on the subject fof Church Independence; but, revealed as he is in his second letter, I have little hope of saying anything that will lead him to do justice oither to the views which I contend for, or to those who hold them. He expresses himself with a flippancy and confidence that ill accord with his original presentation of himself as an inquirer seeking light. These qualities are not wanting in his first letter; but they are so conspicuous in the second as to justify the suspicion that he writes with another design than to get relief from a difficulty that perplexes him.

I have, however, a much more serious charge to make. I have to charge him with misrepresentation of the worst kind short of deliberate misrepresentation-misrepresoutation both without a shadow of excuse, and in the face of strong and definite statements, in which I maintain the very re verse of what he ascribes to me. His entire roply being grounded on that misrepresentation, it is of course, no reply to me, of whatever use it may be in other respects. For one thing, it lets us know what his views were before his conversion, within the last fortuight, to what he calls "Presbyterian Ultramontanism,"-views which I suspect he still holds, notwithstanding his professed conversion, and I may add, views which I expect too many hold, and wish to hold under the shelter of the assentially dofective Basis of Union now before the

Your correspondent sets out with saying that Mr. Middlemiss "acknowledges that the civil authorities may in some cases intervene in Church disputes and ecclesiastical difficulties." He means, of course, not that I admit the possibility of their interfering, but that I acknowledge that they have the right to interfere In reference to this statement, I say, -First: That with my whole heart, I disavow and detest what he says I acknowledge; and Second: That my letter of Oct. 18 not only gives him no warrant to ascribe such an acknowledgement to me, but makes him inszcusable in doing so. That the civil authorities may interfere in any case with the proceedings of the Church in relation to her office-bearers and mombers, is the one thing that I do not admit; and I feel sure that no person of ordinary discornment and candour can fail to see from my letter as a whole, and from definite statements occurring throughout the course of it, that it is the one thing that I will not allow, but on the contrary, persistently stantly dismissed, without examination, sions dropped in the haste of a protty long composition, or occasioned by the very extravagance of your correspondent's supposition, how could he but say that, even in reference to his "extreme case," I indicate repeatedly and distinctly my conviction that the remedy suggested by him, viz. au appeal to the civil courts, would be at once wrong and dangerous. He will say that I make an admission which he considers equivalent to the acknowledgment which he ascribes to me. If this be so, he ought to have said so. I may assume that, as a person interested in the discussion now proceeding in your paper, he has read my letter of Sept. 12, in which I say, "We may ter of Sept. 12, in which I say, "We may greatly wrong brothron by charging them with holding an erroneous principle, because they hold what, in our judgment, involves it." Now, it is just such wrong that your correspondent inflicts on me. Instead of saying that I acknowledge what, in point of fact, I contend against, ho should, in fairness, have said that, while contending against the interference of the civil authorities in any case, I had made an admission that he regarded as inconsistent with that contention, and equivalent to an acknowledgments which he ascribes to me. etend of this he assumes that the one is equivalent to the other; and in doing so displays a failure in discernment which may be sufficient to shield him from the imputatation of disingenuousness. He does not discern between the matter of privilege and that of jurisdiction. My admission as respect to the former; the acknowledgment ascribes to me has respect to the latter. Privilege is freely and justly accorded to persons acting in an official capacity, including civil rulers, and church officers. On the one hand it is freely allowed by the civil authorities to church rulers; and on the other hand it is freely accorded by church rulers to her members who are magistrates or judges, or who fill any other splicial position. In other words, it is ad-

of fact, operate most injuriously to a man's reputation or other interests, and conducted in good faith, to the best of their judgment, with a view to the promotion of the interests committed to them. But important cothis privilege is, and large as it ought to be, and really is, it may be abused, and is not without limits. Cases may arise, both in civil courts and in church courts, in which it may be a question whether a man has abused his privilege or acted in such a way that his privilege cannot be a shelter to him; and each court must settle the question for itself. But the refusal of a court to allow a man the shelter of privilege which is freely and largely accorded to him is a wholly different thing from a refusal to allow the distinct and independent jurisdiction of the court of which the man is a member, or from invading or usurping its jurisdiction. That no man whatever be his official position, is to be allowed by the civil authorities to shelter wrong doing which it belongs to them to take cognizance of, under privilege freely accorded him, but which in their judgment he has abused, does not imply a liberty or right, on their part, to interfere with the church a administration, or to meddle in any way, or in any ease, or under any plea, with her exclusive and independent jurisdiction. Reverse the position of the parties. A civil ruler is a member of a church, and is guilty of receiving bribes and preventing justice. His privilege does not in such a case shield him from the consures of the Church; but, however heavy and just may be the consure inflicted, no one will say that the Church's action implies her right to interfere in matters of civil administration or to invade the exclusive and independent jurisdiction of the civil authorities. There is, and need be no dispute about the matter of privilege, and certainly it was not the matter in discussion in the non-intrusion controversy What was contended for, what was thought to have been accorded to the Scottish Church, but what the civil authorities of last generation refused to accord, was not the privileged position of Church rulers, but the distinct and independent jurisdiction of the Church,-a refusal which compelled those who could not acquiesce in it, to take up a position in which certain al leged grounds of that refusal could not be pleaded. We have since seen that other grounds can be pleaded; and such productions as those of your correspondont only increase our jealousy in relation to the great principle of hurch Independence, and our fears that, principlo of unconnected with the State though we are a conflict is not far off. If our own ministers and people, in spite of their professions of what your correspondent calls "Treespyterian Ultramontanism," assumed ovidently for the purpose of raising a pre-judice against us in reference to our con-sistency, contend for the supremacy of the civil authorities, what may not the civil authorities themselves be expected to do?

Putting aside, then, the matter of priviego-leaving both civil and coclesiastical rulers to determine for themselves whether or not an official person subject to them, as or not an one an person subject to them, as a citizen in the one case, or a member of the Church in the other, has acted so as to place himself beyond the shelter of his privilege—we hold the Presbyterian doctrine that the Church and the civil government have seek its arm them captures and ment have each its own proper sphere, and cach its own distinct and independent jurisdiction, that, springing though they both do from the same source, the appointment of God, the one does not come through the subordinate to the other, so that there can be no appeal from the one to the other. If any such appeal is made, it should be incontend against. Notwithstanding express so soon as the terms of it are understood.

This Presbyterian doctrine is equally a protest against Romish assumption on the one hand, and against Erastian supremacy on "Presbyterian Ultramontanism" is a contradiction in terms, and equally so is "Presbyterian Erastianism." To excite a prejudice against us by speaking of us as "highflyers," and by charging us with Romish assumption, is nothing new. When men talk in this way, they only do as their fathors did thirty years ago. How differently they would speak if they knew the weight even of the Pope's little finger! To those who say this doctrine of co-ordinate jurisdiction may sound well as a theory, but it won't work in practice, we confidently say that no other doctrine can work anything but evil, and the history of the past evinces the wisdom of God in ap-pointing that the civil and the ecclesiastical jurisdiction should be entirely separate and mutually independent. Though it is to the clear apprehension and maintenance of this great principle by our fathers, that British liberty owes more than perhaps to anything else, yet, it would seem, it is so much a spiritual principle that men are unwilling to receive it, as they are in relation to the peculiar and simple gospel, which is equally remote both from legalism and antinomianism.

Allow me, before closing, to refer to a charge of inconsistency brought against us. I would not do so in this letter were it not that "Presbyterian" makes common cause with another correspondent (L. M. N.), who founds his charge on the fact that we resolved recently that, if the majority shall ask the Legislature to pass an Act which, we believe, would alienate property from the purpose to which it was originally destined, we shall ask them not to do so. My reforence to this charge will be such as may throw some further light upon the subject of my letter. I shall suppose, what I have not the slightest fear of, another extreme ease. I shall suppose that, at the General I shall suppose, what I have Assembly next June, the majority, considering that we are no longer to be borne with in our opposition to Union, as they shifted on all hands that persons acting in would say, or in our dissatisfaction with the efficiel capacity are entitled to have it the terms of it, as we would say, and be-presumed that their proceedings in that lieving that the good of the Church requires

enpacity, even though they should, in point it, should summarily depose and excomof fact, operate most injuriously to a man's mun ato us all, present and absent alike without distinction, might do, there is one thing we would not do. We would not appeal our case to the civil courts. Such appeal on any plea would be utterly inconsistent with our principle, according to which, if any of us should make it, it should be instantly dismissed, without investigation and without the introduction of any quoad whatever, the introduction of any quota whatever, which is only a protext for the invasion by the civil authorities of a province that does not belong to them. Of course we would not be without our remedy. Believing that the sentence passed upon us was perfectly null and void in heaven, we would treat it as null and void. We would, without a thought of civil courts, submit the sentence are severing our connection. the sentence as severing our connection with an apostatising, if not apostate, body: but we would, at the same time, without paying the slightest respect to it, held our selves to be divinely appointed unnisters of Jesus Christ, as much as before, but more honored than before as being persected. cuted for the truth's sake, and we would act accordingly. But suppose my congregation, having the same views as I have, possessing property which they contributed to the acquisition of for one purpose, are unwilling that it should be alienated to what they believe to be a different pur pose, and decline, though they adhere me, to be dispossessed of their property until the civil authorities, with whom rests the final and irreversible disposal of all property, shall pronounce they have locatheir right to it. Can any man in his right sonses say they are inconsistent, or that I am inconsistent because I do not in sist upon their giving up their property till the civil authorities say it is no longer theirs? I do not dispute the superior simplicity of the American ruling on this subject. Your correspondent says, "The civil courts in the United States have ruled that they will without investigation give legal force in the disposal of Church property to the decision of 'he majority of the body by which it was he'd." It would more satisfactory if all civil courts, whether British or American, were to rule that they would without investigation dismiss all references made to them respecting matters with which they have absolutely nothing to do, without divesting themselves of their right or renouncing their obliga-tion to do their best in determining in matters whose final determination belongs to them.

I trust you will excuse the length of this letter, which, when I began it, I had no thought would be so long. I have no wisi, but to be helpful in the settlement one way or other of the great question now before the Church. But let me say that, if it is to be settled in the way of satisfactory Union, it will not be by the communica-tions of those who deny the Church's independent jurisdiction in one letter, and, in the next, plead for the civil magistrate divesting himself of his jurisdiction, and who make Erastianism to consist in the refusal of a minority to submit themselves in judgment, conscience, and estate to the ma-jority. If such want to damage the cause of Union, let them persevere; if not, let them leave the matter to those who, like some of your correspondents on the other side, are capable of understanding the po-sition of their opponents, and are incapable of misrepresenting oither their utterances

or their actions. I am, yours truly. JAMES MIDDLEMISS. Elora, Nov. 11, 1878.

Vacancies and their Causes.

Sin,-Some of the old philosophers maintained that conscience escaped the effeets of the Fall, and might be relied on for perfect integrity. I wish the same could be truthfully said of the printing press. But no. It is evident the printing press is fallible. And when I think of the attention, constant care, patience, and painstaking labor needed to correct its erring tendency, I sympathize with those who have charge of it, and feel thankful for the accuracy with which my letters dro transformed from the work of the pen to that of the type. However, in my last, by some furtive act, the word "vou" was substituted for the word "few," making the reading somewhat offensive to my friend the "Country Eldor," The sentence should have read thus: "Few, my friend, can with safety intimate," &c.

But now, resuming the main subject, 'Vacancies and their Causes." I would attempt in this letter to call special attention to the monetary considerations which act as a cause in throwing so many vacancies on the hands of Presbyteries. Let it be distinctly understood that I only speak of monetary considerations as one of the causes-not all the causes-of vacancies. Having been frequently called out to cooperate with ministers and elders in congregational difficulties, and by this means having had some opportunity for years to judge of the causes which militate against success in the ministry and a continuous and prosperous pastorate, I feel persuaded that due weight is not given to the exhoctation, "Thou shalt not muzzle the ox that treadeth out the corn." It would be well if the Assembly, instead of sending down instructions to presbyteries to deal with congregations in financial matters, would so adjust the relation of paster and

possible, prevented. And it will never be prevented, never can be prevented, un til the relation is so adjusted as to give a reasonable prospect of adequate support. In vain are pastoral relations formed, and five or see hundred dollars offered as salary, and a promise of additional support as the Lord riay prosper the congregations, unless such be adequate to a sufficient support, and such promises faithfully and timely implemented. Life has natural exigencies, which adhere to it everywhere. Ministers must have food and raiment like other men. And it is the law of nature and revelation that the necessities of life are to be attended to, and that he who provideth not for his own and specially for those of his own house, hath denied the faith and is worse than an infidel." There are often in Scripture plain and pertinent illustrations, taken from town and country, of the relations of life and the duties of men. One of these is the Levitical law in regard to the laboring ox, and its application by the Apostle to himself and the ministers of the Gospel and their congregations. It scems almost ludicrous and profane to place the servants of God on a par with the ox that trendeth out the corn, but I am not asking any more for them in the way of support. I am not asking riches for them-no, by no mease. But I am asking for them, in one of the richest countries on the face of the earth, adequate support for their work. The illustration quoted above is one that the "Country Elder" and I can easily understand. The ox has been one of the most useful of creatures to man in Canada. It is to the interest of the master as well as the animal that he should be well attended to. So in reference to min-We cannot do without them, and it is not for them alone we are pleading when we say that they should be liberally supported. No. We are pleading at the same time and with equal urgency for the success of Christ's cause, the salvation of souls, the spiritual edification of saints, and the good of congregations. But the ox that treadeth out the corn is a laboring ox , and man's life as a minister is a laborious one. Delusion and ignorance have attached idleness and ease to it. But it is not of that kind. Such was not the his of Christ and his Apostles, and such is not the life of the men we call to take charge of ourselves, our children, and our congregations. We invite men whom we expect to abound in labor by night and by day,

heat and cold, on week-day and Sabbath, in health and sickness—they are laboring mon. But the ox which treadeth out the corn is precluded by working for his master from getting support for himself. He is not at liberty to graze like other animals. This is also the position of ministers. They are precluded by their work from providing for themselves like men of other professions. Besides, we call them to give themselves wholly-their life, time, energies, talentsto one work, the work of Christ in the gospel. Further, the ox that treadeth out the corn is not to be muzzled. It may be vexing to his master, and he may think it a loss that the creature cannot live and work without eating. But it cannot be helped. the ox has his rights as well as his master. And he is not to get his food like the dog which feeds on the crumbs that fall from the table, or as the beggar gets his alms; but, like the Shepherd who is to ave on the milk of his flock, the ox is entitled to live on the fruit of his labor. "Doth God care for oxen?" Is not this written for a higher purpose? Its application to ministers is easy and scriptural. Let due provision be made for them. Let their means of support honestly increase as promised in their calls, as their congregations prosper, and as their work requires it; and let not this be done as a donation, or the work of charity. How many congregations and office-bearers think that they have fulfilled all their obligations to their pasters when they have paid him a nominal salary promised years ago; and that no matter how the congregation has progressed, the times changed, or his labours increased, he is not entitled to more-that the increase of the revenue should be theirs, and the additional labor his? Here is where the trouble often comes in, and the muzzle is applied. A cursory glanco at the statistics of the church will soon reveal the fact that there is such a thing as a muzzle in the church. It is needed that conscientious justice should be done as promised in a gospel call to all ministers. But further still, let it be observed that if the ox that treadoth out the corn is muzzled he is outitled to his liberty I am no physician nor lawyer, neither have

I seen the "ox sermon." but it seems to me.

this is clearly implied. Nor are ministers

nuder obligations to tell their congregations

that this is the cause, when it is the disturb.

ing cause of pastoral relation. The mur.

people that this work of collision would be, | zled annual could not be expected to plead his case with his master. But should he find an opportunity to leave it would be his right; and was dom, if he would not lose heart, health and strength, to do so, and leave the threshing floor vacant. The first Presbyterran pustor of Hamilton was a wise man. and greatly beloved, venerated even as a father by his people. But, as we have been told, rumor had it that he was about receiving a call to a country station and would llkely accept it. Some were angry, some were indifferent, some blamed their hardness of heart which might bring upon there such a judgment as the removing of such a candlestick out of its place. Others more wisely sounded their minister upon the matter. The secret was soon known. The pastor could not support himself and work such a growing "congregation on such a limited salary, and a little "monetary consideration" prevented the dreaded vacancy.

But I am afraid all this is not practical enough to produce an impression on our Country Elder," for he tells us in his letter of the 10th ult., "That in dealing with the causes of vacancies, such considerations, (monetary considerations) never once came to be considered by me. ' Indeed! Is it really possible that the "Country Elder" could consider the "causes of vacancies" se exhaustively, distribute blame so freely, and tender his admonitions so wisely and fatherly to the Presbytery of Chatham, and never once think that such monetary considerations could have anything to do with the evil of which he complained? It is the fact that he did it, and that others might be of his mind, that induced me at all to write on this subject.

But the question might be still raised What would secure an adequate support? In answer to this question, I beg to remind the "Country Elder," that there are twentyfive of our ministers who have not five hundred dollars a year, that a large number more rate about six hundred dollars and to ask him what bill of fare he would farnish to a minister, and say, a family e five. on such an income?

Dr. T. Hall "thinks there is a kind of reny, almost mockery, in some of our calls by which a minister, of the description stated above, is asked to come and settle in a congregation, give his whole strength and time to st, and is promised, that he may be free from care, the sum of six hundred Jollars a year in four quarterly payments." I trust the "Country Elder" will expose the heresy of this divine; and offer a good and reliable bill of face for that sum. He shall have also for his commission all that he can spare out of it. Meanwhile,

> I remain, yours truly, ANOTHER ELDER.

Presbytery of Simcoe

The ordinary meeting of this Presbytery vas held at Barrie, on Tuesday, Nov. 6, at I ann. A call in favour of Rev. James McConnel, of the Presbytory of Lousiana, U.S., from the congregation of Tecumseth and Adjala, was sustained, and ordered to be transmitted to Mr. McConnel's Presby-tery. The people are entirely unanimous in the call and promise \$625 stipend and a manse. Mr. W. Fraser was authorized to ordain elders to be elected by the newly organized congregation of Adjala. On application of the congregations of Duntroon and Nottawa, Mr. Luke G. Henderson was recognized as Missionary labourer in said congregation till April 1st, 1874. Though there were many other items of business before the court they were not of sufficient general importance to call for publication. In the absence of a more extended report the account given in another column of a visit to the missionary field of Waubaushene, Port Severn, and Sturgeon Bay, by Mr. Gray, of Orillia, will be found of interest. Mr. Gray's report gave rise to the following resolution thankfully acknowledging the co-operation of the Students' Missionary Society of Knox College:-"The this Presbytory desire to express their high appreciation of the unwearied and successful labours of the Missionaries of the Students' Missionary Society within our bounds, and we do hereby tenden to the Society our sincere thanks for all their endeavours to xtend the boundaries of the Lord's vine yard in our new torritories. Further, we do respectfully and carnestly request them to continue their labours as during the past year .- Com.

Mr. E. H. Panton, who has been since the beginning of April laboring as Missionary at Vroomantan and Sunderland, has been unanimously called to Lindsay. The call will be before a special meeting of Presbytery on the 25th Nov., when, if it will be sustained, Mr. P. is likely to accept.

The Roy. Mr. Mackintosh, of Markham, having been invited to the house of Mr. Gormley, on the evening of the 5th in t. was met by a few of the members of Melville congregation. After a pleasant and agreeable evening had been spent, the rev. gentleman was presented by his congregation with a valuable horse, accompanied by an address, to which he replied in a feeling

The Lope and the Emperor of Germany.

The two following letters recently passed between the Emperor of Germany and the Pope. Their contents were briefly stated by the cable a few days ago :--

VATICAN, Aug. 7th, 1873.

Your Manestr, "The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously pender over the causes which may have led to these very hard measures. I confess that I ma unable to discover any reason for such a course. On the other hand, I am informed that your Majesty does not countonance the proceedings of your Government, and does not upprove of the harshness of the measures adopted against the Catholic religion. If then it be true that your Majesty does not approve thereof, and the letters which your iguat Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now ocourring-if, I say, your Majesty does not approve of your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected—will your Majesty then not become convinced that these measures have no other effect than that of undermining your Majesty's own throne? I speak with frankness, for my banner is I speak in order to fulfil oue of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptized belongs in some way or other-which to define more precisely would be here out of place—belongs, I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your Most Gracious Majesty the expression of my devotion and esteem, I pray to God that He may enfold your Majesty and myself in one and the same bond of merev

(Signed) His Majesty the Emperor replied as follows :-

Berlin, Sept. 3, 1878. I am glad that your Holiness has, as in former times, done me the honor to write I rejoice the more at this since an opportunity is thereby afforded of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communication you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holmess to entertain the supposition that my Government enters upon a path which I do not approve. According to the constitution of my States, such a case cannot happen, since the laws and Government measures in Prussia require my consent as a Sove-To my deep sorrow a portion of reign. my Catholic subjects have organized for the past two years a political party which endeavors to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of an open revolt against existing laws. It will not have escaped the observation of your Holiness that simiindications manifest thomselves at the present time in several European and in some transatlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power; I am in duty bound to do it as a Christian monarch even when to my sorrow I have to fulfil this royal duty against servants of a Church which I suppose acknowledges no less than the Evangelical Church that the command ment of obedienco to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness, disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of my loyal Catholic and evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe. There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness; namely, the expression that every one that has received baptism belongs to the Pope. The evangelical creed, which, as must be known to your Holiness, I, like my ancestors, and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent me from living in peace with those who do not share mine, and offering your Holiness the expression of my personal de-

votion and esteem, I am, &c., WILLIAM. (Signed)

The lip of truth shall be established forever, but a lying tongue is but for a moment. Surely thy lies make men hold their peace?

Willmot, the infidel, when dying, laid his trembling, emaciated hand upon the Sacred Volume, and exclaimed, solemnly and with unwonted energy, "The only ebjection against this Book is a bad life!"

Church and State in Geneva.

The Old Catholic elections took place in Gensya, on the 12th ult., resulting in the choice of Futher Hyacinte, M. Chavard, and M. Hurtault as the three cures. Nine Liberal members were chosen at the same time to compose the parechial council. Out of 2,300 registered electors, 1267 voted. The result was received with cheers by a large number of people who had assembled to witness the counting of the votes. On the 14th Father Hyacinthe and M. Chavard took the eaths before the council of state. The eeromony was performed at the St. Germain church, which had been placed at their disposal. There was some excitement in the neighborhood of the church, but there was no disturbance. Father Hyacinthe is now, therefore, one of the regular clergy of the city of Geneva It is said that the recurant Archbishop Lede-chowski will soon receive a writ of dismiss al from his office. If he takes no notice of this deposition by the legal authorities, he will be subjected to heavy fines. No other penalty can, by existing law, be inflicted upon him. It is stated, however, on high authority that one of the first acts of the next session of Parliament will be the passage of a law empowering the Government to appoint the residence of a bishop deposed by Government, and, if necessary, to sue for a writ of impresonment. By banish-ment or confinement the Prussian Government throatous to punish those ecclesiastics who refuse obedience to its laws. The fight is getting more desperate every day, and there is no symptom of relenting on the part of the state. To judge from an article in a recent official Provincial Correspondez, charging the Prussian bishops indiscriminately with "disobedience, resistance, and rebellion," and threatening to break Roman obstinacy on Prussian soil, if it cannot be bent," the most stringent measures must be expected. One paragraph in the letter of the Emperor to the Pope, the full text of which has now been received by mail, is worthy of re-production. The sturdy Protestant faith of the Kaiser is confessed in a way which can leave His Holiness in no doubt about it:

"There is one more expression in the letter of Your Holiness which I cannot pass over without contradiction, although it is not based upon erroneous reports, upon the behef of Your Holiness—amely, the expression that every one who has re-ceived baptism belong to the Pope. The Evangelical creed—which, as must be known to Your Holiness, 1, like my ancestors and the majority of my subjects, profess-does not permit us to accept in our relations with God any other mediator than our Lord Jesus Christ.

Sabbath-School Work.

As indicative of the general interest shown in England in the day of universal prayor for Sunday-schools, a list is given in the London Sunday school Teacher for October of more than one hundred and fifty clergymen who had already announced sermons in their churches or chapels on that theme on Sunday, October 19th.

The pastor who announces the hour and place of the Sunday school session from his pulpit each Lord's Day morning (unless, indeed, the Sunday-school session procedes the session for worship and preaching) does good service for his school; and if he invites attendance at the school he does still The pastor whose Sunday-school meets at noon or later, who notices all the other religious services of the week, and says nothing of his school, suggests by his course the low estimate in which he holds the Sunday-school.

A teacher's principal work in the Sunday-school is teaching. It is not preaching to his scholars, nor is it hearing recitations. On the one hand, a teacher errs if he does not endeavor to instruct his scholars in Bible truth through the lesson of the day. On the other hand, he errs in thinking that his usefulness depends wholly on the home study of the lesson by his scholars. That lesson has truth in it better suited to his scholars' needs than the substance of his best preaching. Even if they come to the rise. Insanity, he points out, finds the Sunday-school having never looked at the lesson, if he knows what is in it. he can teach them its choicest truths through the skillful use of questions and answers. Not his power of speech-making, nor yet the symmetry of the lesson-paper plan, gives him chief advantage for his work as a teacher. It is what he knows of a lesson; what he can teach of it, that is most likely to benefit the scholars of his class.

Christian Forgiveness.

The following incident was often related by one of our missionaries in Jamaica, to illustrate the power and practical beauty of Christianity, and the docility of the African mind and character. A negro slave, not long arrived upon the island, and a new convert, was observed to bestow very faithful attentions upon an old man, who was afflicted by one of the lingering leprous diseases to which the colored race is liable. The old man The old man had always borne a bad character, and his influence had been especially exerted against the converts to Christianity. Both on account of his repulsive disease and his equally repulsive bearing and disposition, he had no friends to care for him in his adversity. All the more remarkable was it, therefore, to observe the assiduous care of the young negro, who visited the sick man regularly several times a day, bringing him food and drink, and otherwise ministering to his wants. Thinking that there must be some secret tie of kinship between the two, the missionary on one occasion approached the pair, and asked the younger man whether the other was perhaps a relative. The answer was no, and the same answer was returned to the successive questions as to whether he was a connection or friend. More surprised than ever, the missionary at length asked, "Why, then, do you take such good care of him?" The roply was, "Him's my enemy!" On further inquiry, he learned that the old man, while in Africa, had been the means of having the younger entrapped, torn from his home, and sold into learner with Maranian. into slavery .- The Moravian.

Wakefulness from Overwork.

A symptom of mental exhaustion indicative of a very great degree of montal strain, is persistent wakefulness. The physiological cause of this condition is well understood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the neck and head becoming distended with blood, as is shown by the flushing of the If this condition of distansion is long continued, the vessels are apt to love the power of contracting when mental activity is duminished. Hence arises the impossibility of falfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain. Some extraordinary instances have been recorded of prolonged wakefulness as the result of mental overstrain. Boorhoave mentions that, on one occasion when intently engaged on a particular study, he did not close his eyes in sleep for six weeks. Sir Gilbert Bland was in-formed by Gen. Pichegru that, for a whole year, when engaged in active campaign operations, he slept but one hour in the twenty-four. These and other similar cases have probably been une asciously exaggerated, for people often sleep without having an after-consciousness of the fact. It is certain enough that the continued deprivation of any considerable part of the normal amount of sleep will be seriously detrimental to health. Dr. Hammond, in his work on sleep, mentions the case of a literary man in America who, for nearly a year, while intently engaged in a favorite study, restricted his period of rest to four hours a day, and frequently less. At the end of that time the overtasking of his mental powers was manifested in a curious way. He told the physician that, though still able to maintain a connected line of reasoning, he found that as soon as he attempted to record his ideas on paper, the composition turned out to be simply a tissue of arrant nonsense. When in the act of writing, his thoughts flowed so rapidly that he was not conscious of the disconnected nature of what he was writing; but as soon as he stopped to read it over he was aware how completely he had misreprosented his conceptions. If the language happened to be at all intelligible, it was sure to have no relation to the ideas he wished to express. Thus, wishing to obtain a book from a friend, he found that, instead of the request, he had written the Sir prayer of Socrates as given by Plato. Isaac Newton, in the later years of his life, suffered greatly from wakefulness. The fact, well known to every medical man, that persistent sleeplessness is frequently the precursor or initiatory stage of several intractable maladies, physical and montal, always invests the presence of this indication of mental overstrain with grave interest. But a continued course of excessive mental labor generally manifests its effects on the mind itself in various ways, all more or less promonitory of approaching collapse. The brain-worker begins to perceive an unwonted want of clearness in his ideas; work becomes gradually less casy to him; he is alarmed at sudden awkward failures of memory; a feeling of surfeit or disgust will steal over him in the midst of his work; he becomes unable long to fix his attention, and latterly feels as if all mental energy were crushed out of him. If these warnings of an overwrought brain now speaking distinctly with the tongue of disease, are disregarded, the wonder frequently is, not that the inevitable retri bution follows, but that it should have been so long delayed. What particular form the Nemesis shall assume, whether of physical or mental disease, will be deter-mined by accidents partly of personal habit and temperament, and partly of inherited predisposition. It is noteworthy, how-ever, that the common opinion that excessive mental occupation gravitates towards insanity, does not appear to be verified by Indeed, one of the foremost of living that ing English physicians doubts whether shome ahonation of mind is ever the result of simple mental overstrain. It is to physical, not to mental derangement, that excessive work of the brain generally gives most suitable material for its development among our cloddish, uneducated classes, whilst the worst forms of physical disease are originated and intensified by our educated, overstrained brain-workers .- Chambers' Journal.

Consolation in Travel.

Sir George Grey, in his Narrative of one of his Australian Expeditions, relates the following instance of the power of religion over difficulti ., which cannot be too strongly insisted in. His position and prospects had become alarming, and he was undeed ed as to 1 choof three plans he should adopt; but he détermined not to decide hastily, and in order more fully to compose his raind, he sat down and read a few chapters in the Bible. "By the influence these imparted," observes he, "I became perfectly contented, and again rising up, pursued my way along the beach to the party. It may be here remarked by some, that these statements of my attending to religious duties are irrelevant to the subject; but in such an opinion I cannot at all coincide. In detailing the sufferings we underwent, it is necessary to relate the means by which those sufferings were allevanted; and after having, in the midst of perils and misfortimes, received the areatest consolation from retigion, I should be ungrateful to my Maker not to acknowledge this, and should ill perform my duty to my fellow-men, did not bear testimony to the fact that, under all the weightier sorrows and sufferings that our frail nature is Kable to, a perfect reliauce upon the goodness of God and the morits of our Redcemer, will be a sure refuge and a certain source of consolation." This is true religion, and will serve us fur beyond the varnished conceits of false philosophy.

I have served my congregation nearly fifty years, and have never quarrelled with any of them but on account of their sins. Thanks be to God, peace has reigned amongst us.—Rowland Hill. Protest, atism in France.

The Protestant population of France is still but a feeble minority, which holds its own, but does not sensibly increase. Before the late war we numbered about a million. The annexation of Aleace has taken from us 250 communities numbering 200,000 monibers. It has destroyed one of our theological faculties, that of Strasburg, do servedly famed for its learning; and thereby weakened considerably Protestant influence in our country. Our churches are divided into three principal groups—or rather into two families—the Lutherans, half of whom were torn from us by conquest and the Reformed body. The latter is made up of a mother (whom we must ac-The latter is count as already aged, since she dates from the earliest days of the Reformation) and several daughters. I speak of the national church, which is united to the State, and consists of about 630,000 members, and of several free churches of different ages and denominations. These churches hive in an excellent harmony. The Evangelical Al-linee is no vain word with us; in proof of which I may state that the evangelizing and charitable societies of the various churches work in common. In France the time is not, perhaps, very fac distant when the various evangeheal factions of Protestantism will form a songlo church. Already carnest hopes in this direction have been expressed in sundry quarters; and when the progress of ideas, or the natural pressure of events, has brought the separation of the church and State, the fusion of which I speak will, porhaps, be well high accomplished. Address before the Evangelical Alliance, by Rev. A. Decoppet, of Paris.

Answering Letters.

A great many people are shamofully negligent about answering letters. Nothing is more annoying. In European countries it is regarded as the height of ill-In European breeding to allow a letter which needs reply to go unanswered; and so it ought to be considered here. This is a point on which parents should lay great stress to their children. They should be taught to consider it as rudo not to reply to a letter which needs attention. The busiest people are generally those who are the most exact in this respect.

The late Duke of Wellington, who, it will be admitted, had a good deal on his hands at different times of his life, replied to every letter, no matter from how humble a

One a clergyman, who lived in a distant part of the kingdom, wrote to his grace, on whom neither he nor hisparish had a claim to beg for a subscription to build a church. By return of mail came back a letter from the Duke, to the effect that he really could not see why in the world he should have been applied to for such an object; but the parson sold the letter as an autograph for 25. and put the duke down for that amount among the subscribers.—Exchang

The Decline of Juggernath.

Juggernath cut a sorry figure at his late festival at Sorampore. It appears from the account given by the Friend of India that when he was carried forth under an umbrella and hoisted up on to his principal car, there was none of that roar of enthusinsm with which he was wont to be greet ed in former years. By two o'clock the long road, hot and white with dust, was merely dotted with visitors, and the police seemed to be as numerous as the pilgrims. An hour later the crowd was rather more numerous; but the priests could not prevail on the people to give Juggernath a "shove off," although they frantically called upon those near to rescue the god from disgrace. The attention of the women in the crowd was far more directed towards two English ladies, who were watching the scene from the verandah of the police-post. The same ill-luck befell by a Bahoo, afterwards transported for for-gory. The few who could be persuaded to tug at the old ropes broke them. Sunset, however, brought some devout rustics from the interior, and these at last dragged the original car without an accident. Year by your the attendance has been falling off, but on this occasion the contrast was very striking. The once selemn festival is fast becoming a mere tamesha; and even "elderly females," who were officially reported as alone showing enthusiasm, are fast be-coming cold and careless in their religious exercises.

Pray and Wait.

Pray frequently, and wait quietly, and the Lord will make your way plain. Jesus trains up all His servants to waiting; and if you are called to the ministry, He will ex-eroise your soul beforehand with sharp conflicts. Joseph must be first cast into prison by his master, before he rules the kingdom; and David must be hunted as a fler upon the mountains before he gets the sceptre. How can you tell what others feel unless you have felt the same yourself / Undertake nothing without first seeking direction from the Lord; and when anything offers that is plausible and inviting, beg of God to dissappoint you, if it be not according to His mind. You cannot safely rely on your own judgement, after God has told you, "Ho that trusteth in his own heart is a fool." This advice relates to all important changes in life.

Simplicity, purity, fullness, adaptation, preservation, and remarkable efficacy, are six proofs of the divine origin of the gospel but to a Christion the greatest is this that believeth on the Son of God hath the witness in himself."

There are Sunday schools which never have singing as a part of their excresses. And there are other Sunday-schools where the uniform lesson is not used. These Sunday-schools are a great deal better than none; but in each case they labour at a great disadvantage. Good singing and the same lesson for all are of no little importance to a first class class flunday school;

Scientific and Aseful.

PLANTING FRUIT TEELS.

Whether spring or autumn is the best time for planting truit trees is a voxing question. How it may best be done is of riost importance. Many think the ques-tion of expense settled by the cost of the trees, yet every man who does not spend double, teple or quadruple the cost of the trees in planting them, is nothing a great

Nothing that is worth doing at all is worth doing so well as plenting fruit trees. Wherever a tree is to be planted, the soil should be enriched to the depth of at least two feet, and not less than six foot across, This proporation should precede planting This proporation should precess praising at least a month. No raw manure, or other substance liable to ferment while decomposing, should come in contact with the roots. Don't hositate to postpone planting the state of the postpone planting the state of one or two years, in order to make the ough preparation. This is the way to get fruit quickly. Apple tiess properly planted often hear in four years, and poar trees in six; and they never die premiurely, as dethousands planted in the slovenly fashion that prevails.

The scarcity of trees, for a few years past has sumulated propagation to such an extent that we fear will lead to low prices, and this, in its turn, to excessive and care less planting in the future, as in the past. Let us respect the feelings of our childrens children, and in their interest as well as our own. "turn over a new leaf" in the mat ter of planting fruit trees.

BASKETS OF ROSES.

Roses in a cut state are always welcome, and a tastefully arranged basket of them constitutes one of the most olegant fleral ornaments that can be obtained for the decoration of the drawing-room. Three important points may be urged in their favor. Firstly, roses will keep fresh for a comparatively long time; secondly, they are not difficult to arrange; thirdly, they can be bought for a small sum, if not growing in the second state of the second s one's garden, and any one who does possess a garden, large or small, is sure to have roses. Daskets made of different ma-terials for holding ordinary cut flowers can be bought, but for roses I prefer those made of glass, as the clear crystal shows up the rich colors of the roses and their variously tinted foliage better than any other matorial. In glass baskets the flowers should nestle among moss instead of sand, which, when seen through the glass, has a bad

SHELTER YOUR CATTLE IN WINTER.

The severity of the winter in certain sections has induced greater care, and more attention to feeding. Farmers are learning that care and kindness to these useful creatures are repaid with increase of profit. A correspondent in Dabette Co., Kan., states :- "I have learned from observation that a cow, when well sheltered and watered, can be kept on less than one-half the
feed required when left to the exposure of
winter storms." Those who now neglect
to provide suitable shelter in winter for their herds and flocks, if they would carefully observe and study results, would reach a similar conclusion. The agricultural districts in this country are very limited in which farmers can affect to winter stock without any provisions for sheltering and feeding them.

THE NATURE OF GUINO.

It is a generally received opinion that the deposits of guano are exclusively the excrements of birds. Dr. Habel has investigated this matter microscopically and chemically, and has found that after treating the substance with an acid, the insoluble residue is composed of fossil sponges and other marine animals and plants precisely similar in constitution to such as still exist in those sens. The fact, too, that the anchors of ships in the neighborhood of guano islands often bring up guano from the bottom of the ocean, is quite in opposition to the prevalent belief. Dr. Habel, therefore, considers that the deposits of guano must be the result of the accumulation of fossil plants and animals whose organic matter has been transformed into nitrogeneous substance, the mineral portion remaining intact.

SWEET PICKLED PEARS.

Take one pound of white sugar to one coffee cupful of strong eider vinegar; dissolve it slowly, and add one tablespoonful of ground cinnamon, or three or four small sticks of cinnamon; boil all together for ten minutes, skimming well. Take three pounds of sound pears, with smooth skins and prick them with a large needle in half-a-dozen places, put them into boiling water, and cook until a silver fork passes easily through them. Skim them out, and put them one by one into a large-monthed jar, and pour the boiling hot syrup over them; cover tightly, and let them stand two or three days; then pour off the syrup and boil it again, turning it over the pears boiling hot. If preferred, half-a-dozon cloves can be stuck into each pear after boiling them. Take care not to boil too soft, but only to soften them a little.

Young ministers never begin well except they begin with a sense of the necessity of total dependence upon God.—Rowland

Mr. Alphonse de Condolle, an accomplished Swiss goutleman, has given a prophecy, in his recent "listoire des Sciences," of the lingual future of the world. At the end of another hundred years, he thinks, the English-speaking races in the British Islands, Australasia and the United States, will number 860,000,000 while the German speaking people will be only 124,000,000, and the French-speaking people only 69,000,000, or, one person people only 09,000,100, or, one person speak French for every twelve or thirteen speaking English throughout the world. He thinks the linglish tongue is becoming the language of the world. He gives us no assurance that the people will talk to any detection once a century hence than they do now. do now 7

3

A Half Dollar and its Lessons.

One day Sullio Gaines and his little sister were feeling quite grand, for their mamma had given them permission to go to merket and buy some veal cutlets and peas for dinner. She geve them money or this and a penny each to spen I as they chose. They were speculating, as most little folks would do under similar circumstances, what they would buy with their pennics and wishing they had more-they knew by experience that a ponny does not go very for.

Of course, Sullie would like to buy a whole regime it of wooden soldiers, hobbyhorses and drums, and Pet an army of dolls of all sizos, rets of dishes, occ. sho was going over her list, she stopped suddenly and picked up something on the walk, exclaiming, "On, Sullie, see! isn't this real money? It's got a green back."

"Yes, indeed," said her brother, examining it carefully. "5 and 0 make fifty. Co-n-t-s spell cents; yes, it's fifty cents. We can have it' for our own, 'cause we found it. Now we can buy lots o' things," he said. not having much idea of money; bat fifty cents sounded large. So they walked along with their two heads close together, planning how they would use the precious half dollar. They had just con-cluded it was best to take it home and tell mamma about it, which was right, when they heard a loud, angry voice behind them saying:

"I'll teach yer for lose money this ore way! It ain't a growin' on every bush yer see. I tell yer ter find it,—find it I say." Whack! whack! went a great stick on the thinly covered shoulders of a little boy no larger than Sullie. The woman looked dreadfully, so heated and so angry. Sullie and Pet, half-frightened, backed up close to a friendly fence to let thom pass.

"I'll skin you alive, if you don't find it, continued the angry woman. "I worked hard a blessed half day for that, yer lazy hound.'

The boy was trying to stammer something about whack! whack! went the merciless whip from the pitiless hand, while the boy was so blinded with tears, and choked with sobs, he could not have seen fifty gold dollars had they been strewn before him. He and his mother had gone nearly half a block before our little pair recovered themselves enough to move ou, then suddenly Sullie exclaimed, "Oh, Pet, I didn't think of it before—maybe it's the very money we found," opening his hand to look at

"What shall we do? She's a dreadful woman! she'd say 'twas her's anyway if we ask her, then if it wan't hers, 'twould be too bad for her to take it, we want it so much too," said Pet, her toy visions fleeting away at the prospect of losing the money.

"I wouldn't want it if 'twas hers; let's run aud ask her anyway. I guess that's what mamma'd like us to do; then just hear that." Whack! whack! went the whip

That decided the children, and Pot said as they ran, "Maybe she'll stop whipping the poor boy if we give it to her. They called loudly to the woman, but she was too angry to hear or heed, until Sullie touched her arm and asked, "Is this yours?" He held the money out; she snatched it quickly, with, "Where'd you

"On the walk tween Washington and Grove streets," answered our here, brave-

"Yes," said the boy; "that's where I thought it blowed out o'my basket."

"No thanks ter yor 'tis found," the woman said, and without even thanking Sullie, she turned and walked rapidly away. The boy dropped upon the walk, rested his head upon his knees, trembling with pain.

"Poor boy," said Pet, sympathizingly, "are you dreadfully hurt? Why, your shirt's all torn and your back's awful red. Oh dear, how it must hurt."

"Oh, it doesn't hurt so drofte. I'm used to it. I got's nothing else from mornin' till night where she is," the boy said, rubbing his neck and arms where the cruel blows had taken off the skin.

"Who is she-that woman, I mean?" asked Sullie.

"Why, she's my mother; but she won't be long. I mean to run away; she'll never see me 'gin, the longest day she lives.'

" Poorboy! You may have my penny," said Pet.

"And mine," said Sullie, dropping it in the thin, starved hand.

"Thank ye, thank ye; I'll buy a couple of rolls with om. I haven't had anything to eat to-day. I'm glad she's got her half dollar, or I'd nover git a bit o bread from

Sullie and Pet walked on in silence a few minutes; then Sullio said:

"I'm glad we took her the money, cause I've found out two things.'

" What are they?" asked Pet, wonder-

ingly. "We feel better to be it mest is one, and how good papa and mamma are is the other. When we are naughty, they don't do like that awful woman, but take ourselves, and talk so good and kind, I always feel I ought to have more punishment than they give.'

"Yes and we'll love 'em more now, wont we? I'd rather have what we've found than two fifty-centses, wouldn't you?"

"Yes, I would that. If we hadn't given up the money, we'd always been a thinkin we ought to, and that would a spoiled the prettiest toy in all Pinkerton's store.'

When they reached home and told namma, there were big tears in her eyes, as she said, "I'm so glad you want to be honest. It will never a you pleasure to keep what does not be og to you; and now that you are going to love papa and mamma more, we shall be encouraged to teach you other good lessons. Your love

A Lie Sticks.

A little newshoy to sell his papers told a lie. The matter came up for conversation in a class in Sunday-school.

"Would you tell a lie for three cents?" asked a toacher of one of her boys.

"No, ma'am." answered Dick vory promptly.

· For ten cents?

"No, ma am."

" For a dollar?

"No, ma'am." " For a hundred dollars?"

"No.ma'am." "For a thousand dollars?"

Here back was staggered. A thousand dollars looked like such a very big sum. Oh, what lots of things he could buy with a thousand dellars! While he was thinkmg about it, and trying to make up his mind whether it would pay to tell a lie for a thousand dollars a boy behind him cried out.

" No, ma'am.

"Why not?" asked the teacher.

Now mark this boy's answer, and don't forget it."

"Because, maam," said he, "the lie sticks. When the thousand dollars are all gone, and the good things bought with them are all gone too, the lie is there all the

This is true. This we should never forget, "The lie sticks." Bessie found this to her sorrow when her brother Ben was dead and gone. And it is this that makes the punishment of lying so great, even when we report of the sin and get it par-It is still true that "the lie sticks." and the sad and serrowful recollection of it will be our punishment.

And so we see there are three good reasons why we should offer the prayer of our text: "Deliver my soul, O Lord, from lying lips." We ought to do it in the from lying lips." We ought to do it in the first place because the disgrace which attends lying; in the second place because of the injury which it does; and in the third place because of the punishment of lying. And let us pray to God for his help to resist the temptation. Then we shall be delivered from lying lips, and shall learn to love the truth and keep to it always.

A Young Hero.

The following is but one of the many scenes of sorrow and self-sacrifice which have been witnessed in our city. It has just come to our notice. It occurred yestorday. It was a farnily of six—a father and mother, two sisters and two brothers. The fover entered their house, and all were stricken down but one little boy of twelve years. He alone was left to minister to them. The mother was called away, and the little boy was well-nigh broken-hearted. The physician had just called, when the mother died, and turning to the weeping child, said to him, " You must dry up your cinia, said to him, "You must dry up your tears and go wait upon your sisters, and don't let them know, by your crying, that your ma is dead, for it may hurt them." Brave little fellow! He went instantly, washed his face, dried up his tears, and ontered the room where his sick sisterslay. The first question, which, met hur was The first question which mot him was, "How is ma?" No tears betrayed the "How is ma?" heavy heart, but choking down his sorrow, with cheerful tone he answered, "Ma is better off now," and the sisters did not find out their loss. Noble boy! May God spare your father and sisters. Surely there is other heroism than that which is seen on battle-fields.—Memphis Presbyterian.

Learning to Read.

One of Her Majesty's inspectors of schools, the Rev. G. Steele, reporting this year on Lancachire, states that in regard to reading it is his custom to examine the first class in the newspapers of the day. The children stand in a semicircle, and pass the newspaper round, and he requires them to read in such a mannor that he and all present can both hear and understand, and then he asks questions. He does not generally enwith the children's understanding who such persons as Mr. Gladstone, Mr. Disraeli, Mr. Forster, M. Thier; mow to vanish before a new name, are. The inspector says he ul-most always gets correct answers about the Queen and the Royal family. Accidents, fires, and suicides excite the keenest interest, but he often get every fair answers to such questions as these :- What is a telegram, a locomotive, an ironclad, a telescope? What do you mean by prime miner, judge, oroner, M.P., M.D.? Once to his question, What do you mean by P.M.? a little boy sharply answered, "Past morning," which was not bad. It showed far better teaching and learning than that mero mechanical system of which inspectors so often complain as only an exercise ir sound and not in sense. One inspector notices how very rare it is to find dictionaries among the stock of elementary school books. An other, Mr. Renouf,mentions that in a paper written by a sixth-standing girl it was stated that one of the provisions of Magna Charta was that the rights of the Church would be preserved "in violet." He is afraid that many of those who wrote "inviolate," did not know what they were writing about. It was a word for explanation in an examination. Mr. Steele observes that he never gives a first-rate report unless the children show general intelligence as well as accurate knowledge.

The Christian knows no change with regard to God. He may be rich to-day and poor to-morrow; he may be well to-day and sickly to-morrow; he may be in happiness to-day, to morrow he may be dis tressed; but there is no change with regard to his relationship to God. If He loved me yesterday He loves me to-day. I am neither better nor worse in God than I e.er was. Let prospects be blighted, lot hopes be blasted, let joy be withered, mildows destroy everything. I have lost nothing of what I have in God. He is my strong habitation whereunto I can continually resort.

Temperance.

Woman's Worst Enemy.

Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women-ruined more hopes for them, centtered more for-tunes for them, braight to them more shame, sorrow, and hardship than any other evil that lives. The country numbers tens of thousands—nay, hundreds of thous ands-of women who are widows to-day, and sit in hopeless weeds, because their hu bands have been slain by strong drink. There are hundreds of thousands of homes, scattered over the land, in which women live lives of to ture, going through all the changes of suffering that lie between the extremes of fear and despair, because the whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that stop has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for l. rself and her children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.—Dr. J. G. Holland.

The Irish Assembly's Temperance Committee.

At a recent meeting of this committee held in Belfast, the following resolutions

were agreed to :-1. That the convener be instructed in due time to issue a circular to ministers, reminding them of the order of Assembly to preach a sermon on temperance on the first Sabbath of Decomber.

2. That the attention of Presbyteries and Session fie also called to the injunction of Assemblys : Minutes, page 430), that they should deliberate specially on the matter.

8. That in the circular addressed to Presbytories they be respectfully asked to take into consideration the following matters, and remit to the committee whatever suggestions they may think it proper to make, viz .- What stops should be taken by our Church, and especially by our ministers, under present circumstances, in the great temperance question? And, further, what action, if any, should be taken in regard to those of our members or office-bearers who are engaged in the liquor traffic?

4. That an address be issued and circulated among our congregations, pointing out the immense and increasing expenditure upon intoxicating drinks, and the dreadful evils therefrom resulting, and calling upon our people to take a more decideds and upon the side of temperance.

Missionary Stories.

A missionary in his journeyings, came upon a man sitting by the roadside near a village, and, in the same spirit which prompted the Savious to seek out the woman of Samaria, entered into conversation with him.

"What is your business?" the missionary kindly inquired.

"Going forward and coming backwards," he promptly answered.

"I do not understand you,' replied the

missionary. "I carry the mail naming the place, "and oring the mail from that place to the point from which I start

ed And now what is your business? "I trust that it is going forwards," pleas antly answered the missionary.

"Where are you going, to Surrat?" "No. boyond."

A still more distant region was named,

with the inquiry, "Are you going there?"
"No; beyond," was again answered. "Then you must be going out of the world," answered the perplexed questioner.

"Exactly so; and so are you, my friend. To us both death will soon come, and after death the judgment. As we die, so the day of judgment will find us. Are you prepared for that day?"

Passing one day through an Indian city, missionary saw, in his shop, a jeweller busy in the manufacture of ornaments; as he toiled so industriously, he questioned him thus:

"What is better than gold?" The man smiled a curious, incredulous smile, as he answered, "Nothing. What can be better than gold? Do you mean

diamonds?

nothing.

"No. A wise Eastern king once said that Wisdom is better than gold. "I can understand how this may be true in one sense, for if a man has knowledge

he will have gold also. But what kind of km adge to you mean? There are many kin is. What is the best kind?" A crowd had gathered about the little shop, all curious to know what secret was in the possession of the missionary, and to the eager enquiring group he preached Jesus and told them of that best knowledge, without which, all other wisdom oan avail

I must be content to leave futurity to un fold the figurative language of the Scrip-ture; and I must be satisfied not to know what God conceals .- Rowland Hill.

"Now Long Will it Do to Wait?"

Dr Netfleton and come, from the eve ning service in some country town, to his home, for the right. The good lady of the home, rather an elderly person, after bust-ling about to provide her guest with re-trestment, said, directly before her daughter, who was in the room:

"Dr Nettleton, I do wish you would talk to Caroline; she don't cur nothing about going to meeting, not about the salvation of her soul. I've talked and talked, and go to our minister to talk, but it don't seem to I wish you would tolk to do any good. her, Dr. Nettleton.

Saying which, she soon went out of the

Fr. Nettleton continued quietly toking his ropast, when he to a diround to the young girl, and said:

"Now, just tell me, Miss Caroline, don't they bother you amazingly about this

She, taken by surprise at an address so unexpected, answered at once .

"Yes, sir, they do; they keep talking to me all the time, till I'm sick of it." "So I thought," said Dr. N. "Let's see: how old are you?"

"Eighteen, sir."

"Good health?" "Yes, sir."

"The fact is," said Dr. N, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it and young creature like you with it, and you are in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking my-

"Woll," said Dr. N., "suppose you say till you are fifty! No, that won't do; I attended the funeral of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. Say, now, tw nty-five? or even twenty, if we could be sure that you would live so long. how would that do?" A year from now :

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well, apparently, as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible cays, now is the accepted time. We must take the time. What shall we do? Had we not better kneel down here, and ask-God for mercy, through his Son, Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life.

The Child and Christianity.

I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children.

But the great elemental fact of christianity is the Hely Child Jesus. The religion of Jesus is the only religion that dares to put its sacred books into the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hinduism, sacred books of Mohammedanism, put into the hands of children would shock rathors and its votaries. But the christian religion brings its sacred books to the child. It says to the little ones: "They are able to make thee wise unto salvation, through faith that is in the Lord Jesus;" and although the child can not master the mysteries, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries—Dr. Armitage.

An Immediate Answer.

Washington Allston, one of our best painters and poets, tells us in what way he was led from the enjoyment of jests at sacred subjects, into an abiding taust in them. Having married the sister of Dr. Chauning, he made his second visit to Eur ope, and settled in London as an artist. He met with little success; nav. was at a loss for the means of procuring the necessaries of life. Reflecting one day almost with a feeling of desperation upon his condition, his heart all at once was filled with the hope that God would help lum if he only asked. Accordingly he locked the door, withdrew to a corner of his room, and threw himself upon his knees in prayer. He was aroused by one knocking at the door. He opened it to a stranger, who announced himself as the Marquis of Stafford, who inquired if his painting of the angel Uriel was sold? Receiving a nega-ivo reply, the nobleman paid him four hundred pounds for the beautiful production; was so pleased that he introduced the poor painter to the leading nobility and gentry, and thus to immediate fame and fortune. Allston never regarded this as a mero happy coincidence; the feeling which led him to prayer and the immedinte relief, he looked upon as the direct interposition of God in his behalf. Fixed devotional habits became predominant traits in his character to the end of his life.— Rev. John Waugh.

I dare not speculate upon that which is beyond my comprehension, namely, "what It is enough for me to know we shall be. "that I shall be like him, for I shall see Him as He is." I cannot understand what a spiritual body is, till I have that spiritual. After I have been in heaven ten thousand times ten thousand years, not one wrinkle of age shall furrow my glorified brow.-Bowland Hill.

Be Systematic:

, to 14, 1 cessful in acquiring wealth, knowledge, or any other useful thing, we must be undusthous and conomical; but y this s 'I our adminished to be systematical. By stem how ever, is equally as important as imbistry or comony to him who we does to see a chish anything great or a ctul.

He who works of leidall oily neomplaches in the same length of double the amount of work, in a better mannor, and with far greater case to himself, than he does who works without yr tem. A person who reads systematically, devoting certain specified hours to re ding in succession books upon the same subject, enpon subjects nearly related to each other, acquires in a given length of time has more information, and has it more convemently arranged for use, than he does who reads more books, and devotes daily more of his time to reading, but who reads indiscriminately and without system, reading in succession boks upon subjects not connected with each other.

He who reads a book upon law, r .d immediately afterwards reads a book upon medicine, then one upon theology and after that one upon astronomy, may, in the course of a few years, acquire a large stock of information upon all these subjects, but the information so gained will not be of half the use that it would be if he were to acquire it by reading consecutively all books that he intends to read on one subsubject, and then taking up another subject, and reading in succession all the books that he intends to read thereon.

He who reads indiscriminately and without system will always have his scraps of information stowed away in such a confused manner that when he desires to make use of them, he will be compelled to lose much time in hunting over his whole store before he will be able to collect and put together the parts which belong to and fit into ach other.—Our Church Work.

Anndom Bendings.

We make a wrong use of the Bible, when we cannot bless God for its practical commands as much as for its evangelical truths.—Rowland Hill.

The Christian never becomes poorer and never grows richer with regard to God. "Here" he can say, "is a thing that never can pass away or change. On the brow of the Eternal there is never a furrow: His hair is unwhitened by ago; His arm is unpalsied by weakness; His heart does not change in its affections; His will does not vary in its purpose; He is the inmu-table Jehovah, standing fast and forever." -Spurgeon.

It cannot be said that Ho who has led us through the wilderness will withdraw His presence and sid, and leave us to pass through the swellings of ordan—or that He who has been a present help in every time of need will fail to help in our last extremity. If so, then this thought is suffi-cient to supply all the strength and comfort we require in our dying hour, and to banish all those fears which are created by our weak, human hearts, or by that unbelief which, refusing light, remains in the dimness in which those spectres are seen that alone occasions our fear. We are all subject more or less to such anxieties, in proportion to the vividness of our fancy, the nervousness of our temperament, or the force of our natural affections and relish for the palpable realities of life. There is to every man a sense of loss in parting with every material thing that he has ever possessed, his wealth, his business, the fruit of his long years of industry, and with the body in which he has lived; there is a sense of dreariness in the thought of his body, which almost seems himself, being carried out and buried among the dead, and there to lie beneath the heating storms of ages, until it has been absorbed into the elements and only in a new form to be gathered up and revived when the voice of God calls it There is the feeling of loneliness in going off on the mysterions and unknown voyage, the dearest objects of our love accompanying us to the shore; but no one able to step within the dusky barge that in Added to darkness is to bear us away. such thoughts as these, are the possibilities that death mey come in some dread and violent form, and what is equally painful; to flesh and blood, in an agonizing disease, in which we slowly pace our funeral march to the grave, and can almost number the

steps that are to bring us there. Now surely it is enough to counterbalance all such real or purely fanciful thoughts about death, and to invest it with a very different aspect, if we see it but as that moment in our history when Jesus Christ comes himself for us and to take us to himself. We picture death as a hideous figure coming to destroy; let us rather picture Jesus Christin glory coming to save. We think of death onduring; let us think rather of life beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting, let us think

of meeting. We think of going away: let us think of arriving. And as a voice whis-pers, "You must go," let us hear the voice of the Good Shepherd, saying, "I will come." If Jesus thus comes for us at death, we shall never see the grave or the churchyard. They may keep our bodies for a time, but we ourselves shall never die. We

go with Jesus. If Jesus comes for us, we do not go forth into a world of mystery and darkness, knowing not where, nor how far. We simply go with and to Jesus. If Jesus comes for us, we do not go forth alone. When we lose hold of the clasping hands of the most beloved of all on earth, another hand-of One in whom we are all one, and whose love forever binds us all—holds us fast, and tearful faces are withdrawn only to be replaced by the countenance of one who is bone of our bone, who was a man of sorrow. who Himself died, and who white he takes us away as a triumph of his love, can comfort those he leaves behind, even as He comforted Martha and Mary at Dethany, or his own mother in her hour off agony. Norman Macleod.

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NEW SUBSORIBERS.

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in \$2, a copy of the PRESEYTER -MAN from this time to the end of 1874. Those who are getting up clubs will please notice this. A list of premiums will be published next week. In the meantime all who are inclined to canvass for the PRESBYTERIAN will please to communicat e with this office without delay, when all particulars will be learned.

NOTICE TO SUBSCRIBERS.

While we desire as far as possible to make the business of the BRITISH AMERI-CAN PRESBYTERIAN a cash one, yet at first starting it was necessary to send out to some on credit. We did not recken on these continuing to take the paper without paying, but we have been mistaken. Both ministers and elders not a few have continued taking the PRESETTERIAN from the beginning without remitting one cent. Now this is not fair or right. The sum owed by each is small, but the aggregate is very large to us, and is particularly needed at the beginning of such an enterprize as the PRESBYTERIAN. We shall take care henceforth that when the cash is not sent and renewals are not made the paper shall be stopped, but with those now in arrears we shall by and bye be forced to collect in the usual way according to news. paper law. We hope this will not be necessary in any case. We send out this week a considerable number of accounts. Let our friends remit immediately. In a great number of instances we believe it is only necessary to give this reminder to secure what we want. To conduct a newspaper, money is absolutely needed, and while commendation is good, and we have received a good deal of it, commendation with cash is better.

HOME MISSIONS.

The financial year is with most of the Missionary Societies coming to a close, and the disposal of the year's funds has to be made. We should not like to say anything that would withdraw any portion of the resources of any Church schemes. All are important and all ought to be liberally supported. At the same time there can be no doubt but that Home Missions have special claims upon the liberality of the Canadian Churches. Our ever-extending new settlements must be occupied, and occupied at once and efficiently if the Presbyterian Churches of Canada are to be living and progressive agencies in the ovangelistic work of the day. There is no alternative. If there is not progress there will be, there must be, retrogression. Never was there a time when wider and more inviting fields lay open before the Churches. If these are occupied with alacrity and vigor, good and well. It will be at once a sign of spiritual life and a means for that life being fanned into still greater power. If the opportunities are let slip and the openings be neglected by congregations resting satisfied with maintaining ordinances among thomselves, then it will be manifest that spiritual languor and deony have already set in; so that "holding forth" being neglected, "holding fast" will soon be impossible. Mere stagnant congregationalism will never do. However weak and struggling it be, overy congregation of professed Christians in the country ought to have its machinery for aggression organized in the shape of a Missionary Society. Even those that need assistance from central funds ought not to be exceptions to this. Indeed they specially require it. Some have foolishly argued against such an idea, on the plea that it is absurd for those who cannot meet their

own claims to be engaged in general missions. The very fact of their not being able to get along without assistance is the strongest reason for their having among them Missionary Societies in action and healthy operation. It keeps them ever in mind of the fact that they are not isolated units, but parts of the great "sacramental host of Ged's elect,"-in sympathy and coested in all missionary movements—bearing their fruit in the work-sharing in its trials and difficulties, and rejolous in its progress and triumphs. It is worse than stupid for any one to say, "What good is there in a congregation sending \$20 to the mission funds of the Church and receiving out of these funds perhaps a hundred or two?" It is good every way It trains, it encourages, it stimulates and blesses to a far greater degree than might at first be thought possible by merely looking at the sums actually raised. So much is this felt to be the case that in some of the most active missionary Churches of the day it is made a standing rule, which is constantly and rigidly acted upon, that no congregation gets any assistance, oither in the way of supplement to stipend or any other kind of occasional or regular help, unless there is a Missionary Society in active and regular operation within its borders. Such an arrangement is both wise and merciful, and the more generally and systematically it is acted upon in Canada, so much the better will it be for all concerned, for the rich and the poor, for the weak and the strong. And while the weak and the struggling ought to give "as God has prospered them," surely the members of our strong and wealthy congregations will remember this as well, and in the time of their great prosperity, as the present is, remember their recognized stewardship, so that they may devise liberal things and by liberal things stand. We have not as yet in Canada very many professed Christians who are rolling in wealth like what is notorious on the other side, but we have many who are remarkably well-to-do. If these were doing anything like their duty the Lord's treasury would be filled to overflowing,

WICKEDNESS IN HIGH PLACES:

While the Ministry of Canada has been changed, those who have fallen are very far indeed, from confessing their guilt in the matter of the Pacific Scandal. They, on the contrary, assume an air of injured innocence, and claim a clean record such as few, we fear, of the general public outside of either political party are prepared to give them. They have, however, a right to demand that all which their opponents can adduce in support of their charges should be forthcoming. Those now in power are bound by what is due to themselves, their opponents, and their country, to prosecute the investigation into the whole business of the Pacific charter to the end. They have said the Commission failed to bring out the most offensive features of the case. The country expects them now to bring out what is still lacking of that condemnatory record. It would shock all our ideas of consistency and honour if this were not done. We hope that as soon as Parliament re-assembles this enquiry will be proceeded with. The country has a right to know all that is to be known on that painfully disgraceful subject.

Some strange, sad stories, we must add. have also been put into circulation abo the amount of drunkenness prevailing among our legislators during the recent meeting at Ottawa. If half of what is said be true it was simply in the last degree disgraceful. The time has gone past for the deprecating ar logetic cry that the public has no right to enquire into the private lives of its publie men. The public has a right to enquire about this very thing simply because these persons are public men. Are we to be told that it is not a matter with which the people have anything to do to know whether or not the persons who represent them in Parlirment, and transact for them the most important national business, are personally respectable, or are ostentatious drankards and notorious debauchees? We know very well that the characters of public men are often traduced, and that sins are sometimes laid to their charge of which they are ontirely innocent. We should hope for the credit of our country that to some extent at any rate, this may have been the case in the present instance. But the accounts have come from so many and such different sources that there must be a certain amount of truth in them. At any rate we utterly exposure or pity without being charged with intruding into "private affairs and assailing "privato" character in a way which no possible shortcoming on the part of the accused can either justify or excuse. The rumors of the drunken orgics of members of Parliament at Ottawa are not of yesterday, and are too well authenticated either for denial or explanation. If the people of Canada are determined not to bear the dis-

grace of Ministers selling railway charters

they are equally determined that the repre-

sentatives that they send to Ottawa shall be at any rate outwardly decent, and shall not honceforth disgrace the Halls of Legislaturo with maudlin and obstroperous drunkeness, or with language and behaviour if possible more disgraceful still. In this, as in the matter of electoral corruption, the one political side is not all pure and the other all foul. A good many of both parties operation with all the other parts-inter- | had better look to the ways. The time is not far distant when it will be settled by universal consent that a drunkard or a debauchee is just as unnit to be a member of Parliament as is any one that will either give or take a bribe. And if any fancy that M.P's. and Ministers of State cannot have their personal conduct criticised, and, if necessary, condomned, they will find themsolves very much mistaken before they are very much older than they are now.

THE EMPEROR, POPE AND ARCH BISHOP.

The struggle in Germany involves a wider question than some very intelligent persons are inclined to allow it. Because the opponents are a Protestant Cæsar and a Roman Catholic Pope we are not to take it for granted that Cæsar must be right and the Pope evidently wrong. trouble evidently arises from the State support given to the functionaries of the Church. The Roman Catholic priests and bishops are the stipendiaries of the State, and where Casar pays Casar will always insist upon controlling. The Dogma of Papal Infallibility has been promulgated. A very large number of German ecclesiastics have refused to acknowledge it. They are threatened, nay, visited with deposition by their ecclesiastical superiors, and as far as the Church is concerned, are deprived of their incomes. Cæsar, in the shape of the German Emperor, says "No. you shan't turn them out. I pay them and shall continue to do so, and if any of you ecclesiastics attempt to meddle with them, on your heads be the consequences." Now, what business has Emperor William to interfere except that he holds the purse strings and pays? What has he to do to say that bishops shali not depose refractory priests? Is he to be judge whether or not the Dogma of Papal Infallibility is a novelty? The Church authorities say it is not. Has this secular person a right to say that it is, and to protect refractory ecclesiastics from Church consures and their consequence ? We don't think he has. Of course the old Catholies are perfeetly right to follow their conscience and treat excommunications as nothing. But William does not appear to have anything to do in the matter except on the ground of the broadest Erastianism. When Roman Catholic priests break the law of the land, indict them like other people before the ordinary courts, but why meddle in their theological strifes? Cut off the endowment from all, and let all on a perfectly pecuniary level, develop their church life as they best may, and let them all have legal protection so long as they break no law. It is not enough to suspect persons of being disloyal. There ought to be proof first before condemna. tion, else no man is safe. Archbishop Manning puts the case very plausibly. We don't say that he is right in all his statements. Very much the reverse. But it is only Protestant to hear both sides, and not to conclude that everything that comes do not violate the supreme power of the bieven from Rome must necessarily be wrong. On the 18th of Oct. the Archbishop, in a sermon on the Emperor's letter, said,

In the letter of the German Emperor I find two grave assertions—one, that the Catholics of Germany have for two years conspired against the sace of the empire and against the peace of other denominations; the other, that nothing in the laws which have been passed, nothing in the sontences which have been inflicted, touch es the Catholic religion, and that therefore in no way is the Catholic religion affected by what is now passing in Germany. Here are two broad assertions, and with them I will now deal. First, I would ask, did not the Catholics of Germany shed their blood on all the battle fields of France? they not lay the foundation stones of that Empire with their life-blood? Were they not in the foremost of those conquering hosts that laid the first basis of that imperial power? Where was there any evidence or sign of hostility to imperial Gormany in the men who laid down their lives for it? What man is there that has either openly or secretly consp. od to undo the work that he has thus helped to accomplish? What bishop, what priest (for they are accused by name) has in any way by act or word manifested himself to be an enemy of that empire which was founded protest against the idea that all such conduct, when it does take place, is "privileged" and that no one can say a word either in

I say that for this reason. When the great Minister of the empire, standing up before Parliament, was challenged to produce be proof of his accusation, he could pre acce no documents. Challenged again and again to bring proof of these allegations, he brought none but this: "You must trust my word." I say then, first, that the charge that there has been conspiracy or hostility upon the part of the Catholics of Germany to the empire is up

among other things :-

olics. Nay, I believe it was more the work of Protestants than of Catholics. It was not a matter of religion at all. But the whole charge is laid against the Cath-olics, and why? Because the name of Catholic means that they believe in a "kingdom, not of this world;" that they own a supreme authority—the Vicar of Jesus Christ; that there is a head on earth higher than the imperial head in all mat-ters touching the farth and all matters relating to the conscience of man, and that no man can with a high hand touch those things which belong to the soul and the kingdom of God. The day is past when that old saying which, if I am not mistaken, had its origin in Germany, "Cujus regio ejus religio"—that is, "The lead of the faith of his subjects"—can any more prevail, The civil authority over men has no power to prescribe what is to be their religion; what are to be their articles of faith, whether they shall be thirty-nine or forty, and what is to be their form of worship; whether it shall be a book of common prayer or an extem-poraneous effusions. The Catholics are accused because they hold that Casar's power has its limits, and that beyond those limits it has no existence. Let us take the other assertion, namely, that the ecolesiastical laws which have been passed in no way touch religion, in no way touch the conscience. Well, in order fully to appreciate the meaning of this point, let me remind you of our great St. Thomas of Canterbury, one of the greatest martyrs—the martyr for the liberties of the Church; and for what did he die? The King of England, exceeding the limits of the Christian and Catholic sovereignty of King Edward, violated the liberties of the Church in these particulars. He took its goods. But that was the least wrong he committed. He forbade the Church to excommunicate those who deserved excommunication without his leave. He forbade the Church to choose its bishops without his leave. He forbade the pastors and the people of England to appeal from his judgment to the Holy See. There were other things in contest, but these three are enough. These were three violations of the divine authority and liberty of the Church, for any one of which any man ought to lay down his life. What has now been done in Germany? The other day men who refused submission to the definition of an Æcumenical Council, and therefore to a definition of faith, were justly excommunicated by their bishops. These men who were excommunicated for horesy were taken up and supported and encouraged by the civil power, and placed in offices of trust. By that act two liberties of the Church were violated at once—the one her supreme doctrinal authority as the judge of truth and heresy. Next it was also a violation of the supreme judicial authority of the Church to determine who are or who are not faithful, who are or who are not heretical, who are or who are not worthy of her communion. Does not this touch religion? But, next, laws were made with drawing from the bishops the training and the formation of those who are to be her future priests. Thirdly, the supreme authority of the Church in the cure of souls is this, that it will never intrust the teaching of a flock nor the hearing of the confessions of the people to any man whom she has not herself chosen, tried, and approved. The laws at this moment made in Germany for bid the bishops to appoint parish priests who have not received the sanction of the civil power. This touches religion in its most vital part. Lastly, there is constituted in Germany a supreme tribunal of appeal to which all cases arising in matters ecclesiastical are to be carried, and there to be decided in the final resort. This is the very liberty for which St. Thomas died. If these laws shops in judging of heresy, in excommuni-cating the unworthy, in training their own clergy, in giving cure of souls to pastors, in barring appeal to the highest authority of the Church in all spiritual things, then I can only say that my reading and the representations I have received have misled me not into twilight but into midnight. But if these things be true, and if I have been rightly informed; if the documents are trustworthy and my reading has been right, I say, then, boldly, that the liberties of the Church are violated, and that for any one to say that these laws do not touch the religion of Jesus Christ is to contradict evident fact. We are accused of treason, of perverting the nation, and forbidding to give tribute to Casar. If this be so, let the accusation be proved. But let the witnesses speak plainly and then we shall know the grounds of their accusation and beable to make answer to

country, may awaken jealousy.

may be princes and politicians and soveroigns, however small, who do not like

the process of absorption, who are impa-

tient of being aumihilated, and there may

be those who, being politically on their side, may have thwarted this great politi-

cal action. But that was not the Catholics of Germany. It was not the work of re-

ligion; therefore was not the work of Cath-

TOASTS AND DRAM DRINKING AT PRESBYTERY AND INDUCTION DINNERS.

The whole system of toast drinking is heathoush and demoralizing. It has no sense in it except on the old heathen ground of worship, and it oncourages and gives respectability to the drinking customs of society, which every Christian man and especially every Christian minister ought most resolutely to set his face against. We are accordingly pleased to see that the Rev. Dr. McLeod, of Birkonhead, Liverpool, lately made and carried a motion in the Lancashire Presbytery of the U. P. Church, utterly condemning the practice of such drinking of tensts at presbytery and ordination dinners, and pledging the Presbytery to discountenance the practice in every way in its power. The wonder is to this moment without a shadow of proof.
And when mon ask for it in the light of day they are told to take it on trust. I can well understand that a great power, absorbing the lesser sovereignties of the

other papers for his "bigotry," "fanatieism," and so forth. All that abuse, however, comes as a matter of course, and ne one at all acquainted with the personal habits of too many members of the fourth estate can be at all surprised at their stupid, insolent outery against those who are opposed to habits and practises which should not be even so much as named among those "professing godliness." Happily we on this side of the Atlantic are not to afflicted with toping toast-drinking ecclesiastics, and prosbytery and ordination dinners of the kind condemned by the Lan. cashire U. P.'s are with us abnost if not entirely things of the past-condemned alike by saints and sinners, and thought of even by those who are far from being total abstainers as anything but right and bo coming. The toast-drinking ordination dinner naturally gives countenance to the political "banquot" debauch, and those who solemnly "drink to" the prosperity of the Church and the health and happiness of the "young ministor," will find it all the easier to become somewhat enthusiastic over the health of political leaders, and at last to hiccup out their indignation against all "bribery and corruption," or their unfeigned disgust at those who could "storl letters" and "tell lies."

SECESSION OF BISHOP CUMMINS

Our readers will remember that among those who at the meeting of the Evangelical Alliance in New York, joined in the celebration of the Lord's Supper, was Bishop Cummins, of Kontucky. This procooding on the part of the Bishop has since been a subject of keen discussion and much angry denunciation. At last matters have come to a crisis, and Dr. Cummins has done what the Evangelicals in the Anglican communion ought to have done long ago: he has left that Communion and now proposes to organize another Church with Emscopal government in which the "Communion of Saints" will be fully recognized and practically acted upon. The step taken by Bishop Cummins is a very bold one, but one in taking which he will be strongly supported. The movement is somewhat similar to that of the Old Catholics in Germany and is a protest against the offensive and exclusive spirit of sacordotalism by which the Church of England in all its branches has been too generally characterized. The following is a copy of Bishop Cummin's letter of resignation :-

"New York, Nov. 10, 1878.

To the Kight Reverend Benjamin Bosworth Smith, D.D., Bishop of the Protestant Episcopal Church in the Diocess of Kentucky.

"Rt. Rev. and Dear Bishop .-- Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so hap ily and harmoniously between us during that time.

"It is due to you, and to my many dear friends in the Diocese of Kentucky and elsewhere, that I should state clearly the causes which have led me to this determin-

"1. First, then, you wall know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of the 'truth as it is in Jesus, and as it was maintained and defended by the Reformers of the Sixteenth Century.

"On each occasion that I have been called unon to officiate in those churches I have been most painfully impressed by the conviction that I was sanctioning and indorsing by my presence and official acts, the dangerous errors symbolized by the services customary in Ritualistic Churches.

"I can no longer, by my participation in such services, be 'a partaker of other men's sins,' and must clear my own soul of all complicity in such errors.

"2. I have lost all hope that this system of error now prevailing so extensively in the Church of Bugland, and in the Protestant Episcopal Church in this country, can be or will be cradiated by any action of the authorities of the Church, legislative or oxecutive. The only true remody, in my judgmont, is the judicious yet thorough revision of the Prayer Book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism; a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work. which failed, alas I to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protostant Episcopal Church in the United States, and embodied in the Prayer Book of 1785, which they set forth and recommonded for use in this

"I propose to return to that prayer-book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

"8, One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance, I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall'. Church in the City of Now York, and united with Dr. Hall, Dr. William Arnot, of Edinburgh, and Prof. Dormer, of Berlin, in that precious feast. It was a practical manifestation of the real-unity of 'the blessed company of all faithful people whom God thath kuit togother;

الكحأة فاعتبالكموها

in one communion and fellowship in the mystical body of his Son, Jesus Christ.

"The results of that participation have been such as to prove to my mind that such a stop cannot be taken by one occupying the position I now hold without sadly dis-turbing the peace and harmony of this Ohurch, and without impairing my influence for good over a large portion of the same church, very many of whom are within my own diocese.

"As I cannot surrender the right and privilege thus to meet my fellow Christians of other churches around the table of our dear Lord, I must take my place were I can do so without alienating those of my own household faith.

"I therefore leave the communion in which I have laboured in the sacred ministry for over twenty-eight years, and transfor my work and office to another sphere of labour. I have an earnest hope and con fidence that a basic for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a Primitive Episcopacy and a pure Scriptural Liturgy, with a fidelity to the doctrine of Jurisdiction by Paith only—Articulus stantis vel cadentis Ecolesia—a position toward which the Old Catholics in Europo are rapidly tending, and which has already taken a definite form in the Church of Josus' in Mexico.

"To this blessed work I devote the remaining years of my life content if I can only see the dawn of that blessed day of the Lord.

"I am, dear Bishop,

"Faithfully yours in Christ, GEORGE DAVID CUMMINS.

"My address for the present will be No. 2, Bible House, New York."

KNOX COLLEGE STUDENTS' MIS-SIONARY SOCIETY.

The second monthly meeting of this Society for this session, was held in the Divinity Hall in the College. There was a vory full attendance of the members, and deep interest and zeal manifested in the work of the Society.

After the usual opening devotional evercisos by the President, and the reading of the minutes of the previous meeting by the Secretary, the members of the News Committee were called upon to give the Missionary news from the different quarters of the globe. Dr. Fraser gave an interesting epitome of Missionary News from Asia, Mr. Nicol from Africa, Mr. McKeracher from Oceanica, Mr. McPhorson from Europe, and Mr. Reid from North America. This part of the proceedings was brought to a close by singing two verses of the 18th Paraphrase, and prayer by Mr. F. R. Beattie, at the request of the President.

The reports of the Society's Missionaries. left over since last meeting, were then called for. In the absence of the missionaries to North Hastings, Messrs. Carmichael and McNeil, the Cor. Sec., read their reports, which were of a very encouraging nature. The Society has abundant reason for thankfulness and oncouragement, for the success which has crowned the labors of its Missionaries in that portion of the field. Mr. J. J. Henry, who had been transferred from the Presbytery of Simcoo to that of Ottawa, at the carnest request of the convener of the Home Mission Committee of the latter presbytery last spring, gave a gratifying report of his labors in Bearbrook and South Indian. Mr. McFarlane, the Missionary to Wyobridge and McRao's Settlement, read a report of his labors there, which showed that the field is now in a position to call a permanent pastor The Cor. Sec. then read Mr. Ronnelson's report from Sault Ste Marie and Koran. The report was of a gratifying character, and much good appears to have followed Mr. Renuclson's labours in that field. We deeply deplore the Home Mission Committee's inability to secure Missionaries for these Lake Superior fields during the present winter, and hope this may be the last winter they may be left thus destitute.

After reading a communication from Rev. J. M. King, the Society agreed to carry on Mission work during the present session, in connection with College Street Church, and appointed several of their number to visit families and distribute tracts in that district. A note was read from Rev. Wm. Reid, Moderator of the Session of Cooke's Church, anont Mission work in St. John's Ward. As in the previous case the Society agreed to carry on Mission work there during the session, under the auspices of the session of Cooke's Church, and a number have been appointed to attend thereto. It was also resolved to appoint a number to visit the General Hospital for conference with the patients there. The Rov. Mr. Gilray informed the Society that as the Session of Knox Church had guaranteed the salary of a permanent Missionary in Duchess street, their scrvices would not be required in that field.

Communications from the Presbytery of Simeso were read annout the supply of some of the Society's stations there, and it was resolved to act on the Presbytery's suggestion, and Mr. H. Acheson, was authorized to make the necessary arrangements with Rev. J. Gray of Orillia.

The meeting was then brought to a closethe Rev. Mr. Gilray pronouncing the benediction.

THE UNION QUESTION.

T . Halifux Witness has the following remarks on the Union discussion at present going on in our columns:--

Our Presbyterian brethren in the Upper Provinces are discussing the question of Union with commendable garnestness and astonishing diffusences. The difficulties of the oppositionists are ovidently serious in their own estimation, and they ought to be seriously treated. Mutual concession must be the order of the day, and a willinguess to sacrifice form for substance. In the Maritime Provinces the subject has been discussed by two Presbyteries and decided favorably -viz., by the Presbyteries of St. John and Truro. In the former the decision was unanimous, and in the latter 2 to 1. We hope that where there is doubt the benefit of the doubt will be given to the cause of Union.

We so far sympathize with our contem porary in his estimate of the diffuseness characteristic of the discussion, but we think a good and is to be served by every one being allowed to have his say in his own fashion when he keeps his temper any way reasonable.

Evangelical Alliance.

On Wednesday ovening last, in the lecture 100m of Charles Street Presbyterian Church, the Rev. Mr. Reid, A.M., Moderator of the General Assembly, and delegate to the Alliance, gave a thrilling opitome of the proceedings of that august assemblage recently hold in New York. The rev. gentleman noticed briefly, yet distinetly, the rise and progress of the Alliance, the vastness of the recent meeting, filling two large halls and two large churches at { the same time); noted the most popular personages present, and explained the principal topics discussed; and believed that the effects produced would be to greatly strengthen and encourage all who had enjoyed the privilege of attending to engage more zealously in evangelical work generally, which can be readily conceived from the effect produced by this short lecture, for which he received a hearty vote of thanks.

Yook Notices.

BOOK OF FAMILY PRAYERS.

By Professor Gregg, Toronto. We shall not discuss the old and pretty well worn question of the propriety of reading prayers, whether in public or in the family. It is very evident that in any case a goodly number feel the need of such a help as the present volume supplies for conducting family worship with comfort and profit. Professor Greggs compilation is well calculated to assist such persons, while it cannot hinder them. It is not necessary that the prayers should be slavishly used or merely read from. They will suggest profitable words and natural, becoming, and varied modes of thought and petition, and when judiciously used, will often lead individuals to lay aside the help altogether, so that with onlarged hearts they can bear their families, their friends and themselves on their spirits at a throne of grace; and in their own way and words lay their case before the great Hearer of prayer.

WESTMINSTER REVIEW FOR OCTOBER,-Has nino articles of the kind usually characteristic of the Review.

EDINBURGH REVIEW FOR OCTOBER,-

Has ten articles, the majority of are more than usually readable.

THE CANADA CHRISTIAN MONTHLY,-

We are glad to see holds on its way, and is likely to become a firmly established periodical. It is written in a Findly Catholic spirit, and cannot but exert a beneficial influence among its renders.

We are glad to see that Professor Me-Laren's inaugural le ture on "Literature and Dogma" has been published in a very neat pamphlet form. It is a decidedly vigorous production, and will, we trust, receive as wide a circulation as it deserves. It bodes well for our country that the clergy of all denominations are recognizing the fact that they must use the printing press more than they have been in the habit of doing, if they would accomplish all the good within their reach. The living voice is not to be thought little of while the pulpit and the Professor's desk will ever continue to be the places of powor for the teachers and defenders of religious truths. The printed page, however, has also become a power, and the Minister and Professor are not wise who do not avail themselves as much as possible of its assistance in prosecuting their high and holy work. We shall hope to have Professor McLaren coming forward soon with a larger and more imposing literary venture, encouraged, as we hope he will be, by the favorable reception of his present brochure.

The Presbytory of Paris met in the River Street Church, Paris, on Tuesday, Nov. 18th, and heensed Mr. K. F. Junor, to preach the Gospel. Mr. Junor, we understand, proceeds to take charge of a church in Hamilton, Bermuda, under the care of the Presbytery of Halifax.

Ministers and Churches.

The members of Knox Church, Gult, have given a call to the Rev. Mr. Macpherson, Dundee, to be their pastor.

St. Andrew's Church, Goderich, and Smith's Hill Church, Colborne Township, have voted unanimously in favor of the Synod's Remit on Union.

INDUCTION AT ALEXANDRIA.-The Rev. Konnoth Macdonald was on Thursday the 866's Oct., inducted to the pastoral charge of the Canada Prosbyterian Church, Alexandria, and to general Mession work in the district of Glengarry. There were present, of the Presbytery of Montreal, Dr. Burns, Montreal; Mr. McQueen, Kenyon, Mr. Pat erson, Martintown; and Mr. Wilson, older from Alexandria. Dr. Burns preached and presided on the occasion. The sermon, from the 21st chapter of Proverbs, 1st verse, was an excellent one. The usual questions were addressed to Mr. McDonald, and satisfactorily answored, after which the Rev. Mr. Paterson, of Martintown, addressed the nawly induct ed minister in suitable terms, and also spoke to the people on their duties to their pastor, to their fellow church-members, and to the Church at large. The Rev. Adam McQueen delivered a similar address in Gaelic, with which this most harmonious and happy meeting came to a close. We sincerely hope that this union, formed in circumstances so auspicious, will long continue, and will result in much spiritual good to the whole Glengarry district.

Contributors and Correspondents.

Knox College; New Building.

Editor British American Presbyterian.

DEAR SIR,-It may not be without interest to the members of our church to report progress with regard to the new College Building, and to state what is being done in the matter of subscriptions.

The stone-work of the foundations will, we understand, be completed in a few days; but the actual work of building must be arrested until spring. The proparation of material will, however, go forward; the bricks will be laid on the ground; and everything will be ready for resuming building as soon as the weather will permit. In the meantime the work done can be safely protected from all injury, and it is hoped that nothing will occur to prevent the completion of the edifice by the commencement of next Session of College, or very soon after that time. The ceremony of laying the foundation stone has been deferred-wisely we doubt not-till the close of the College at the beginning of April: it will then be performed not only in the presence of friends in Toronto, but, it is hoped, of brothren who may be in the city at that time from many parts of the

Church. I am happy to announce that the subscriptions already obtained amount to about \$60,000. It is of the utmost consequence however, that the subscription list should, as speedily as possible, reach the amount requisite. Accordingly measures have been adopted by the Committee on Canvass to have the work in which the Professors of the College were ongaged in summer, carried on to some extent during the winter months. The Rev. Mr. Armstrong has obligingly put his services at the disposal of the Committee for two months, and is already at work; while soveral brethren in the ministry have kindly consented to canvass a number of congregations in their respective localities. It is unnecessary to bespeak for these brothren the same kind recoption which has been accorded to those who preceded them in soliciting subscriptions,—the same helpful co-operation in a work not without its difficulties. The Professors, if spared in health and strength, will return to the canvass after the close of the College; but it is obvious that they cannot, without prejudice to their proper work, do much in this way while the classes are being conducted.

It may hardly be possible to name the exact sum which will be required to complete the building. We may say, however that the subscription list cannot be considered adequate-the financial position secure -until at least \$75,000 has been reached. This is a much larger sum than was spoken of when it was first resolved to build, or even when the plans of the building were adopted; but we can assure the coastituency of the College that the Committee has done everything in its power compatible with due regard to the purpose of the buildrug, to keep down its cest. If the amount transcends the first estimates, it is but another instance of what invariably happens; and we are confident that the Church would regard it as a mistaken economy to put up a building which would shortly be inadequate, and which would not reflect credit on its character for liberality.

The large extent of field yet to be visited removes all reasonable doubt as to the possibility of bringing up the subscriptions "Port Severn, situated about four miles from what the reader can select and adopt to the necessary figure. At the same time, north-east of Waubaushene, is built on the stripe surre,—The Christian at Work.

diligence will still be required on the part of canvassers, and a generous appreciation of the object on the part of our people. We can ask nothing more than that the congregations yet to be called on shall keep up the standard observed in these alrea ly visited. But the rule in all giving is -" as the Lord hath prospered;" and how wer the congregations to be yet seen may compare in wealth with those already seen, the observance of the Scriptuce rule will be sufficient to ensure success; to ensure that the subscriptions when the church shall be fairly canvassed, will amply cover the estimated expenditure. Nor can we be satisfied with anything less; for we really cannot afford to have debt remaining on the new building

According to the method sanctioned by the General Assembly, subscriptions are payable in three equal annual instalments. It was deemed prudent and even necessary to adopt some such method of payment. But should any of the subscribers find it convenient to complete their payments in a shorter period, or to make their first instalment more than a third of the whole, they will confer a favor on the Building Committee, and save expenditure for interest It would indeed be matter of regret should any considerable amount of our funds require to be thus appropriated. The church will see how the matter lies; advances must be made to the contractors, from time to time, as the work proceeds; and unless the requisite funds are on hand, there is no resource but to borrow, and thus increase the cost of the building. But we cannot unduly press this matter; and nothing will be said or done which might be regarded as an attempt to alter the conditions of subscriptions.

There is every reason to feel encouraged with the way in which the Church, thus far, has responded to the appeal made to it; and we doubt not that, by the divine blessing, the undertaking will be brought to a successful termination. May He without when nothing is good, nor wise, nor strong, prosper the work, and render it instrument. al in quickening the Church's interest in a matter so vital to her prosperity and extension as the training of her future min-

> Yours truly, WM. CAVES.

Toronto, Nov. 17th, 1878.

Mission Work in Waubaushene.

Editor British American Presbytherian.

The following is an extract from a report to the Presbytery of Simcoe by Rev. J. Gray, of Orillia, of a visit to one of the districts of the large missionary field under the care of that Presbytery. It will doubtloss be of interest to the readers of the B. A. PRESBYTEBIAN, as it was to the members of Presbytory :---

"This year, at the request of Mr. Frizzel, the student missionary surplying the aforesaid stations (Wanbaushene, Port Severn, and Sturgeon Bay) under the auspices of the Students' Missionary Society of Knox College, the undersigned visited

lumbering company. On the following Sabbath he dispensed the Lord's Suppor and administered the ordinance of Baptism in the morning. Upwards of thirty communicants partook of the Gospel feast, and four children were dedicated to the Lord in Baptism. The Church was well filled with an attentive audience, and the services were felt to be refreshing and edifying. Several members of other evangelical churches were permitted, through their own especial wish, to join in commemorating the death of Christ in the Suppor.

"In the afternoon the undersigned crossed over to Port Severn in a steamer kindly placed at his disposal by the company, as that place is only accessible by water. The neat and comfortable church erected there by the proprietors was fully occupied by an interesting congregation. In connection with the services the ordinance of Baptism was administered to eight children.

"In the evening of the Lord's day a sermou specially adapted to the young was preached in the Waubaushene church.

"This mission is specially for the lumbermen, and has its preaching places at three mills. Waubaushens, the chief of the three, is a pleasantly situated village, lying on the west side of Matchedash Bay, and about twenty-two miles north of Orillia. It is the head-quarters of the Georgiar Bay Lumbering Company, and contains about three hundred inhabitants, made up ontirely of persons and families connected with the mill. Total abstinence is strictly enforced within the limits of the village, and any of the employees found drunk are at once dismissed.

rooks through which the fliver Sovern wonds its way into the Georgian Bay. At position wild and producing a contains about two landred inhabit, at, all of whom are connected with the mill. It belongs to the same lumbering company thet own Wanbaushene.

"About five miles west of Port Sex en and from Waubausheac, hes the Stu geon Bay mill, with a lumborin; population of shout one handred grouped around it. The owner of this last mill is Mr. P. Christio, a member of our Church, and the Supermiendents of the two other mills are also members, and waimly interested in

"The Midland Railway is expected to reach Waubaushene and Sturgeon Day early in 1874, when the surrounding country will be settled and a large congregation built up.

"Very favorable reports were recoived regarding the devoted and successful labors of Mr. W. Frizzell. Most of his journeys are performed on the water. On the Lord's day, after preaching at Post Severn. he unmoors the tiny skiff placed at his disposal, and proceeds to Sturgeon Bay. Having held service there, he rows or sails to Waubaushene, and proclaims the Grapel

"There is much that is hopeful in this mission, and it is being gradually built up into a self-sustaining charge. The two principal drawbacks are the fluctuating character of the milling population and the long period during the winter when no supply of means is forthcoming."

R. U.

Stayner. Nov. 14, 1874.

Presbytery of Hamilton.

The Presbytery met in Knox Church. Dundas, on the 5th inst., and inducted the Rov. John Laing, late of Ottawa, into the pastoral charge of the congregation assembling there. The Rev. D. D. McLeod, of Ancaster, preached and presided, the Rev. S. C. Fraser addressing the newly-inducted minister, and Rev. Mr. McColl, the people. The services were appropriate and impressive, and were attentively listened to by an audience which was large for the forenoon of a week-day. Mr. Laing enters upon his labors in Dundas under the most favourable circumstances, the cordiality of the people, the prayer of the Presbytery, and the good wishes of all. The present and the good wishes of all. The present prosperity of the town is bringing many strangers, and this also presents a fact favorable to the congregation and to their minister, who will find a hopeful field for industry and zeal. The Presbytory heard with satisfaction that M- Dawson, of Ashburn and Utica, in the Ontario Prosbytery has accepted a call to Beamsville, and they appointed his induction to take place on the 2nd of December, at 11 s.m. Chalmer's Church, Quebec, has given a unanimous call to the Rev. A. B. Simpson, of Knox Church, Hamilton. It is signed by 106 members, and by 81 adherents. The stipend promised is \$2,800. This case will be issued at the meeting in Beamsville. A now church in the east end of the city of Hamilton is to be organized with the con-sont of all the Kirk Session in the city. This step has been contemplated for some time and it is hoped, will now be attended with successs. A movement of a similar kind is much needed in the Western part of Kuox College, the undersigned visited the mission and organized it on the 24th day of August, 1878.

"Proceeding to Wandaushene on the 22nd inst., he held a preparatory meeting in the evening in the neat little church in that village, erected by the liberality of the committee was appointed to visit the contraction of the city, and will, we hope, be seen made. The Presbytery certify four students this session to Knox College, namely, Andrew F. Tully, and William Reid, in the 2nd year in Theology; Robert Thynne, in the 3rd year in Theology; and Colin Fletcher, B.A., in bis first year in Theology. A committee was appointed to visit the contraction of the city, and will, we hope, be seen made. The Presbytery certify four students thus session to Knox College, namely, Andrew F. Tully, and William Reid, in the 2nd year in Theology; and Colin Fletcher, B.A., in bis first year in Theology. A committee was appointed to visit the contraction of the city, and will, we hope, be seen made. gregations of Mr. Cheyne, respecting a retiring allowance on his resignation being recoived by the Presbytery. The Committee is to report on the 2nd of December.

Mr. W. H. Simpson has declined the eall to Simeoe. An article from the Christian Instructor and Western United Presbyterian, of Philadelphia, and of date Oct. 4th, was read. It stated that the Rev. Charles Chiniquy, of St. Anne's, Kankakee, Ill.,had been baptized by a Methodist ministor at a revival meeting in Nova Sectia. The Presbytory instructed the Clerk to bring the fact under the notice of the Chat ham Presbytery, of which Mr. Chiniquy is a momber. -- Con.

> I have heard some persons, when leaving a place of worship, admiring the minister, and exclaiming: "What splendid language!" May they rather say, after hearing me:
> "What sinners we are! What a gior ous
> Christ we nave! What a blessed salva-OR

> Archbishop Manning recently spoke of the two Houses of Parliment as "the greatest legislature the world has over seen added that there was "not to be found in the records of the civilized world a Ligislature which for 800 or 1,000 years had retained its maturity and developed its wisand the Monarchy as the house of Lords and Commons had done," which is pretty strong language for the prelate. But about the same time Mr. John Bught told his constituents that a liberal administration had been the real founders of every proper measure that had been passed by the British Parliment during the last forty years, and that—and now an English politican traveling in this country tells us that this same greatest Legislature the world has ever seen is "one of the most rascally under the son, rejoicing in misgovernment, crushing the people, and legislating for the few."

This suggests a slight difference of opinion

Sabbath Afternoon.

BY LILLIE L. BARR.

Ohappy home! Openceful scene! The sitteth in a holy dream; Her fair, sweet face, so calm, Is lit by thoughte, sorene and bright, Of Saints who walk with Christ in white. And wave the Victors palm.

Low droops the vine above her head, The lake and moor scound are spread The hills stretch far away. The little child doth feel the power, The holy influence of the hour.
And plays, a stiller play.

O lovely mother sitting there ! Thy face the home of silent prayer, O child by cares unvext! O happy painter that could feel The beauty holy thoughts reveal, And choose so swest a text!

MARY'S PROTECTS.

MY MRS. GEORGE CUPPLES, AUTHOR OF "MATTIE'S MATCHES," ETC.

"Oh, father! if you had seen how pleased Miss Mary was when she told me the five hillings she got from her aunt in England would make up the money for the clothes; and how she cried when you did not come Sam and me were feared. She says everybody will laugh at her now, for they baid you would break your word. Oh, Some of them up yet—and say you're quite sober, for Miss Mary says she'll never trust anybody again."

"No. I'll send no message;" said the un fortunate wan; I'll go away and not trouble her or anybody again. I'm a wretch-ed being that's always bringing trouble on

He spoke so low that Kate did not understand what he was saying; and though the tried to sit up to comfort him, seeing that he had fallen into a state of low spirits, deep overcame her at last, and she lay down on her bed. In the morning her fa-ther was gone, and had left no trace as to his whereabouts.

"I don't think he could bear to look you in the face, Miss Mary, that's been it," said little Kate. "And he wasn't drunk a bit. little Kate. "And he wasn't drunk a bit. Oh, poor father, and how happy we were! and there's the new suit of clothes left useless—he's taken nothing but his own old elothes. How could these cruel men have the heart to make him drink?"

Mary did what she could to comfort her. "I think he'll come back again yet," she
"I'm rather glad he's gone, for that horrid
barmaid would perhaps have put things in
his way; I see she has had something to do
with it. We must try to do our best to get en till he comes back again.'

"Oh, how can we, Miss Mary?" said late. "How can I make so much money se father did? we must go to the poorhouse after all."

"No, you shan't though," said Mary, quite determinedly; "I'm laying my brains in steep. How much money did you say there was in the box?"

"Five shillings after paying for the new dothes," said Kate, sorrowfully.

"Well, we only want money for the rent," and Mary. "If we could only make that we should get food and clothes. It is such a good thing that Sam gets his food with ald Geordie Wishart."

"But how am I to manage the boys now? I can't tell them I'll speak to father; and Sam is sometimes cross to Johnnie, and then there's baby cutting her back teeth."

It was a pathetic sight, though at the same time a little amusing, to see the grave way Mary set about helping the little household—from trying to tame the wild spirits of the boys to the probing through of the poor baby's back teeth. They got on wonderfully after a little, for there were many willing and helpful hands. The sirls came often out of the sewing-school and adjourned to the little thatched cottage to give Kate a help on with her work, and mothers looked after the baby, and fathers brought often a back-load of wood from the plantation, and chopped it up for Kate, while the boys, with Johnny Smith and Tommy, the doctor's boy, were ready at any moment to do anything Miss Mary dewired for the comfort of the family. Early and late little Kate worked; and now that the baby was able to crawl about she could be taken to the fields, where Kate could lay her down among the other children while she worked with the women at the harvest. Then came the potato-picking, and Kate worked as hard as any of the women, and Johnnie did not fall behind her. On their return they always found a good fire waiting for them, and the kettle boiling for their catmeal "brose, the bowls and spoons for which were standing ready. Or sometimes a tempting pot of potatoes was hang-ing on the hook over the fire, looking so mealy out of their burst jackets, and a large jug of milk on the table, most refreshing to the weary little workers.

"One would think we had a fairy in our house," said Johnnie one day, "every-thing is always ready for us just when we

"And so we have,' said Kate, "and a very good fairy indeed, nobody could have a better than dear Miss Mary.

The truth was Mary always disappeared before their return, though sometimes she before their return, though sometimes she would take a peep at them round the corner of the door as they profited by her good effices, and would ther vanish. On the Sunday evening Kate read the Bible to her little household, and heard the boys repeat their verses as their mother had done be-They were on the whole pretty comfortable, sometimes even happy, though no word had come as yet from their father, and the next rent day was drawing near. With Mary's help, and by poor Kate working extra hours, the money was got at last, and the rent duly paid; and, as the latter

herself so much, she began to feel not quite so able for work as before; she was not aware she had been putting an extra pressure upon herself, more than her strength was able for. Mary had been too busy herself to notice it, but now she often caught Kate in the evening with her head on the edge of the bed, fast asleep, her face flushed, and her hand hot and foverish. The doctor was asked to call and soo her, but whon he did Kate seemed to have taken a turn for the better, and the doctor fancied it was a slight cold. Very soon, however, was still left, and the boys had the pan out so able for work as before; she was not for the better, and the doctor fancied it Was a slight cold. Very soon, however, Aste was unable to lift her head from the pillow, and it was discovered she had aken a low iever, brought on by overwork and exposing herself in all sorts of weather. For many weeks she lay, being attended on by Miss Hay, the best and kindest of nurses, and as it was not an infectious fever Mary was allowed to be her assistant. A neighbor took the baby, and the boys found a home with the cobbler. Everything was done for the poor child, but she seemed to be sinking daily, till at last the doctor gave up hong of her recovery. up hopes of her recovery.

One night, when she seemed to be a little worse than usual, Mary was sitting at her bedside, while one of the neighbors dozed in her chair by the fire. Kate opened her eyes, and seeing her friend beside her she said, "Oh, Miss Mary, how good you have been to us! I was lying thinking of it when I fell asleep; and I dreamed I was in a coach with my father, and I told him all about it, and how hindly you always spoke of him, and he laid his face in my lap and cried. Oh, Miss Mary, I begin to be afraid I won't see father be-

"Don't speak of dying, Kate," said Mary; "I do think you are looking better than you did an hour ago."

"If father would only come; but I must try to have patience," said Kate. "I have asked God to send him, and don't you think He will? God is always kind."

She was getting feverish and excited, and Mary hastoned to assure her she felt cer-tain of her father appearing ere long, and with an intense sigh of relief Kate fell into a peaceful sleep.

It was drawing very near Christmas, and Kate, though very weak, was still alive. Mary was proparing a grand feast, the plum-pudding for which she had prepared all herself, assisted by the boys, and in which Kate had taken a great interest. Mary gave orders that a grand fire must be made in the grate, for her uncle had said Kate might be allowed to sit up for half an hour; and as Mary's cousin, Ethel, was expected, they agreed that the house must not only be in apple-pie order, but decked with holly-berries.

On Christmas morning, however, Kate asked that the feast should be removed to the cobbler's house. "It's not that I feel worse, Miss Mary," she said, "but I want the boys to enjoy themselves; and I would spoil the fun, for I would be thinking of father. Only," she added, "let me have a good fire, and nut the candle out—I'll lie and watch and put the candle out-I'll lie and watch

The things for the feast were therefore removed to the cobbler's cottage, who was quite pleased with the new arrangement. and seeing his house turned into a holly

And now let us pause, and see what has become of the unfortunate father all this time. It seemed that when he came to himself, and thought of all Miss Mary's goodness to him, it had turned out as his little daughter supposed—he had been too much ashamed of himself to face her. He therefore set out to the nearest seaport.and after a time got employment on board of a coasting vessel. After sailing in it for some weeks, during which he had nover tasted a drop of any kind of liquor, he was engaged as assistant steward on board an American ship, and sailed in it two voyages; but when she was returning home after the second trip the ship was wrecked off the coast of Africa, and though he managed to get on board the boat with a few of the crew, he was so ill with the exposure and headships they underwent that for weeks hardships they underwent, that for weeks he lay at the point of death. The British consul of the place helped to send him home, but again on his arrival in England he fell

ill, and had to go to an hospital.

On this particular Christmas evening, while the children were sitting round the cobbler's fire listening to some thrilling ghost story, and while Kate lay watching the bright fire, a man might have been seen plodding along the country roads through the snow. His shoes were rather the worse for wear, but he had a thick rough jacket and carried a bundle in his When he approached the village, and within sight of the light from Kate's kitchen window, he sank down by the side of the hedge, apparently overcome with

Very soon after the cobbler's door opened and little Mary came out, and slipped over to have a peep at Kate, to see if she requir-ed anything. As she opened the door she heard Kate praying in a very cames, tone of voice, "Oh, good Lord, send father to kiss me before I die."

Mary came out again very quietly, and walked down the road a little way till she recovered from her emotion. The moon was hidden behind a cloud, and it was rather dark, when her foot striking against some soft thing like a bundle, nearly threw her down. She then fancied she heard a slight mean, and though she was somewhat afraid, she peered in the direction the sound had come from; and the moon new shining out, she observed the form of a man lying under the hedge. When she spoke to him, great was her surprise to hear dressed by her own name; but more so when he told her thathe was John Dawson, the man she had done so much for.

"I've never drunk a drop since that night, miss," he said, speaking with great difficulty
"I took a loathing to the very smell of it; and the thought that you and my Kate would be praying for me was ever before me, and kept my heart all aglow."

And now poor Kate had to be thought of. The father was made aware of her state, must the rent duty paid; and, as the latter must be broken to her gently. In the meanton make up the next.

But now that the rent day was over, and poor little Kare did not require to exect the poor invalid to his fireside, while Mary went to prepare Kate to reserve the happy tidings. and he agreed that the news of his return

It did not take her so m doli by surprise as was expected. True, aer face flushed up

was still left, and the boys had the pan out and were trying some of the pudding, while Mary boiled the coffee. It would take a whole volume to tell of Mary's delight when Dawson, being removed to his own house and into his bed, showed signs of recovering Nor did he recover alone, for Kate seemed to mend gradually from that day; and though she could not take an active part in the housework, still she could look after her precious baby-sister "and make and mend" for the boys. And now as I write John Dawson is installed as coachman and gardener to Mr. Dick, and wears the hard-annel gooduray, suit after all. How it Nor did he recover alone, for Kate seemed earned corduroy suit after all. How it came about no one can say, but the cobbler's idea is that Miss Mary had again spoken to the farmer, though she stoutly denies it.

"No, indeed," she one day said, "Mr. Dick may be cross-looking, but he's the kindest-hearted man that ever lived; and when I said to him mamma used to say to me, Unless you forgive much, even when people have behaved in a very naughty manner to you, you cannot expect Jesus to forgive you,' I actually saw a tear in his oye.

Though Mary insisted that she had nothing to do with it, it must have been after conversation that Mr. Dick engaged John Lawson, and everybody began to notice that Mr. Dick was by no means so grim-looking as he once looked, but had an amiable smile at the corners of his mouth. When he told Mary that John had better remove to the cottage in the park at the farm, she was, as George Wishart said, "almost demented.' There were roses trained up the front, and honeysuckle, and a green before the door where Kate could bleach her clothes, and really a prettier spot could not have been found anywhere. Of course Mary superintended the "fitting," and worked as hard as any two women; and as some of the neighbors said, "It was a pic-ture to see her happy foce."

On the last night, when they had just been putting the finishing touches, John Dawson walked with her to the end of the lane. "I think you'll be very comfortable now, John," said Mary, "and you'll soon get strong again."

"And it's all your doing, Miss Mary," he replied. "I used to lie and think of you when I was ill in Africa, and all you had done for me, and I folt that were I to die the good words would have the good words would have the good words. the good angels would bar the gates of heaven against me for having treated you so ill. But God is merciful.

"We won't say any more about the past," said Mary, with a wise shake of the head it will be better to keep this in our minds —that God is gracious. I should like to tell you my verse I learnt this morning, it might help you. 'Ask, and it shall be given

> Beyond thine utmost wants His love and power can bless; To those that seek His face, He grants More than they can express."

Good night, John," said the little girl, offering her hand to the man, who took it in his; and with bent head, and the tears in his eyes, he said, "May the Almighty bless you for the kindness you have shown to a poor drunkard. I know now what a pit I was standing near; but He has opened my eyes to my folly, and I awaked, for the Lord sustained me."

As Mary tripped away on her road homeward, John stood watching her till she was out of sight. "O God," he said, looking up at the sky, "bless her abundantly, and nover let her heart grow sad."

"Would that be a good thing for her, John, my man?" said a voice at his olbow, which proved to be that of George Whishart. "The best o' us maun hae days o' sadness, but it's then God takes the opportunity to keep closer to us. Na, na, we maunna fix Him down to onything; He'll send what is best for the bairnie, without a doubt."

The Sabbath.

There is one weapon which the enemy has employed to destroy Christianity and to drive it from the world which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath, to make it a day of festivity, to cause Christians to feel that its sacred and rigid obligation has ceased, to induce them on that day to mingle in the scenes of pleasure or the exciting plans of ambition, to make them feel that they may pursue their jour-neys by land and water, by the steamboat and the railway, regardless of the command of God; and this has done, and will continue to do, what no argument, no sophistry, no imperial power has been able to ac-complish. The "Book of Sports" did more to destroy Christianity than all the ten persecutions of the Roman Emperors; and the views of the second Charles and his Court about the Lord's day tended more to drive religion from the British nation than all the fires that were enkindled by Mary. Paris has no Sabbath, and that fact has done more to banish Christianity than all the writings of Voltaire; and Vienna has no Sabbath, and that fact does more to annihilate religion there than ever did the scepticism of Frederick. Turn the Sabbath into a day of sports and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel any-where would care a farthing about the tomes of Volney or Voltaire, about the scepticism of Hume, the sneers of Gibbon, er the scurrility of Paine.

I have heard some persons, when leaving a place of worship, admiring the minister, and exclaiming: "Whatsplendid language!"
May they rather say, after hearing me:
"What sinners we are! What a glorious Christ we have! What a blessed salvaThe Peril of Prayer.

BY THOMAS 4. HASTINGS, D.D.

It is assumed that the reader believes in prayer in the old childlike way-believes that it has direct power with God and pre-

that it has alrees power with God and prevails with him. If you have caught the fashionable epidemic of the times, and adopted its flippant rheteric, to the effect that "prayer is only the soul's soliloquy;" that it is the needed outlet for higher human facility. That there was far a private end man feeling; that "prayer for a private end is meanness and theft;" that it is nothing to God except as it is so much to us—if you have caught that epidemic, then it is not worth your while to road this article. Of worth your while to road this article. Or course, you will not be afraid of prayer if you believe it has no power. But if you have not smothered your filial instincts with philosophy and theology, and have not lost the childlike and Christian view of prayer, then with respect to many things are the consentrate have upon which desire may concentrate have you no reason to be afraid to pray? There is no peril, surely, in our petitions for growth and sanctification, or for any spiritual blessings, unless it be in the fact that to answer such requests it may be necessary that God should plow up the subsoil of our characters with sharp, outting, and ron-ding adversities—adversities from which we would recoil if we could foresee them. But I am thinking of our prayers for what we presume to call temporal blessings; as if there could be any blessings only temporal! Abraham put his paternal prayer against God's plan: "O that Ishmael might live before Thee!" To push the son of the bond-woman into the place of promise, the fore-front of history—that seems to have been Abraham's plan and prayer. God's purpose was to bring Isaac forward, and to let Ishmael find his proper level according to the common social law of specific gravity. Must the soul always wield this august power of prayer with no more insight and no more foresight than Abraham sight and no more foresight than Abraham had? What if God had heard the patri-arch's potition? What would have become of history, of humanity? Nincteen centu-ries later Jesus bowed in the crisis agony, and prayed: "If it be possible, let this cup pass from me." What if that prayer had stopped there, and had been answered, and left the world without the cross? The suppliant guarded his petition with this saving clause: "Nevertheless, not as I will, but as Thou wilt." The only safety of prayer is in that clause, which it is so hard to learn by heart. Abraham, apparently, had not learned to finish and guard his praying. Have we? But you say: "Certainly, God will deny my requests if to grant them will be injurious to me." Are you quite sure of that? Everything depends on what you mean by "injurious." That may be a deep word or only a surface word. Do you remember how Israel in the wilderness, satisfact with many anied lead for mean anied and for mean anied anied for mean anied for m ated with manna, cried aloud for meat, and cried so earnestly and persistently that God "gave them their request, but sent learness into their souls?"—Ps. cvi. 15. What a lesson that is with respect to the peril of prayer. We can so concentrate desire and will upon some object that God will grant it, not because in itself desirable or good but because to yield to our persistency is the only way to convince us of the folly and sin of our wilfulness-the only way to teach us to say: "Nevertheless, not as I will, but as Thou wilt." God may yield to our request, because it is unreasonable and rebellious, only to make us reap the proper fruit of unreason and rebellion. Praying may degenerate into a sort of presumptious may degenerate into a sort of presumptious dictation, which must be severely and sharply rebuked. But you say you have learned the formula of submission: "Not my will, but Thine be done." Ah! my friend, the formula and the feeling of submission are two very different thing. Our desires may become so absorbing and focal in their intensity that to let them out in prayer would be the most dangerous thing we could do be the most dangerous thing we could do. God might hear us, and send leanness into our souls. That would be terrible. I wonder sometimes if in eternity we shall not adore more profoundly the goodness of God as seen in our unanswered prayers than that goodness as seen in our answored prayers. This is the danger. Our feelings and desires are likely so to gather and concentrate upon an object that we will put our whole soul into the petition for that ob-ject, and have no soul left to put into the saving clause, "Nevertheless, not my will, but Thin be Jone." but Thine be done.'

Parental love is blinding. It is natural but dangerous to try and thrust our Ishmael into the way of God's Isaac. Joseph's heart preferred Ephraim, and tried to change the trembling hand of benediction with which the aged Jacob was giving the pre-eminence to Mauassah. It is not safe to interfere with a heard that God in wife to interfere with a hand that God is guidyour heart. Plan for them? Well, that is dangerous. The plan may spoil the prayer. Business zeal is blinding. Good men often pray harder in their counting room than in their closet. With passionate yearning they plead for success in some scheme, on which everything earthly seems depending. What if God should give them their request and send leanness into their souls?

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side of them.

"Baby is now one of my lesson-books. I read a word in it for you as I was playing with her the other day. She had hid her flowers between my hands, and when she tried to open them, I kept them closed not because I wished to deprive her of her treasures, but for the pleasure of trying her little strength; and when I yielded to ther laugh was so merry. I thought it was thus with thee, Fan. Your flowers are hid in God's hand. You have asked for them and He will not open it, but not because He means to deprive you of them, but to try your childish strength. How joyful the shout of triumph will be when He yields to it. My baby found only the bro-ken pieces of stalk she had hidden; but you will find your broken flowers transformed into a wreath of heavenly glory."—R. H. Birks "Dring and Sufficies." Science Revealing God.

What does science in its last utterance teach us? It says, "The knowledge of God is higher than heaven." Science lifts that heaven; it shows us the sublime span of immensity—it tells us there are universes beyond the visible one, there are stars because the less disperse that here alless and yond the last dim ray that burns like a gem upon the skirts of celestial distances. It says there are worlds whose light travel. ling for untold ages with the speed of light-ning, have never even reached us—sisters in the sisterhood of worlds that have not, in millions of ages, had time to inform us of their existence. Science unfolds creation before you till its golden stretch is high as heaven, and then, when your vision stag-gers, when incomprohensible distance shuts down its gate upon your sight, it tells your stupefied soul, God, in the grandeur of His holy nature, is higher still. Beyond the dimmest ray of the material universe blazes the effulgence of His omnipresent nature. Every star as it sings the glory of God haz a sound, and every sound is braided into a voice that fills all space with its intonation, and that crowds like the thunder of oternity many your insignificant mind. (History upon your insignificant mind—"Higher than heaven, what caust thou do?"

And then that science which has looked up, and pointed you to grandour, looks also down, and points you to the subtlety of nature. It tells that you are balanced be-tween two universes. There is one under your feet as wonderful as the one above your head. The drop of water your finger has displaced from a rose-leaf is a world in itself. Far below you as the microscope can penetrate there is life on life, even as above you there is star on star. Mysteries of being in endless succession, unfathomable by the thought of any sage, strike you dumb before the subtleties of Divine wiedom, and you, who stood aghast under the expanse of heavenly grandeur, stand ornally aghast over the compressed subtleties and secret depths of of the infinitesimal life below you. And you draw back again from the edge of the profound, from the search of that God whose depths are too wonderful for you. "Deeper than hell, what canst thou know?"

And yet again that science which erst bade you look up and down now bids you look around on the length and breadth of that plan of God that has ages for the swing of its pendulum, and eternity for the circle of its dial plate. It bids you sweep back into the past, to where the worlds of this universe you have considered are only a hazy drift upon the chaotic shores of time. It bids you even there see the lines of God's plan thrown over the shapeless mass, and drawing it towards this crystal goal of its present grandear and order. And then it bids you cast prophetic vision forward and see the tense and golden cords of the same embracing plan, drawing this kosmos, this system of things, forward to some far off goal we cannot see, but whose distant glintings are flashed through the portals of the future, hinting at a glorious consummation of a stupendous plan, and you must need exclaim, with covered face and bended brow, "Longer than the earth, and broader than the sea."

And then natural-science leaves you, but has swept the circle of the heavens, the depths of the earth, and the distances of time; and when it drops you no longer see science, or laws, but only God, and you murmur in your worship, words you diraly understand. "Infinite, Eternal, Unchangeable God!"—The Weekly Review.

The Danger of the Day We Live In.

The true safeguard against the danger of the present solemn time is God's Word. It shows us the danger we have to expect. If there were nothing in the aspect of the times to indicate its approach, it would still, from the positio it occupies in the book, he close at the doors. And with book, be close at the doors. And with such predictions, and such a warning given, there is reason for earnest prayer that we may be kept from delusion and preserved in the leve of the truth. Great signs and wonders, to deceive, if it were possible, even the elect, are the seductions by which Satan will work, and, persuasive as an angel of light lead astray the unwary. Hence the incalculable mischief of false views of prophecy, which hold out the hope that the Church of God is to sail into port in calm weather, and wear the crown before bearing the cross. We must not indge according to outward appearance, but according to the oracles of God. Too many build their faith of doctrines and approval of practices, not on what Scripture says, but what is in their eves useful and expedient. But we are to expect the apparent expediency to be all against us. We must oxpediency to be an against us. We must not take expediency for our guide, or allow ourselves the habit of asking whether an opinion or a manner of acting is what is called practical, but is it true, is it right? Not, will it promote some desirable end, but is it according to the oracles of God? We must beware of the traditions of men, even of good men, of the evangelical body itself, if they add to, or diminish from, the Word of God. Only by that may we judge of opinions, and judge of practices. So doing, we shall not find ourselves in agreement with the majority even of God's children, but we shall be best prepared to distinguish things that differ, and to resist the temptations of these last

The greatest of all safeguards is the firm grasp of positive truth. Scripture truth must be our study, and our life. The temperature of the same of th tation to listen to the decrees of councils lies in a want of confidence in the infalli-bility of the Bible, and of a steady hold of its vital truths. God's truth is always the same, and we always need the same blessed same, and we always need the same blessed truths. Christ in all His various works, His atoning blood and justifying righteousness; pardon in Him, and peace in Him, and strength in Him, and grace in Him, and the hope of glory in Him, we can never part with. They are our life, our joy. If we love the truth and hold fast Christ and his salvation, error will have no charm for us, though Saion array himself as an experi his salvation, error will nave in characters, though Saian array himself as an angel of light, and his ministers of ministers of rightsestenson. Weakly Mountain.

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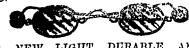
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The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such limiterants as may desire the same, regarding the most eligible localities an allable in the Province for estimates, and other matters affecting the welface of new settlement; manually;

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Immigrants are invited to avai, themselves o the information to be thus procured from members of the above Committee, any of whom will be hopy to furnish the same.

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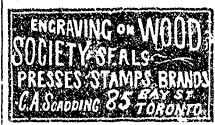
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Now, as heretofore. The Tribune strives all and preeminently a news paper.

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France a Republic—England and Germany gradually permeated with Republican ideas—Spain swaying in the nervelees grasp of a ruler too good for as Kug and too wask for a Republican, who is unable to govern the great island that blocks the entrance to our Gulf of Microto, and equally unable to give it ni—the German-apeaking peoples agitated by a new Protestantism, separating from the Sec of Rome on the dogma of Papal Infallability and assuming to recognize the "Old Catholica"—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 British running a face tor the mal gains that shall determise Asiatic coprenacy—China seconing ready to abandon her advances and reclese her half opinicing gates—Japan abolishing requalism and inviting Western civilization to irradiate Western commerce to enrich her long-hiddied empkessuch are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and whorever great changes are in progress, Thir Thiruna hims, at whatever cost, to in before its readers the most prompt, completing novements, through all of which, as it fondly trusts the toiling inasce are everywhere struggling up toward larger recognition and a brighter future.

At home the struggle for freedom seems over. The least sleve has long them a clitten the last envosation

At home the struggle for freedom seems over. The last slave has long been a clitzen the last opposition to eman-ipation, enfranchisement, equal civil rights, has formally been abandoned. No party, North or South, longer desputes 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 gram platform of All Rights for All, whereto our bloody struggle, and the prolonged civil contests that followed, have led us, the lespublic closes the records of the bitter, hateful Past, and turns peacefully, hopefully, to the less alarming because less vital problems of the Future To whatever may a busidate the general discussion or action on these. The Thibung gives amplest space and most impartial record. Whatever parties may propose, whatever political leadors may say, whatever officers may do, a fairly set down in its columns, whether this news helps or hinders its own view that says and this they always facts.

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Dear Str.: I came to this country in May, 1869. I found a countryman of mino laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room having no appatite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately Hearned that your Syrup could be obtained at Mr. Dearin's. In St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once. This was Tuesday afternoon; at hight be 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 veracions one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand assumed its usual steadiness, and before he finished ton bottles his health was quite restored, and to-day not a more healthy person is to be found on our atreets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four hottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other incelline will be over prescribe, recommend, or give, but yours.

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Official Announcements.

MEETINGS OF PRESBYTERIES. Stateon, -The Prosbytory of Simon will meet at Baccle, on the first Tue-lay of Pobruary, IsH, at 11

i Huntron-At Umailton, in the Central Church, sathe and Landay of Japuary at it a m

HAMILTON. -At Boamwile, on the 2nd Dec., to in-

Tononno.-In Know Church, Toronto, on the 1st Tuesday of December, at II a.m., when Session Records will be called for

Conounc.--- As Peterboro', on the third Tuesday of January, 1874, at 11 a.m.

GUELPH.-In Knox Church, Acton, on the 13th January, 1874, at 11 a m.

Paris. The Prosbytery of Paris will meet in Zion Church, Brantford, on Taceday, 9th December, at two p.m.

Conound-At Peterboro, on the 3rd Tuesday of January next at 11 a m

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-Jusaes Croil, Montreat. Ministers', Widows' and Orphans', Fund-Archi-

bald Forguson, Montreal. French Mission-Jemes Croil, Montreal.

Juvenile Mission-Miss Machar, Kingeton, Out. Manitova Mission - George H. Wilson, Toronto. Scholarship and Bursary Fund Prof Furguson.

Kingston, Synod Fund-Rev. Kenneth Macleman, Peterboro.

Queen's College Endowment Fund-Wm Lieland, Kungston.

MARRIED.

By the Ray, J. A. F. McBain, Nov. 18th, 1873, at Drummendville, Ont. Nathan, the eldest son of Jacob Hixson, Esq., of Stanford Township, to Jennie, the youngest daughter of the late Andrew Elliot, Esq., of the township of Crowland.

Commercial.

PRODUCE.

The market has been quiet and prices rather weak since our last, the demand being rather slack. Stocks were, on the 17th inst., as follows: Flour, 3,362 barrels; wheat, 119,949 bushels; oats, 1,843; barley, 82,954; peas, 12,951; rye, nil, and corn, 21,240. There were in sight on the 8th November 9,073,000 bushels of wheat and 2,039,000 of barley, against 6,934,000 of wheat, and 3,119,000 of barley in 1872.

FLOUR.—A good deal has been sold during the week, but at a further decline in prices. Extra sold on Saturday at equal to \$5.55 here, and on Tuesday at equal to \$5.43, with 5.60 f.o.c. for very choice. Spring wheat extra sold at \$5.18 f.o.b. cars on Tuesday. Superfine brought \$5.25 last week, but declined in sympathy with other grades. The market to-day closed very quiet at quotations. FLOUR.-A good deal has been sold during

OATMEAL.—A broken lot sold on Monday at \$4.85 f.o.c., which is about the value of car-lots. Small lots sell at \$5 to \$5.25.

Small lots sell at \$5 to \$5.25.

WILEAT.—Choice fall has been firm and wanted, but all other sorts are neglected and weak. For No. 1 fall \$1.25 f.e.b. was paid last week and on Tuesday. Several cars of No. 1 spring brought \$1.13 on Monday, and 3,000 bushels, half No. 1 and half No. 2, sold at \$1.10 f.o.b. On Tuesday No. 1 spring went off at \$1.08 in store, and No. 2 fall at \$1.21 f.o.c. To-day No. 1 spring sold at \$1.10 f.o.c.; all sorts except choice fall very dull. Street prices \$1.16 to \$1.18 for fall; \$1.12 to \$1.15 for treadwell and \$1.09 to \$1.10 for spring.

OATS—Have been scarce, firm, and wanted at irm prices. Car-lots of Chicago have sold at 40 cts., and of Canadian at equal to 41c. on the track, which would probably be repeated. Street prices 42 to 43c.

BARLEY.-The demand has continued fairly BARLEY.—The demand has continued fairly active at steady prices. Car-lots and round lots of No. 1 inspected sold last week at \$1.14 and \$1.15 f.o.b., and No. 2 at \$1.08 to \$1.10 f.o.b. On Monday 12,000 bushels of No. 1 brought \$1.14 f.o.b., and No. 2 \$1.10. On Tuesday several cars of bott. grades sold at the same prices, and No. 3 at \$1.01 f.o.b. The market was firm to day with sales of No. 1 for \$1.11 f.o.b. at Oakville; of No. 2 at \$1.10 and \$1.11 f.o.c., and \$1.05 on the track; and No. 3 at \$1.01 f.o.c. Street prices \$1.10 to \$1.15.

PEAS.—There was a cargo sold on Saturday on p. t. Car-lots are probably worth 60 to 62c. on the track. Street prices, 57 to 60c.

RYE-Sells at 65c. on the street.

PROVISIONS.

BUTTER. - Purchases for shipment there are none, but small lots of dairy are selling for local use at 21 to 23c.; box-lots bring 20 to 22c.

CHEESE. - A l. t of 55 boxes sold at 123/8c. small lots are fairly active at 13 to 13/2c

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