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Contributors & Correspondents. NOVA SCOTIA

N D. C. ARCGLISHOP'S LETTER-A TROUBLE ONR "AFICE"—CONVERTION OF Y. M. C. A. -- TREER'S CRY OF RELIPAX—LACE OF LA-- A LINKLAL COLUMNIANA

Our political papers have been busy discussing Archibidop Connelly alecters. Inmediately before the elections the Archibidop furnishe.' some of the covernment supporters with latters are supporters with latters and all good work to the covernment and control of the covernment and control of the covernment and control of the covernment as and did good work to the covernment as and did food work to the covernment as and did as to some of the Catholic districts, which, of course for the catholic districts, which, of course for the control of the course in the control of the course in the control of the course in the course of the course in the course of the course in the course in

me Archbasiop's leiters as much av theur opponents.

The Episcopal Bushop has been causing some sentement throughout his diocess, although in a very different way. Poor man, he has a sitck which is a great ideal of trouble to him. A short time age some of the High Church party presented him with the High Church party presented him with a partire of the High Church party presented him with the High Church party presented him with the High Church party proved the most trouble come piece of luggace he possessed. When he came to the Low Church in Charlotte fown, P. E. Island, he was met by the Riccior and some of the testryment, who laformed he nather his might come in but he must leave his stick behind. The Blinder and some of the testryment, who laformed he night come in but he must leave his stick behind. The Blinder has the stiff had to remain out in the cold. Of veilting we may suppose he lordship shock his stick at them, for he vowed he would never enter the church again until an apology was offered and he was allowed to take his stid with him. The vestry met and manumously passed escentially when the sundangential with him the stident of the history of th

And now to come to maiters more uni-nately sonnected with our own 'denomina-on. The Prebytery of Halifar had a nort but important meeting the other has here were two cells sustained. The one as the call of Fort Massy congregation to short has important insetting the other is. There were two calls anothened. The one was the sail of Fort Measey congregation to the Rev. J. K. Smuth, of Galt. The Fort Measey church was built about a great age and iones of the finest churche in the two of a tea members of Clashmere and Kop and the members of Clashmere and Kop as the control of the supposed of the members of Clashmere and Kop as the control of the supposed of the members of Clashmere and Kop as the control of the supposed of the members of the supposed of

icet that if this congregation were taily as work under the personal care of sixth a devoted worker as if Smith, it would with a devoted worker as if Smith, it would with a devoted worker as if Smith, it would with a devoted worker as if Smith, it would with the Code of the Code of

A LETTER FROM FATHER CHINI

TO THE VEHICLABLA MINISTERS OF THE GOSPE. LANADA.

DEAR BRETHERS—Help me to thank and bless the Lord for the new tokon of his ner toos which He has just given me.

too which He has just green me.

I had a brother in Canada, a capian and
Justes of the Person, in the village Desau
best, Datriet of Quebee, who was a pillar
of the Church of Rome. Many times I had
trad to show hum the truths it is in Jerus,
but always in vain. His eyes seemed entirely shut to the hight. When I was praying our merculal Heavenly Father to con
vert lim, in was praying the has been been
called the Company of the contraction of t

ver time, to was preyout to he vergus and saints that they might bring me basis to the Church of Rome bout that they might bring me basis to the Church of Rome bout the theory of the control of the con

seat by the Father to poor sumers.

In a nevering with his persets, he has confounded them and publicly renormed there
evers, to come to the feet of the Lathwhere he has found peace and joy and his
'ternal'
to have that our reservial God, containes
to show as the unfante hove in the midst of
the great trials through which He is pleasate to make the peace. Let us all, how Man
for His mereics, which are above all His
clear works.

THE SIN OF CURIOSITY.

The relubal certurally infere from the large in that he non-exercity be said to have 'transy include. His correctly and also have 'transy include. His correctly and aboutty are a pit, especially past now, to be brought up against time, and consultance his scale externations in motice. The sporting correspondent of the Tengs, has, however, a grood word for him, and notices the diction of Louis XIV — Connidering the damage dan to your land by rabbits, we advise you to it. chemically the control of the transparent of the Chartrease. This significant, being any aware a consistent of the Chartrease. This significant, he was a superfect on condition that nothing measurable to a final day should uppear at falle. After the some as magnificant of the transparent of the control of the control of the transparent of the control of th

ROMISH SUPERSTITION

ROMIM SUPERSTITION

A gentiment who happened to peas the rither day wa add Grille was writees to the solitoning feet. — A carrage with two horses stepped in the market of the lither hand to the lither hand leave hand

writer without a shill in the arts of express or in places or used and whose clother were important points. They alghted and followed by the rowd ontered the sledy of a lones. They satisfact two packs (186 March 186 March 186

Thus is not a just judgement. The larght or and stronger the man, the better the people the hum, a through the people the hum, a through the people the large was proposed to the people with the people with

of national regulations had they not wou the mastery of expeditions had they not wou the mastery of expeditions and they not wou the mastery of expeditions are also considered to the purpose—whole we sail treachalteness. It is hard to define it, because in different productions it depends on different elements, Wit and hamor superat these quality if they are spottaneous and unebit material. Eminent heading, gracefulness and facility of it instraion, apposite antithesis, forms of at presents of indevidual thought against and facility of it instraion, apposite antithesis, forms of at presents of indevidual thought againty which is carly in own-which is mather borrowed uer has the ability to leaf. Emerson and Lowell and Holmes are readable because of them individual flavor. There are ten thousand cincated men in America had been and the sealed of one product the sealed from the sealed product them all unusualistic products and faculties of their work forms of language.

When this strong undividual flavor in lactions and the sealed and the sealed and the sealed and faculties and faculties and faculties and faculties are the two forms of language.

fances in test was norms to magnage.
When this strong under which all shore is lacking—an element that belonge manly to
gamm—art must be thoroughly cultivated.
No man of moderate ability and eclosation
can possibly make hunself acceptable as a
writer without a skill in the arts of augreeany which can be won alone through patient study and long practice.

THY ART OF SPEAKING AND WRIT ING.

A maskesan i not assessmind an anistis who, although thoroughly we sed to the reference of much knows moduling practically of the art. It makes very lettle to the intering would how much he knows of he can until the manner of the property of the art. It makes very lettle to the intering would how much he knows of he can until the singlettest shill in either branch of performance. So there as not man there were twenty interior without the singlettest shill in either branch of performance be there are not interest of any manner of the can be the state of any reason by pen and knaptes. The man have been trained for proble life, and his hope we expected to obtain a living by public server. All their closestom has been trained for problet in the manner of the state of a process of the state of a process of the state of the reason of the state of the reason of the state of the state of the state of the state of the reason of the state of

MAKE YOUR WILL.

MAKE YOUR WILL.

Lizamples are frequently sensing to the liciti of the grand require of charactable fee tament. Some of the most useful and greaters extitationers in the land liver, within a short time, spring from each testatement became was no been extend and become set in anotion that has appread and relied in without examples. Another than the sensitive will confort and cheen generations when the setator has gone. His name is held in a tragiant, spateful memory, and it specks in the will confort and cheen generations when the setator has gone. His name is held in a tragiant, spateful memory, and it specks in the will, be suffered in the will, out of his own observation and impromity, constructs an original plan for his will be suffered in the will, out of his own observation and impromity, constructs an original plan for his will be suffered in a straight of the will be suffered in a day of need—houses of mervy, hospitale, orpharages, parches, schools, colleges, the charitable societies of the church. What brighter or happers purpose, save that of parsonal consecution to the known of the sufficient of what is gone, or forward to what is gone, or forward to what is to come, than the excention of a design fraught with bleaungs his that?

It happens, however, too often, that the design to well conceived fails, or is thystated,

bleaning like this?

It happens, however, too often, that the deeps no well conseived fails, or at hwarries, from a defect in the instrument, or a want of thorough and munits compliance with all the technicalities of the law.

When the state of the law that the resulty of services or ignorance in the cranity of services or ignorance in the cranity of the law that the

Have you, reader, made you will?

I have you, reader, made you will?

I have you, reader, made you will?

I have you not by and lye, not "at any time," not in a season of seture; life, reason, health, are altogether; in maserials to allow any ruch vonters. Our shout it at exist.

Thank of the difference is the object you unlead to bonfil by your ligner, whether you unlead to bonfil by your ligner, whether you make at or not.

S. Commit competent legal authority. For some sequence is more justement and interests lawyer; intly informed dull these remains legalation.

A. Before the object for which your legacy is designed in draugnated in the testament, lake care to leate, from some way some, tile groper name of title, if it is an institution or charity of the shurch, apply to your min state of the program of the clarks.

S. Remember that while you cambely read.

user or, the journal of the februch.

5. Remember that while you earphopteath property to any individual, in trust, greedy say that open and summer like the the desired, or in any existing corporation, was ann not, as least to some of the States, make a bequest to a charmable or probe object of the control of the states, and the states of the states, the a desired property of the states of the states, the a desired and the states of the states of

Who knows hunself has occasion for hu-mility. Thought means life, area three who do not think do not live in any ligh or real super. Thinking malors the man—Alcoft.

The despotion of eastons is on the wane; we are not content to know that things are; we sak whether they ought to be John Stuart Mill

Start Addit

My horse all to ham to be whelly de-truction to the second of and shorty.

Min, to two all to ham to be whelly de-rece to the second of the second of the second per that is my religion and that is my happiness.—Dramowi.

Perfect interity comports real, with vir-use, he seems and might hap to the second composition of the second of the second composition of the second of the second composition of the second of the second hand may make as a second of the second and which all was beginn to deep these than the span, he bein being the life second of

LABORERS TOGETHER WITH GOD

We are sowing daily sowing. Countless seeds of pool and ill, Scattered on the level lowling, Cast upon the winds hill; Seeds that shik in rich brown furrows, Soft with heaven's gracious rain; Soeds that rost upon the surface Of the dry unfelding plan

Seeds that full anid the stillness Of the lovely mountain glen Scods cast out in crowded places Trolden under foot of men: Seeds by idle hearts forgotten, Finng at random on the air Seeds by tattiful s mis remembered, S or n in two as and love and prayer

Seeds that liv unchanged, anquickened, Lifeless on the teening mould Seeds that have and grow and flourish When the sower's hand is cold, By a whisper sow we blessings, By a breath we scatter strik. In our words and looks and actions Lie the seeds of death or life

Thou who knowest all our weakness, Leave as not to say stone ! Bid Thine ange is guard the forrows Where the precious grain is sown, Till the fields are crowned with giory.
Filled with many ripening cars Filled with fruit of life cternal From the seed we sowed in tear:

Check the froward thoughts and passion, Stay the hasty, heedless hand, Lest the germs of sin and sorrow Mar our fair and pleasant land. Pather, help each weak endeavour, Make each faithful effort blest. And we enter tuto rest.

Contributors & Correspondents.

GOD'S HIDDEN ONES.

BY THE REY, WM. COCHRANE, M. A., BRANTFORD, ONTARIO.

It is literally as well as figuratively true, that in many periods of the church's history, God's people have been hidden ones. Duing the fearful persecutions of the first three conturies, the little band of Christians lived from year to year in dark sepulchral cham-bers scooped out of the solid rock. Apart from the world of living men, and under the busy streets of Rome, the Catacombs provided at one and the same time a hiding place for the living and a resting place for the dead. Here, by torch light, they sang hymns of praise, and engaged in the most solemn acts of worship. Here generation after generation of sull ring saints were prepared for the glorious rewards, awaiting those who, through m ich tribulation, enter into the kingdom. During the period of the dark ages elso, when spiritual darkness and mental torpor overspread the world, the Waldenses were similiarly hidden from their eruel persecutors in the Alpino valleys. And during the terrible bloodshed of the covenating period, the best of Scotland's sons and daughters sought refuge from a brutal soldiery in dark raymes and under frowning precipices, where human foot had never trod. There the sounds of prayer and praise were often heard under cover of the night. There strong men wrestled with God for the deliverance of their down-tradden country, and there upon the lenely moor, once and again, their warm blood dyed the heather. There these hidden ones of God traditions are sufficiently as the strong stron "with the stars sailing overhead as silent witnesses of their devotion and their wrongs," and "the night winds sighing round the mountain, or howling through the rugged glen, walting the relic of their praise in circling strains to heaven," held communion cling strains to heaven," held communion with their God and defied the rage of man.

The Psalm in which these words are found speaks of the Israelites as "t d's hidden ones." In many respects they were so. Their whole history as a nation is marked by instances of God's protection and unfailing goodness. The Psalm is supposed to have been composed in the reign of Jehosaphat, when several of the Canaanitish nations, not yet exterminated, conspired for the overthrow of the Jewish Commonwealth. It reminds God of his relation to his coven ant people and calls upon him to vindicate their cause in the dispersion of their enemies. To language indicates long silence on the part of Jetavah; a holding back as it were, from intertering with the designs of craity he 'Hold not thy peace. and be not still O God. For lo thine enemies make a tumult! and they that hate thee have lifted up the Head. They have taken crafty counsel against thy people, and consulted against the hidden ones. . . At the same time the writer never loses his confidence in the power and readiness of Jehovah to grant the deliverance sought. and confound the troublers of lus servants. Accordingly, ere the Psalm closes he scome to realise the answer to his prayer, when they shall be scattered like stubble before the wind, burned up as the flames consume the forest, and affrighted with the tempest of God's wrath. Then it shall be seen, says the Psalmist, that Jehovah rules the earth. and will to the utmost defend his "hidden

We may enlarge the original application of the term, and regard it as descriptive of all God's spiritual Israelites. By so doing we shall arrive at a conception of the bless-edness of those who are Christ's "hidden "Phila is the money striking." This is but one of the many striking terms of endearment applied in Scripture to the Church and people of God, indicating how tenderly they are cared for and how highly they are valued by their Redeemer. They are his peculiar people—his peculiar treasure—his jewels; they are precious—kept—set apart. Each of these terms denotes some special aspects of the believers character and condition as related to his Lord, while collectively they embrace all that he needs in his Christian experience for the perfection of his happiness and the advancement of his spiritual and eternal

Among other truths the words suggests the following:—Believers are hidden from eternity in the purpose of God. "Whom he did foreknow, he also predestinated to be confirmed to the image of his son; whom

page of the New Lesingent Serphures, and specially in the apost-die writings. Fore-known, predestinated, called, ordained to eternal life—chosen in him from the foundation of the world,—such are the terms used, in speaking of the safety of God's peopeople, Wa may quibble as we may at such to temporary and being our reason to statements, and bring our poor reason to explain them away, in accordance with other theories—false and unscriptural—though more palatable to the human heart, but "the foundation of God standeth sure, the Lord knoweth them that are his." Electing love from eternity determined that through the affering and death of Christ his sons and daughters should be brought i his sons and daughters should be brought home to glory, not because of any faith or holiness forescen in the creature, but according to the good pleasure of his will, wherein we are accepted in the Beloved. And in order to carry out this eternal purpose, God entered into covenant with his son;—the son unclettaking to assume our son,—the son undertaking to assume our nature—to due, and by exercoming death glorify the perfections of the Godhead and most all demands against the sinner, and tood the Lather accepting the sacrifice and perfect righteousness of Christ as payment in full of all the debt incurred by his fallen, but clear people. Such are the teachings of Scripture on this point, and thus we are wearened in course that believes are which warranted in saying that believers are "hidden ones -- hidden from all oternity in the purpose of God. His love for them never had a beginning, and never can have an end. Long before angels sang creations praises, or stars beginning the sky, or the land of promise spanned the sky, or the land record in the book of life, the names of his children. Herem lies the safety and certainty of the believ as future. The cove-Herem lies the safety and nant of grace cannot be broken. The purpose of God cannot be annulled. Those says Christ, that the father hath hath give me, no man can pluck out of his hand. Heaven and earth may pass away and generations come and go, but the "hidden ones" of God are eternally secured in the posses sion of their covenant rights.

Thus hidden in the purpose of God, be-lievers have by faith bid hold on eternal life. They have fied the refuge to the hope set before them in the iospel. Faith is the act of the soul, whereby Christ becomes all in all to the awakened sinner, whereby be seems a hiding place in the city of refuge, and obtains possession of the purchased in-heritance. It is spoken of in scripture under different figures, but in every instance oneness with Christ is implied. It is not the clinging of the tendrils around the support, or the clasping of the ivy to the ruin, so much as the vital union of the tree and the branches, implying country of interest and life. Christ dweli in the believer and the believer in Christ. They are one as the Father and Christ are one. Their life is hid with Christ in God. They live because He with Christ priviles they are and vitality of the christ priviles. with Christ in God. They have because He lives. All their spiritual power and vitality is derived from Christ, through the operations of the spirit. They had put on Christ and are conformed to his mage, and are thus so closely related and united to him that we can scarcely think of the one without remembering the other.

This is the completion of the believer redemption, the consummation in his actual experience of what was purposed in eternity. Brought to see his wretchedness out of Christ, he has sought and found true peace in believing. He is no longer afraid of the condemning terms of the law, for his surety has met its demands. He is no longer ter-rified at the thought of guilt, for he stands clothed in the righteonsness of Christ. He is no longer careful to defend himself against the accusations of God's holy law, for he has committed his case to an all prevailing Advocate and Intercessor. He no longer fears death or the grave, for having died with Christ, and risen to newness of life, he shall eventually use with Him in the resurrection of the just. Thus, "hidden" in Christ, he can triumphantly say, "who shall lay anything to the charge of God's cleat? It is God that justifieth,—who is he had a layer of the charge of the charge of the charge of God's cleat. that condemneth? It is Christ that died, yea, rather that is risen." "The Lord is my light and tay salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

Believers are also hidden during life from the observation and knowledge of the world. This arises from a variety of causes. The large proportion of God's chosen ones are poor and obscure, so far as regards their social position. Not many of the wise and mighty and noble are called. God hath 103011 the poor of this world, rich in faith, be heirs of the Kingdom. It seems to be the will of heaven that the pearl of great price should most frequently be found by those who are destitute of earthly riches: and although their labors in Christ's cause may be abundant, and their sacrifices vast, u proportion to their means, their actual acimplishments are unknown to the world It does not recognize the marks of true discipleship—it knows them not, just as it knew not Christ. They are also hidden, beof their natural temperament and disposition. They prefer retirement, they seek seclusion. They have no relish for what the world calls "fashionable society." They instinctively shrink back from the no tice and regard of men. The mountain-top and the valley—the closet and the family prayer-meeting, are their familiar haunts, and not the more public assemblies of their fellow men. They are timid, diffi-dent and reserved—sometimes beyond what the cause of Christ demands, and what their own growth in grace requires, but otherwise they cannot be. Sensitive plants, they close at the approach of the rude material world, and thrive best in lonliness and in the shade. They are still further hidden and unrecognized because of their insignificant numbers compared with the mass of ungodly men. They are, and always have been, a little flock. In the days preceding the floodNoah and his family alone of all the untedeluvian world, maintained the worship of the true God, and the practice of piety. Not even ten God-fearing men could be found in Sodom; and in the days of the Saviour, how few there were that followed the dissiples, and esponsed

he did predestir to, them he also called; His cause! It is even so still. Looking at and whom he called, them he also justified; men in general, and taking account simply and whom he justified, them he also glou- of the surface of society, low little vital refled." The purpose of God in the case of Figion scena to exist. One is almost led to and whom he justified, them he also glouded." The purpose of God in the case of depair, like Ehjah, for the existence of true redigion, and the success of the Gospel proya a dectrine, that her on almost every page of the New Testament Scriptures, and appearably in the apost-de writings. Forest ter are well known to God. Their number known, predestimated, called, ordained to will astenish Gods own servants in the day of reckoning and recompense. Not only from Christian lands, and from membership of Christian churches shall the elect "hidden ones be gathered, but from the weird, dark and benighted regions of the globe, and the far-off lands of the sea.

Finally, God's children are "hidden," while in the world, from the more terrible calamities and judgments that fall upon ungodly men. In many cases, it is true, that believers suffer greater trials than other men. The wicked flourish, while the Christian is lashed by the storms of adversity. It is not by exemption from suffering that God's "hi den ones" are known, but rather by the accumulation of their griofs and sorrows. "Whom the Lord leveth he chasteneth, and scourgeth every son whom He receiveth." But sufferings in the case f a good man are real blessings; while the judgments that come upon the wicked are the outpourings of God's anger. From the latter God's people are wholly exempted. In the night when the destroying angel passed over the land of Egypt, the houses of the Israelites were spared.

The seal of the covenant, the blood of the Paschal lamb, marked the inmates as the special favourites of heaven. And so it is still, when God's scourges and plagues pass over the world. When the antedeluvian world was destroyed by the flood. God put Noal in the ark and shut him in. When the wicked Sodomites would have dragged Lot forth to certain death, the angels drew him in, and smote the men with blindness. When Pharoah and the host of Egypt were drowned in the waters of the sea, the vast army of the Israelites passed through on dry ground to the other side. Although Providence is often mysterious, and God's dispensations are frequently inscrutable to saint and sinner, there are nevertheless striking differences which all men recog nize. Centuries ago Solomon declared this universal law of the divine government when he said, "I know that it shall be well with them that fear God, but it shall not be well with the wicked, neither shall he prolong his days which are as a shadow," and the longer westedy the philosophy or Providence, the more are we convinced of the impartiality and rectitude of God's dealings with his creatures.

God's word declares this righteous principle, and the Christian's experience confirms it: "In the time of trouble he shall hide me he shall set me vpon a rock. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Course, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the indignation be overpast." The entire sincer for the problem is of single property of the problem is of single problem. ninety-first Psalm is of similar import, setting forth the immunity of God's children from the more fatal and alarming evils that belong to the present life. We are told by a living historian that during the great fire which nearly destroyed Komsberg, in the year 1764, a Pastor of that city, ninety years old, bust his church, his house, his valuable library, and all his worldly goods. One of his grandsons rescued him from the flames carrying him on his shoulders. When ask ed afterwards by a village paster who visited him, to tell to him, the result of his long and varied experience, he replied: I have just been meditating on the 91st Psalm. have experienced that every statement is contains is true: every promise sure. lived in times of postilence. I dwelt in the secret place of the Most High, and abode under the shadow of the Almighty. I have lived in times of war and bloodshed, he cov-ered me with his feathers, his faithfulnoss was my shield and buckler. I was in danfire, he gave his angels charge over me, to bear me up in their hands. He has honoured me and satisfied me with long life. There remains now only one promise unfulfilled, and for this I am now waiting "I will show him my salvation."

Believers thus "hidden" are the recipients of special blossings. The joy of the Lord is their strength. God's own hand supplies them with every needed comfort, more mysteriously at times than the ravens provided for the Prophet's wants. They know nothing. They eat hidden manna. They possess a name which no man know-oth save he that receiveth it. They enjoy a pence of mind amid all their outward trials. They glory in tribulation. Dying they live; chastised, they are not destroyed; sorrowful, they are always rejoining; poor, they make many rich; having nothing, they possess all things.

If we are of the number of God's hidden one the fact cannot long remain hidden from ourselves. The secret of life is inexplicable, but the manifestations of life are patent to the eye. The spiritual life of the believer is unseen—hidden with Christ in God, but the evidence of its existence may be seen. If the heart and lungs play their part, there will always be found more or less activity in the nerves and muscles, in the features of the countenance and the movements of the body. So, if we are children of God, our feelings, aims and aspirations will all be towards the unseen. We shall daily long for the appearance of the Saviour, whose arms now encircle us, and whose presence will be the full fruition

CHILDREN.

The smallest are nearest to God, as the smallest planets are nearest the sun. Were I only for a time almighty and powerful, I would create a little world especially for myself, and suspend it under the mildest sun, a world where I would have nothing but lovely little children, and these little things I would never suffer to grow up, but only to play eternally. If a seraph were worthy of Heaven, or his golden pinion drooped, I would send him to dwell for awhile in my happy infant world, and no angel so long a. he saw their imposence, could lose his owns

A REDEEMED SINNER.

I had rather, as a forgiven child, with al the prospects of the future opened up into me, wear the evown purchased by the re-deeming love of Christ, than that which is worn by the unfallen angels, because the blessings of a Divine atenement, through a Divino incarnation secured to the soul in harmony with the conditions of the Gospel, reveals the character of God in a way impossible to be made known to those who had complied with all that the law demands; and this places the sinner, penitent and forgiven, upon a platform of experience and personal relationship to God, of a nature so peculiar and so extraordinary as to throw all other stars, glittering never so brightly in the heavenly firmament, into comparational brilliancy of that state which involves the strange anomaly of justice and morey together, the law sustained and the sinner saved .-- Rev. Phillips Brooks,

THE INQUISITION.

PRILIT II. longed to celebrate an "act of faith by the burning of a heretic, in the cities of Amsterdam and London, and his demoniac passion came near being gratified. More than once the courageous Elizabeth barely oscaped assassination, and had she failen, the Catholic Mary, of Scotland, probably, would have ascended the vacant

But England and Holland aroused themselves in desperate resistance to the further encroselments of the Holy Inquisition. The puritans incited their queen, by almost superhuman effort, to stand at the front of the Reformation, and a war with Spain, in its enfeebled condition, was little to be dreaded.

The phlegmatic Hollanders suddenly grand enthusiasm for the defeat of es. The horrors of the Secret Tritheir foes. bunal awoke within them the sentiment, "Liberty or death." The laboring classes and the master minds united, and, amid the terrors of combat, the gloomy wastes of Holland became as a light—set upon a hill, because its people—had—compelled the re-treat of the successors of Dominic.

Driven back to their native haunts, the inquisitors exercised, if possible, a more savage cruelty than before throughout Italy and Spain. In the seventeenth century, each incoming Spanish sovereign celebrated his accession to the throne by an auto-da-fc. The chivarity and the nobility, fair women and learned men, looked on while the horrid scene was being enacted, and smiled with composure as some miserable victim of the Holy Inquisition yielded up his spirit, and taunts and the cruel torture of the flames. To commemorate these horrible transactions, a book prepared and recommended to be faithfully persued, giving minute details of the dreadful scenes from beginning to end.

In the beginning of the eighteenth cen-tury, the vigor of the Inquisition began to decline. Men whose tongues would no longer besilenced by fear of its punishments denounced the Secret Tribunal unsparingly, until it came to be regarded, by the one applauding throngs of Valladolid and Seville, as the personation of horror and ville, as the personation of horror and crime, and liberal-minded priests mourned over the deeds that covered their Church with deepest shame.

Until 1808, the terrors of the Inquisition east their awful shadows over the dwellers of the Imperial City. No footsteps but those of the priests and their victims cross-ed the threshold of the Palace of the In-quisition. Silently the ill-fated captive languished in torture of body and mind more terrible than death; silently he disappeared from the face of home and friends and no one knew or dared inquire into the mystery of his melancholy fate. From within those gloomy walls the despairing cry of the victims of man's rage and ignorance arese only to the ear of the God who seeth in secret, but who will reward openly. -Ladies' Repository for October.

TEACH LOVINGLY.

The man who never smiles has no divine call to the Sunday-school ministry. The half-hour on the Lord's day is not the only time we teach. A kind word, a loving look, a slake of the hand teaches. Never pass your scholar without. Don't call Jim Peter, when every body calls him Jim. Ask names, and use them. Seek out homes, and visit them. Learn ages, companions' names, as well as those of the parents. If you are interested in your scholars, they will be in you. If you treat them well, they will you. Your manifest love will make them study at home, bring them early to school, and keep them in order while there. A look from you will often be better than dismissal. If you are not well, they will be attentive out of sympathy. If the questions are hard they will listen to the explanations out of respect. If you are absent, little hands will pull the door-bell on Monday. Thus before you commence the lesson, their hearts are in your hands. They have given you what the Master wants, and you as his servant can easily direct them to him. Be in earnest; love always is. Aim at their hearts; love always does. Be personal, because you love each one personally. Speak in tendor tones. You may find a tear on your hand. Good! That mirrors your love, and is more convincing than language. The child who sees that will say in her heart, "My teacher loves me." Teach lovingly, and when the bell rings more hearts than yours will be sorry to hear it.—Christlan at Work.

THE WARNING KNOCK.

Not long ago, a lady guest came down to the breakfast table, and in the course of conversation remarked in a very casual manuer.

"I was knocked up over early this morning.

"How's that?"

"I waked about daylight, and was thinking over the plans of the day, when such a crashing noise was heard at the head-board of the hed, I thought it was a pistol shot; in one instant I was erect in bed, the

next on the floor; but there was nothing

"Why, Miss Kate, you don't think it was a warning for you?'

"Oh! no, indeed; but something a going to happen.'

And something did happen: for that very night the sun act over the Jersey sand flars one minute later than it did the sky before and what's more, the moon did not make its appearance at the same moment next

In a few days after the excellent lady siokoned; and after a brief interval further, I stood by her grave in Groenwood, under the exceedingly impressive offices of the Episcopal Church.

The intelligent reader will see in this a mere coincidence. Cracks and noises in wooden furniture are a frequent result from incessant shrinkage and expansion; it is this which often makes the thunder of the ava lanche, the iceberg, and the land slide; bureaus, bedsteads, and tables are liable to these changing conditions from cold, from dryness to moisture, and the repressing influence on some minds, and in feeble conditions of the body may be the pivot of life and death, of recovery or the grave; and it is well that the reader should have a rational view of such things while in health, especially as the weakening influence impairs the reasoning powers.—Hall's Journal of Health.

MINISTERIAL DISCIPLINE IN WALES.

The Christian Union gives the following interesting account of the plan of Welsh Congregationalists to obtain and train young men for the ministry:—

"The churches and pasters in Wales accomplish the task somewhat after this fashion: The platform of the Sabbath-school and the Society, especially the latter, affords ample scope for preliminary exercises. When a preaching gift unfolds itself, the pasters consults the deacens and other members of the Church on the matter. If all are of the same opinion, the pastor visits the young man with a view to ascertain if he has felt any desire to enter the ministry. Should this be the case, the matter is brought before the Church, and a trial is given. The young man is requested to preach before the church at their Society prections a few times. More two as three meetings a few times. After two or three sermous, the Church deliberate further on the subject, and by vote he is either encouraged to preach, and his name placed on the list of lay preachers, or otherwise he is advised to occupy some other part of the great vineyard to work for the Master. "After one receives the sanction of his

Church, he will preach in the surrounding

rillages, wherever he may be asked to do so. In the meantime he studies, ither under his paster or some other minister who receives young men to prepare them for a collegiate education. After the preparation, he is recommended by his Church and paster and the windows. tor, and the ministers of the county association, to the college committee, where he is examined and received at three menths' probation, and, if successful, he is admitted to the full course of four or five years, on the college funds, providing himself with very few books, clothes, and a little money,— yes, very little money indeed in many in-stances. The denomination has three col-leges in Wales, namely, Brecon, Camarthen, and Bala. These institutions are supported by the voluntary contributions of the churches. The students, during vacation, make a preaching tour among the churches. make a preaching-tour among the churches, collecting subscriptions as they go. On these journeys, they preach some sever times a week for the space of six weeks or two months. This is hard work, but an officient discipline. The last year of the curriculum is devoted mainly to preaching theology and exceesis. Then comes the call from a church, and that man is no nevice, and no day sick but a trained procedure. vice, and no dry stick, but a trained preacher. Now he must settle down to make sermons and preach them. No rotes are allowed on the Bible, no read sermons. When the Welsh people find a man reading his sercaons, they consider that he is a great deal ning of the next line than he is to impress audience with the importance of the truths in preaches. Extemporaneous preaching is the order in Wales. It is a well-known fact that the Welsh preacher has always a good deal of the speaking power. The Welsh mouth is made to speak, and the Welsh language, with its ch, bl. and r, will stretch that mouth in overy direction.

TEST QUESTIONS.

What are the test questions which every one should put to his own conscience search-ingly before he makes a public vow or con-sceration to the Lord? We would suggest the following six questions to be proposed to one's own conscience. Let this be done again and again with fervent prayer for Divine guidance.

Do I hate sin heartily, and fight against

it daily?
Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labor to win them to Christ faithfully?

Do I live as I pray, or do I only pray as

Do I care more to please God than to please every other being in the universe? When men or women can honestly say When men or women can honestly say Yes to these searching questions, they may venture to make open confession of their faith in Christ. Until you give this answer in all sincerity, do not ask to be admitted to Christ's visible Church.—T. L. Cayler.

Gerald Massey, the poet, has a rather uncomfortable sort of wife, who has a trick of seeing more than meets—the mortal eye. One morning on waking up at seven o'clock she informed her husband that his mother was dead. On being questioned as to how she knew she said that she had seen the black-edged letter put under the bedroom door. At eight c'olock Mr. Massey himself saw the letter containing the sad announcement put under the door.

Selected Articles.

IN AUTUMN.

The year grows splendid on the mountain steep Now lingers long the warm and gargeous light, Dying by slow degrees into the deep Delic lone night

The fatal triumph of the perfect jear, Rises the woods' magnificent array Beyond the purple mountain beights appear, And stope away.

The else, with musical, slow motion, layer His long, little bram her on the tender air; While from his top of grey, Sordello waves His scarlet hair

Where Spring first hid key violets neath the fern, Where Summer's fingers opened fold on fold, The odorous, wild, red roses head, now burn The leaves of gold.

The loftlest hill—the lowinest flowering herb,
The fairest finit of season and of clime—
All weer alike the mood of the superb
'Autumnat time.

Now Nature pours has list and noblest wine, Like some Bachante, in side the singing streams Recliness on hanted day, wrapped in divine, Impassioned dreams But where the painted blaves are felling fast,

There sits a shalow—dim, and sad, and wast,
A i lingers still.

And still we hear a voice among the hills—
A voice that means among the haunted woods, a
And with the mystery of sorrow file.

Among the value, beyond the farthest hill,

The solitudes.

For while gay Autumn glids the fruit and leaf,
And doth her fairest feetal germente wear,
Lo i Time, all noiseless, in his mighty sheaf,

Binds up the year,-

The mighty sheaf which never is unbound—
The resper whom your souls beseech in vals—
The loved, lost year which never may be found,
Or loved again.

LITERATURE FOR THE YOUNG. One of the grave responsibilities which an increased and increasing taste for reading throws upon the shoulders of those who have the care of young persons is undoubtedly the selection of books proper for them to read in their leisure times. For as with the body it would be unwise to continue too long a course of the most nutritious and stimulating if unvaried food, so, with the mind fed constantly with knowledge at the high pressure which our modern system of education demands, a little intellectual ineducation demands, a little intersection in-temperance—if we may use such a phrase—is absolutely necessary. Wise physicians, men who have the control of our public lu-natio asylums, tell us this, and tell us also that a neglect of this mental sanitary pre-caution it is that fills our dismal cells with gloomy and despairing mono maniaes. And yet we could not wish to see our young peoyet we could not wish to see our young peo-ple wasting their time over many a book that is written to beguile that time, as if Time were an exil and Eternity a dream, and so we place in their hands the so-called re-ligious novel. Many very excellent persons there are who would not themselves read nor allow their children to read a novel published purely and simply as a novel, but who yet finding the word "religious" attached to it, or that appears in the columns of the semi religious journal to which they subscribe, are content to believe that they are taking no harm by its perusal. But we are sorry to say that many of these works give a most talse, strained, and artifacted vides of that the same artists. ficial idea of that life and that duty which their readers have to live and to render alike to their God and their fellow-man even where they are not by reason of the sensational incidints with abound, positively immoral. Such works tend to give us perverted notions evan of virtue itself. We are in many tought to e true and pure and good, not because we are by so doing living the life of our Great Example, but in order that we may attain that blessed hereafter which otherwise we must be prepared to sacrifice. No doubt the idea of reward is a perfectly natural one man mind, but when we practice virtue with that motive, and that motive only, we are simply worshipping ourselves, and not the Great Creator which is and was and ever shall be. Some again, and these for the most part written by women—Heaven save the mark i—deal in crime, and gloat over the breaches of the whole Ten Commandments, as though Shame were not and Sin had had no hand in the awful tra gedy of Calvery. These works it is which render the task of selection so onorous a one, and, although we might well look to our ministers for that advice and that guidance which they are so well qualified to give in such a matter, yet many of them shrink from the responsibility through fear of be from the responsibility through fear of being accused of wishing to establish a sort of censorship over the actions of their flocks. Many very excellently functioned persons, too, seem to hold the opinion that the duty of their ministers is merely to preach the Gospel according to the tenets of the particular denomination to which they belong and not to interface with ovatiemnt. belong, and not to interf re withorattempt to lead the reading or studies of their con gregation. This is a great fallacy. Nothing can be more consistant with the duties of a teacher of Christianity than to watch over all the avenues through which that Christianity may be affected, and what is of more consequence than a book which falls into the hands of old and young, alike in all ranks and conditions of society and which it is important to guard the minds of the young of both sexes from being polluted by. It is in youth more especially that the false impressions conveyed in an immodest or sensational story are most dangerous, for then the black and poisoned breath may sully its purity for ever. To the natural gau-dians of youth we would therefore recommend the greatest circumspection in choosing books for occasional reading. Above all, let them be quarantined as though they had the cholers or yellow fever, unless they can show a clean bill of

Black-lead pencil; or crayon drawings may be fixed by smearing the back, of the sheet of paper with a solintion of shellac in alcohol.

health, of honesty of purpose, and severe morality.—Weekly Presbyterian Review.

EDUCATION OF WOMEN.

In the light of the late action of the au thornies of Cornell University in favour of the co-education of the sexes, and of the more recent majority report of the commit ee of the Alumni of Williams College in opposition to it, and still later that of Harvard, and in face of all that is being said or and against this movement all over our land, it is interesting to note the working of the system clsewhere. There are in the University of Zurich rather more than four hundred students, eighty of whom are wo-men. About fitty of these eighty are students of medicine. At the late examinaas the mon. One of them, a Miss Atkins, an English lady, passed with more than usual brilliancy and received the degree of Doctor of Medicine. At the University of Edinburgh the female medical students have gained admittance as a right by a legal decision though they have long sought it as a favor. Meanwhile the movement for in creasing the educational advantages of wo men in England is using in importance and strength. It does not appear that the advocates of female education there feel thomselves obliged to draw any great dis tinction between the knowledge which is most useful to men and that which is most useful to women. They place the saxes upon a par and desire that guls should be educated in the same fashion in which the boys now are. There has been formed a very important association which has put forth a clear programme, and stands be fore the public as a responsible body called the "National Union for Improving the Education of Women of all Classes. It has for its president the Princess Louise, its vice presidents number among them the Bishop of Exeter, Lords Lawrence and Lat-tleton, Mr. Stansfield, the Dean of Westminster, and other warrentable names, and the chairman of its Centrel Committee is Mrs. William Gray, one of the most able and indefatigable apostles of the cause of female egucation. This Central Committee is the executive body of the union, and eleven out of twenty-seven members are women N. Y. Christian Weekly.

PULPIT POWER.

Some common element of power must give to the pulpit as variously repre ented by widely different minds its hold on the public. Men study the style and inchods of pulpit models, but down deep be with with and method must be some quality in more important because more fund mental. What to the superficial observer with the one a dramatic orator and word painter, the one a dramatic orator and word painter, the other severely and rigorously logical? What is there in common to Mr. Spurgeon and to Mr. Beecher, the one appealing to the authority of Scripture for every assertion, the other an orthodox rationalist? Place Dr. John Hall and Rev T. De Witt Talmage on the same platform. Is there saything akin in these two men? In their methods, nothing; yet each in his own way has a wonderful hold on the public heart and conscience.

Theological students analyze the methods and study the rhetoric of favorite preachers take their sermons as models and build on the pattern thus afforded; but it is not rhetoric which carries with it the conviction of the cougregation, it is not the structure of the sermon; it is not even the form of doctrine. It is true that there have been no permanishly and affirmatively powerful preachers that have not preached Christ and him crucified, but the forms of doctrinal statement in a Spurgeon and a Beecher, an Edwards and a Whitefield are widely different. Mr. Beecher in his recent Yale Lectures on Preaching discloses the true secret of pulpit power.

"The fountain of strength in every Christian ministry is the power of the ministry himself to realize God present, and to present him to the people."

Chrust crucified, the power of God and the wisdom of God, is still, as in the days of Paul, the power of the pulpit.

The virtue of an electric wire is not in the wire but in its connection with the voltare battery. The power of the minister is not in the polish of his style, the pictorialness of his illustrations, the fervor of his manner, the order and arrangement of his discourse, but in his living connection with God, and his capacity to act as a connecting link between God and the human soul. It is God in the soul which is the secret of true pulpit power. There is no other characteristic which successful ministers have in common, and there is no permanantly successful minister who has lacked this ele-

Mr Beecher is an actor and orator by nature. Mr Payson used few and simple gestures, Whitefield abounded in illustrations, Edwards rarely employed any, Spurgeonis a pulpit conversationalist, argues rarely, but speaks with authority; President Finney treats his audience as a lawyer treats a bench of judges, and argues the problems of truth and duty calmly and with hittle or no appeal to sentiment or emotion; Dr. Hall speaks with a rhetoric which is at once pure, simple, and faultless in its perfect yet seemingly unstudied grace. Mr. Talmage is endowed by nature with a rhetoric, brilliant, scintillating, pungent, fragmentary; yet all of these men are striking examples of genuine pulpit power for all of them, though in widely different wayshabitually impress their audience with a senso of divine pre-ence and divine power

There is a spiritual power. The books make little of it, the students do but dimly understand and slightly study it; yet it is spiritual power which gives the pulpit its permanent power. What the laity want in their Sabbath service is not learning, nor rhetoric, notnew ideas, not startling paradoxes or entertaining pictures, they want spiritual strength. The mother wearied with the cares of the household wants a God on whom she can east every care; the merchant dragged earthward by daily, business wants an inspiration that shall carry him into a purer atmosphere; the sorrowing want divine comfort, the tempted want divine strength, the fallen a divine compassionate up-lifting. Blessed is that minister who can put the hand of his parishoner into the hand of Christ, and thus turn the

eyes of his parishioner to the gracious presence of a sympathizing God. We, orphaned and alone, are crying out for our Father. He that points us to Him meets on want. The lost child does not stop to criticise the rhetoric of the benefactor that guides him to his home. But if the minister cannot do that he might better space his labors. His rhetoric and word painting may serve to pass pleasently the hour; but they will leave the soul as hungry as before.—N. Y. Christian Week!

THE HIGHER EDUCATION OF GIRLS,

But a great many parents, and, perhaps, some guls will inquire, "Cui bono? What is the use of all this study? What good will it do? All a woman's education is worth," they will say, " is to enable her to make her market in life, to win a pine in the lottery of marriage; and for this purpose a few buildant accomplishments have more attraction than all your heavy learn-ing." We repudiate the idea that female education is only a line to the gilded bower of matrimony. It has nobler and subli-mer ends than this,—the developement of the noblest part of hernature, the intellect the expansion and culture of all the powers and faculties with which woman is endowed. But even if mairiage were the sole end and golden gool of life, in our complex modern society, a large and, probably, with the growth of population, an increasingly large number of women must remain unmarried.

A superior education would furnish a perpetual fund of rational enjoyment, increas ed opportunities for usefulness, and often a menns of support to those condemned to a life of spinster solitude.

And even in the important matter of winning a husband, it is brains that win after all. Men are charmed by women of sprightly intellect and nimble wit more than by brilliant execution on the piano, exquisite flower-painting, or most graceful dancing, if accompanied by vapid conversation and childish imbecility of mind. We need not say how superior the intellectual qualities are in commanding that respect without which no true love is possible, and in retaining the affections of men when the honeymoon spell of glamour has passed. It has been said that elever men often marry silly women, because they can not find sensible ones. Let that reproach of womanhood, if true in any degree, beforever taken away. Let woman aspire to her rightful position as the true regent of society. Let her seek to enoble the character of the age, to mould the fashion of the time, after a purer and lofter ideal than the world has yet seen realized. Let her not outrage her entire sex by frivolity and sloth, but endeavor to elevate it to a loftier plane of being, and a wider sphere of influence. And let her sway the heart of man, not merely by the more potent spell of intellectual power and moral goodness.—Ladie's Repository for October.

THE FORCE OF WRITTEN WORDS.

Who shall tell what may be the effect of writing? If it happens to have been cut in stone, though it lie face downmost for ages on a forsaken beach, or "rest quietly under the drums and tramplings of many conquests," it may end by letting us into the secret of usurpations and other scandals gossiped about long empires ago—this world being apparantly a huge whispering-gallery. Such conditions are often minutely represented in our petty lifetimes. As the stone which has been kicked by generations of clowns may come by curious little links of effect under the eyes of a scholar, through whose labors it may at last fix the date of invasions and unlock religions, so a bit of nk and paper which has long been an innocent wrapping or stop-gap, may at last be laid open under the one pair of eyes which have knowledge enough to turn it into the opening of a catastrophe. To Uncl watching the progress of planetary listory from the Sun, the result would be just as much of a concidence as the ether.—"Middlemarch," by George Elliot.

TRUE TO NATURE.

A genuine touch of woman nature, as well as human nature, pervades the following.

A comfortable old couple sat a seat or two in front of us, on the railroad, during one of the hottest days of last summer. The journey was evidently one of the events of their lives, and their ouriosity excited the attention of the passengers. At a way station the old gentleman stepped out of the cars to get a druk, or to buy a doug nunt, and heard the bell only in true to rush to the door of the eating-house, and see the train moving off without him. The old lady in her seat had been fidgeting, and looking out of the window in her anxiety for his return, and when she saw his plight, his frantic gestures for the train to stop as it swept farther and farther away, she exclaimed.

"There i my old man's got left!—he hast
There, see he has! Wal," she continued,
setting back, "I'm glad on't—it's always
been 'Mammy, you'll get left!—mammy,
you'll get left! all my life long; and now
he's gone and got left, and I'm glad on't."

Her candid reflection on the accident, and the evident satisfaction she felt in the fact that it was the old man and not herself that was left, was greeted by a round of laughing applause. Nota few of the ladies in the car were delighted that it was the old man, and not the woman, who had "caught it this time. For once, the lord, and not the lady, had made the blunder, and "gone out end got left!"

ANECDOTE OF PROF. STOWE.

A good story is told of Prof. Stows, Harriet Beecher's husband. While visiting a little town in Massachusetta last summer, Prof. Stowe desired a friend to secure a horse and vehicle to take himself and wife to a town nine miles flistant, where he desired to consult some genealogical records. His friend said he would so his best, but there were no descript turnsette in the village. A little in advance of the hour appointed,

Dr Stowe noticed a phaeton at the door of his host, and hastily summoning his wife, entered it, and started on his journey. To his surprise the horse was a very fleet one, and the phaeton exquisite, with its silk and satin linings, every finishings, and casy springs. Bowling along on his journey, the doctor expressed great delight, and analysis of the doctor expressed great delight. nounced his intention of securing the establishment for the senson. Arriving at his destination, he tastened the horse and went to work upon the dusty records at the town hall. He had been thus engaged for near lyan honr, when he was suddenly interrupted by the abrupt currance of his host at the town whence he started, who exclaimed, "Dr Stowe, have you been stealing a horse and placeton". To the extonished doctor it was then revealed that he had by mistake taken the establishment of a newly marned Episcopal clergyman, who had come to call upon the Doctor's host, and who was astonished on leaving, to find his beautiful turnout,—a wedding present,—gone, and replaced by an old worn out horse and chaise, that had been brought there by the hvery stable keeper for lr. Stowe. A stern chase ensued, but the Doctor was not captured until he had reached his destination, as stated, whence after mutual explanations, he drove home in the old chaise. The comment of the Episcopal clergyman on the case was "This comes, Dr. Stowe, of not attending a church where the commandments are read every Sunday

DEAN STANLEY IN A SCOTCH CHURCH.

Dean Stanley has been preaching again in a Scotch Kirk. The church in which he appeared is the parish church of St. An drew's, of which the pastor is Rev. A. K. H. Boyd, better known as the author of the "Recreations of a Country Paison. A correspondent of the New York Evening Mail gives the following in relation to the men and the occasion.—

"The church was crowded on this oc casion, which happened to be the tercenten ary anniversary of the massacre of St Bartholomew. The test was 'The first and great commandment,' Love the Lord thy God with all thy heart,' and the second. which is 'like unto it,' 'Love thy neighbor as thyself,' and the lesson taught was, that 'Charity is greater than faith.' Dean Stan ley is a bright, active little man, sharp featured, and with a sharp eye; frail seemingly, gray-haired, and old-looking for his years. sermon was clear, scholarly, to the point, and liberal, and would have been a remarkable discourse even if it had not been delivered by an English Dean in a Scotch Presbyteman church. The Rev. A. K. H. Royd, the 'country parson,' clergyman of the parish church St. Andrew's, and whose guest Dean Stanley is, is a large man, with a good head; inclined to pomposity. His clothes are of the extreme clerical cut, and clothes are of the extreme elerical cut, and he preaches not only in the regulation gown and band, but in light kid gloves. His matter is good, although his manner is affected and unpleasant. He conducted the regular services of his church. Dean Stanley, conforming to the cuatoms of the country he is in, 'stood in prayer and sat in praise,' manner of worship entirely opposite to the forms of his own Church. Dr. Boyd is gen erally popular in his parish. His 'hving,' which is considered a good one in this coun-try, brings him in some eight or nine hundred pounds sterling per annum. This, with his meome from his books, places him in easier circumstances than is the usual lot of country parsons, and enables him to culti-ate tastes that are inclined to be rather high than ascetic, and to enjoy society, of which he is fond. He entertains hand-somely, but 'they say is select in his in-vitations, particularly as to the points of etquette at table and in saloon, and has printed cards in all his bedrooms, on which are inscribed the request, 'Please dress for dinner.

HOLIDAYS OF THE BRAIN.

The masses who depend mainly upon their physical exertions for a livelihood, are apt to fancy that mi.d. working is light labor. This is a great mistake. No kind of toil more rapidly exhausts the bodily energies than incessant thought. Happiest, health-iest, most likely to live long, and enjoy life, are they who judiciously blend intellectual with mechanical exercise. With that delicate and wonder-working muscle, the brain all the elements of the body, "marrow, bones, and all," directly sympathizes. Twenty-four hours of hard thinking prostrates the system more completely than a day's mowing, or digging, or plowing. The master organ, therefore, is as well entitled to its holidays as the vassal arm which it governs and directs, and needs them quite as much, perhaps more. Delicious are its seasons of perfect rest, when the cares and troubles of business are cast aside, and no thing is permitted to intermeddle with its dreamy trance. Sabbaths are Nature's holidays of the brainf. The power that gave to intellect its progressive ability, admon ishes that it must bivouse on the march "Six days shalt thou abor," but on the seventh "do to manner of work," applies to mind, as well as to muscle : and whoever disobeys the kindly mandate trifles with his health, mentally and bodily.

BUSINESS LAW.

The following brief recapitulation of business law is worth a careful preservation, as it contains the essence of a large amount of legal verbiage:

It is not legally necessary to say on a note "for value received."

A note made on Sunday is not void. Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is void. A contract made with a lunvine is void.

A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.

If a note is lost or stolen, it; does not release the maker; he must pay it if the consideration for which it? was given can be proven.

An endorser of a note is exempt from linbility if not served with notice of dishesour

within twenty four hours of the non-payment.

Notes bear interest only when se stated. Principals are responsible for the acts of their agents.

Each individual in a partner-lap is responsible to: the whole amount of the dobts of the fam.

ignorance of the law excuses no one. It is a fi and to conceal a fraud.

It is a fined to conceal a fraud.

The law compels not one to do impossibilities

An agreement without consideration is void.

Signatures inade with a lead pencil are

good in law

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

THE PHYSICIAN'S SABBATH.

The Sabbath was made for man and adapted to the wants of his nature, physical and spiritual. When the Gospel dispensation had succeeded the cen monal, during which the Sabbath was instituted, the necessity of this divine institution remained in its former force since no substitute for it was provided, and the wants of our nature continued unchanged.

The Sabbath, therefore, is an institution for man throughout all time. Its privileges are the inheritance of our race, and may be claimed by its humblest individual. It is "crowned" with privileges, but all do not so regard it. The "sacred day of rest" to some is neither sacred nor yet a day of rest; they are without faith in its sanctity, and their practice deprives it of rect. Yet those who believe it is the Loid's Lay and theretore set apart from secular to holy purposes; should be allowed its enjoyment.

The physician takes his full share of the cares and toils of the securar days, and, besides, these are oftentimes projected through many successive Sabbaths, during which his fellow-man may rest from worldly employments, and ally himself anew with the people of God. Our Saviour, rebuking Judaism by His healing on the Sabbath, commissions every one to perform on that day works that may be necessary or required by mercy. The physician must go to the bedside of suffering, irrespective of the day or hour, and his brain must be as capable and his hand as skilful on this day, when man and beast are "off duty," as on any other day. Except he would run counter to his own conscience, the practice of his profession must be no more a sincevre on one day than another. The full measure of his professional capacity may be required at any moment of any day, and, if he fails to be equal to this demand, he is worthy of blame. Adding to this the fact that, humanly speaking, life or death, unuttered joy or equally unutterable grief may await his efforts, an idea, not overdrawn, is conveyed of the work frequently allowed to the physicianon the Salbath. That day, whose rest and other distinctive features mark off the weeks in seperate spaces with all others, is crowded full of intense work of brain and muscle with him, and every one looks on, and meditating that it is all right, says, "A doctor has to go when he is called."

Let a Christian brother, however, put himself in his place, and he will realize keenly the privations he suffers from this Sabbath work. It almost becomes a hardship to be exempted from perhaps every religious observance which they exact of others, when he feels that their observance is, if it could be, more necessary for him than for others, and he is without the spur of public opinion. Place yourself where the physician stands and realize that the public has lifted church-going from your shoulders, and you will also restize that more grace is necessary to make it a self imposed task than when expected by others as well researched by your own conscience; you will then feel one of the besetting sins of his profession, and one to which not a few have yielded.

Job says afflictions spring not from the ground, and doubtless he moves in a divine aphere who reheves pain and distress. We all regard it thus, and multitudes would gladly enjoy the opportunities of this sphere if it were not weighted with responsibility and hardship, yet we think, chief among the burdens of his profession, is that which secularizes his Sabbaths.

We would point all this with the remark that the public, especially the Christian public, would do well to regulate their relations with their physician by the golden rule. Do to him as you would wish him to do to you were you in his place—the practical working of which will do away with calling on the doctor on Sabbath, because it may save breaking in on the secular labors of the following day or week. It will do more, it will frequently enable the physician to have that which we are accustomed to regard as essential to the physical and spiritual well being of every one, the rest and spiritual advantages of the Sabbath.

The N. 1. Independent says:—The "Dunkards," at their recent annual meeting, decided that as "instrumental music is of the world, and not of the true Church of God, members had better not engage in teaching it in public schools or clsowhere;" that "it is not advisable for brethren to engage in the banking business, and that "a brother who suffers himself to be elected to the legislative assembly as a representative of the people, and to serve in it, cannot be retained as a member of the Church."

"Borrow not a few," saith the:Lord to every believer. O, thou sorrowing one, borrow empty vessels in which to receive abundant consolation from Christ. What a magnificent grace-shines in the word empty! God will not pour into vessels filled with creature supply s. Thus it is manifest that the oil comes three from God; the word "empty" shuts out the creature. The words "not a few "leave room for God to enter in. The heart's deep furrows are so many deep vessels to receive stream; of comfort. The heart that has many is furnished with vessels "not a few." Whith a warrent is, " Heart's weet a sea "(1) began in the content of the con

Oritish American Presbuterian.

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A DENOMINATIONAL ORGAN.

An averture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could no withdraw the overture but he would recommend the Assembly to vote it down, and hoped that all the members of i would extend their hearty support to the British American Presbyterian, i ablished by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

Or motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected AND THAT THE ABOVE-MENTIONED PAPER HE BF COMMENDED TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR BEARTY BUPPORT,-From Proceedings of General

British American Bresbyterian.

TORONTO, FRIDAY, O T. 4, 1872.

TOPICS OF THE WEEK.

Lord Dufferin's visit to the West has been during the past week the great subiect of talk. Toronto put on her holiday attire, and every one seemed anxious to give the representative of the Queen a cordial welcome. Everything passed off very successfully. Lord Dufferin seems determined to please and to be pleased, and we have no doubt will make a very popular ruler. Canadians would be very unreasonable if they were not satisfied with the many kind things his Lordship says of their country, and we are equally sure that he would be unreasonable if he expected a more hearty welcome from the people of Ontario than he has received.

The Governor-General, we understand, means to make himself well acquainted with the country over which he is called to preside. He has taken a house in Toronto for a few weeks, and, while making the capital his headquarters, will no doubt visit all the chief places around. It is morein likely that he will do the same thing by and by with the other provinces, so that before his term of office shall have expired, he may have visited almost every noteworthy place throughout the whole of Canada.

The Presidential contest in the States becomes more embittered as the decisive day approaches. Both sides are straining every nerve to secure success. The relative position is, however, not much changed from what it was a few weeks ago, and we are still of opinion man Catholics may sneer as they like that Grant will be the next President. No doubt it is possible to have a better one, but it is quite as possible to have one decidedly worse, as we rather think they talk in this way, however, the more the people will find out if Horace Greeley is a man.

The scandal connected with Mrs. Fair has culminated in her being acquitted by the second jury, after a consultation of sixty hours. The sympathy with that shockingly abandoned woman, displayed by both ladies and gentlemen. is far from creditable to the public opinion of the States. If there ever were a deliberate murder, it was the one in question, and such acquittals make one feel as if after all it were true that "hanging is played out in the States," and decency is at a discount.

The Anti-Union movement among certain parties in the Free Church of mentioned to the Archbishop that he Scotland is still going on. Meetings are being held in different parts of the country, and strong resolutions passed against that phase of co-operation sanctioned by last A: mbly, vis : that which

Prosbytorian bodies negotiating for union eligible to be called and settled in any congregation connected with any one of these denominations. Threats are also held out that if the majority force on a disruption, as they are blamed for doing, the minority will claim all the Church property.

The declaration of Lord Napier at the Social Science meeting against the contimance of the laws of primogeniture and entail, is a very noticeable sign of the times. If the landholders in Britain are wise, they will move in the matter themselves, and not wait till others take up the question in possibly a rougher and much more thorough-going manner. The laws in question are so palpably unreasonable and unjust, that it is surprising they have not been erased from the Statute book long ago. Were it for nothing but to remove one ground of complaint against the unjust privileges of certain classes, those who may be supposed to be benefitted by these laws ought to be the first to move for their abolition.

The cable furnishes but meagre reports of the proceedings of the Congress of "Old Catholics" which commenced its session at Cologne, September 19. It was largely attended by delegates from all parts of Germany and Austria, who have promoted and sympathized with the movement, while representatives of other Christian bodies were also present giving it their countenance. Among these were bishops of the church of England, and of the Episcopal church of this country. One of the measures adopted was the appointment of a committee, upon which are Dr. Dollinger and Prof. Friedrichs, who are to endeayour to secure the union of all Christians in their movement for the reformation of the church. We shall watch with interest for the detailed report of the action of the members of of this important convocation who have dared to resist the unscriptural and blasphemous pretentions of the Vatican Council, and to demand that the church should be purged of ts abuses and corruptions, and restored to the simplicity of its primitive faith.

A new and hazardous style of reportng is coming into vogue. One of the New York papers, desiryus of ascertain-

the truth as to theinternal management of one of the city lunatic asylums, persuaded one of its corps of reporters to feign insanity, and so secure admission as a patient. He took copious notes, and the records of his novel experience have been widely published English society has also been recently agitated by the revelations of a corresn' of the "London News," who for the sake of ascertaining the treat ment of steerage passengers in the vovage across the Atlantic, shipped as one and is now exposing the abuses and sufferings to which they are subjected. His exposure of their treatment is awakening investigation, and will doubtless icad to needed reform.

Already the nine days' wonder over the marriege of Father Hyacinthe has subsided. The permanent effects of it, however, promise to be very great. Roabout the marriage of priests, and may regard anything of the kind as an infamy and a degradation. The more they lead people to discuss the whole question, and the more they help forward the result which they profess to regard at once with horror and disgust-the rejection of the whole system of irrevocable vows es at once the foe to free enquiry and to intellectual and spiritual progress. Many French priests have already intimated their intention of following the example set by the eloquent orator of Notre-Dame. Indeed, it appears that the only thing singular about Father Hyacinthe's marriage is its publicity. The "Paris Journal," a good Catholic authority, says that in the Diocese of Paris alone the average number of priest who marry is about twenty or thirty every year. When Father Michaud meant to marry, the reply was, " Marry, since you must, but make noise no about

human liberty to insist upon vows of any kind, made at a time when the judgment was immature and religious excitement great, should be held as irrevocable, whatever change of feeling may in the mean time have taken place. As ought to submit, to have its course of priests is concerned, the matter has narrowed down to this point, "Don't make | as those against which we have felt oura fuss about it." It is thought wither selves constrained to make this solemn sinful nor shameful for a priest to contract an illegal marriage, if he only does it secretly; but when men like If yacintho and Michaud do it openly, in the face of day, and publicly renounce vows they don't mean any longer to keep, then they are denounced as intidels and excommunicated as reprobates. The time or such denunciations has, however, gone past. The cry for liberty, and honesty, and truth, goes forth even in the stagnant cloisters of the professedly unchanging Church, and it will not go forth in vain,

OPENING OF KNOX COLLEGE AND INSTALLATION OF PRO-FESSOR GREGG.

A very interesting meeting was held on Wednesday evening last in Knox's Church, Toronto, when the Rev. Professor Gregg, M. A. was formally installed as Professor of Apologetics in Knox Col-

A large number of clergymen were present; among whom we noticed Drs. Topp and Jennings. Professors Caven and Young, and Messrs. Wardrope of Guelph, Campbell. Reid, King, and Wallace of Toronto: Fraser of Bondhead, Dick of Richmond Hill, and many others, The ordinary formalities were then gone through, the questions usually put on such occasions were satisfactorily answered, and the installation took place by the moderator engaging in prayer, and thereafter giving the professor the right hand of fellowship.

Dr. Jennings then in name of the Presbytery welcomed the newly installed Professor in a very kindly and appropriate manner. After which Mr. Gregg proceeded to deliver the inaugural lecture on "Apologetics" which we trust to be able to give infull next week. At the close of the lecture the Professor made several intimations for the guidance of the students and the meeting broke up with singing a few verses of the 87th Psalm and the benediction. We were glad to see so large and interested an attendance. The lower part of the church was all but full and there were a good many also upstairs. This attendance shows how altogether inadequate the hall at Knox College is for the public meetings connected with the institution. If the church were doing the right thing it would sell Knox College and erect another building in every way more suitable for the wants of the Institution. The establishment as it stands at present is not in any way worthy of the Canada Presbyterian Church. If they liked, a few of the wealthy mon of the church could easily do the whole thing and not find themselves any poorer but the reverse.

OPENING OF QUEEN'S COLLEGE KINGSTON.

The winter session of Queen's College was opened on Wednesday when a lecture was delivered by Professor Dupuis on the " Progress of the World." We are glad to understand that the number of students in attendance upon Queen's College is markedly on the increase.

THE RIGHTS OF MAJORITIES.

A circular has been addressed to clergymen of the Free Church of Scotland bearing the signatures of the following leaders of that church :- Robert S. Candlish, Robert Elder, Robert Buchanan, Robert Raiyn, Alexander Duff, James Lumsden, Patrick Fairbairn, John Adam, William Wilson, and Thomas McLaughlin. The circular is designed to warn those who received it against the movement of the anti-union party. It points out that the question now before the church as to the mutual eligibility of ministers may or at least ought to be discussed without threats of disruption or separation and it concludes

and of appealing to the courts of law. will very certainly be disruption in the end; for whatever deference may be due to scruples based on fair reason or argument, no church will submit, or great questions of public religious duty, overborne by such modes of opposition appeal."

movements of the majority can never be tolerated or yielded to unless the great mass of such a church are willing to sink into absolute noneties. Earnest men don't threaten much, and especially don't seek to control in this way the action of church courts which they cannot influence by argument [and cannot rule by numbers. They do their duty quietly and with all their might. They so all legitimate means to prevent what they believe to be wrong, and to secure what they regard to be best; and if i omes to pass that they cannot submit the decisions of the majority without in their own judgements committing sin, they will leave the churchafter exhausting all legitimate means to prevent such result. But they will not like childish raggarts be continually using threatenings instead of argument, or making the fear of disruption a means of coercing those who certainly have quite as good a right to hold what they believe to be correct views as their neighbors have and to follow out their conscientious convictions to their legitimate conclusions. What is the use of people crying out when left in a minority " Take care. take care, if you don't withdraw from that position we'll secede." The only answer to talk of that kind which is at all consistant with self respect is "Well brethren we are sorry that it should be so, but we have as well as you convic. tions which we regard as important, and if we cannot hold and defend, and practically embody these without being told that you won't submit to such freedom. then finall sadness but with all decissiveness we say you must go." We speak much of the tyranny of the weak over the strong. Many a sickly wife and child tyrannises over all that come near them, and many petulent fussy people, often with strong pretentions to piety, do the same thing with those who in Emany qualities both of head and hearthare infinetely their superiors. The Free Church leaders have come to the conclusion that this sort of tyranny has gone far enough, and that there is a point in the history of churches as between individuals when yielding for peace even, ceases to be a virtue, and becomes at once a sign of cowardice. and the harbinger at any rate of positive sin. We think we have heard similar foolish threats in Canada. To a good honest man, the upbreak of the church with which he may have been long ser of all knows best. identified will be a matter of profound sorrow. He may have to do what will BRITISH ECCLESIASTICAL NOTES. issue in that but he will never turn the possibility into either a boastor a threat. He will always be far too much of a man and a Christain to seek refuge under such a shelter. The conscientious convictions of the minority ought to be treated very tenderly, but leave the conscientious convictions of the majority to be entirely ignored and outraged?

DR. CARPENTER AND THE SCIEN-TISTS.

Dr. Carpenter's opening address at the late meeting of the British Association, has caused a greater sensation in certain quarters than even the speeches and repartees of the discoverer of Livingstone. It has become fashionable with certain really scientific men and with more who falsely claim to be such to ignore every thing but matter and immutable laws. With them no God is needed, nay God they think is rather an impertinence than otherwise. Matter and law they think is sufficient to account for all we know or can know in this material system. Dr. Carpenter, however, took the ground that the notion of force as above law is elementary it." When dignituries of the Church thus:—

themselves speak in that fashion, one can easily see what will be the result.

thus:—

"If, through consent or committance, the mind, and that is still wiser who, from among the things the can do well, chooses and resolutely follows the best.—Gladetone.

makes the ministers of the different It is an outrage upon human nature and of the church by threats of disruption; ling by law the sequences of matter. Thus the conception of force implies a arc encouraged fo persevere, the result | God, and to reject and absorb all things in matter and laws he affirmed to be "as arrogant as it is unphilosophical" He closed his address, to which dabblers in science, falsely so called may turn far as the marriage of Roman Catholic procedure, and its final decision on with advantage in the following terms: "Whilst the deep-scated instincts of humanity and profoundest researches of philosophy alike point to mind as the one and only source of power, it is the high prerogative of science to demon-There can be no doubt that this is strate the unity of the power which is the correct view to take of such matters. operating through the countless extent A noisy and presumptuous minority in and variety of the universe, and to trace a church, claiming under threat of disits continuity through the vast series of ruption or secession to control all the ages that have been occupied in its evolution."

> UNIVERSITY LOCAL EXAMINA. TION.

Several years ago, the University of Edinburgh, following the example of the Universities of Cambridge and Oxford, instituted annual examinations in the higher branches of study. That is, the authorities in the University agreed to hold certain extra-academical examinations, to which all who chose might come, to have their attainments fully and fairly tested, and receive certificates to that effect. These examinations were to be held at any place in Scotland where at least six young persons should come forward as candidates. They have not as yet been taken advantage of to the extent they ought. This year, however, Aberdeen has availed itself of the offer, and, better still, the examination has been in a ladies' boarding school. Six young ladies of a Miss Warrack's institution were brought forward. Three received first class certificates, all passed successfully, and one gained the highest number of marks in Scotland. Could the Toronto University authorities not inaugurate such local examinations? It would do much to raise the standard of acquirements all over the Province.

REV. WILLIAM FLETCHER, MANITOBA.

We are sorry to learn that the Rev. Wm. Fletcher, of Portage La Prairie, has been constrained from failing health to withdraw from the Presbyterian Mission in Manitoba, and return, for a time at least, to Ontario. We sincerely trust that this sickness will only be temporary and that Mr. Fletcher will be able to resume his labours in that young and rising Province, to which so many Presbyterians are removing and will remove. Weare quite sure that the Presbyterian element is destined to be a very strong one in Manitoba and all the surrounding region, provided the Presbyterians in the older Provinces and the different Presybyterian Churches do their daty in the premises. We had hopes that Mr. Fletcher would have long berne with credit the burden and heat of the day in the North-West, but the Great Dispen-

Rev. Dr. Bisset, of Bourtie, a leading man in the Church of Scotland, died a few weeks ago, in the 46th year of his ministry.

Rev. Dr. Runeiman, of Glasgow, died last month, in the 68th year of his age and 49rd of his ministry. Dr R. was originally settled in Edinburgh, but has been minister of St. Andrew's parish, Glasgow, since 1844.

Dr. William Anderson, for the last fifty-one years a prominent minister in Glasgow, died on the 15th September, in the 74th year of his age. Dr. Anderson has written a good many works on theological and controversial subjects, and in them he has displayed great vigor and originality. His congregation made him a present of \$6,000 on the occasion of his jubilee in 1871. He devoted she whoic to founding scholarships in connection with the U. P. Church. Dr. A. always read his sermons, and was among the firs in the U. P. Church that strongly advocated the use of instrumental music in public worship.

To comprehend a man's life t is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be get out of a human body or a human brain, and he is a wise man who wastes no energy on

JOEN FOTHERDORAM,

Clerk of I rechylery.

The Preclystery of BRUCE.

The Preclystery of Bruce lefd its ordinary in the control of the Committee and an elder posses. In the Section of the control of the Committee and an elder posses. In the Section of the control of the Committee appointed to root for grower properly that the congregation at Jun Becton were unanimous in section at Jun Becton were unanimous in section of more reported that the congregation at Jun Becton were unanimous in section at Jun Becton were unanimous in section and form the congregation was cited to appear for the universal at not meeting of the Committee appointed to root for universal as not meeting of the Committee appointed to root for the proposed unany of the propo

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film. The Bly. A Browner, of Mosts, de-stined his cell to provener in the Freshy-tery of Huron. Dr. Proudfoot, convener of cheen the order to the Pennsylvan of the Rome Mission Committee, governor of the Rome Mission Committee, governor of the Rome Mission Committee, govern a full report of Home Mission work in the Presbytary, for the lady year terminating on October 1st, problems of superparties and stations. The report and directly from userly all the supplements of the supplement of the lady to the termination of the current feature. The report was advegated by discussed, and for reach congregations of the current half year is 400g for stations receiving all, 8374, 8774. There is no probability that the rate of supplement will be disnistabled soon. Carlisle will no longer require its supplement of \$100, but this amount will be required to \$100, but this amount will be required for the will interest the stations were supplement of the carling the supplement of two congregations. An increase of upplement will be product for the supplement of two congregations. An increase of upplement will be product for the stations, so it is necessary if apply for 850 additional for Wyoming. Bupponing the contribution of the Presbytary to the House Mission Fund during the current year should be no hardy that the condition of the presbytary to the station of the presbytary proceeded to examine scarcing white. The Presbytary proceeded to examine scarcing to the presbytary proceeded to examine scarcing the present of the presbytary proceeded to examine scarcing the time of the presbytary proceeded to examine scarcing to their painting the station of the presbytary proceeded to examine scarcing to the painting the station of the presbytary proceeded to examine

PRESBYTERY OF PARIS.

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PRESMYTERY OF SIMCOF.

PRESINTERY OF SIMCOE.

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PRESBYTER) OF SINCOE 8. S. CON-VENTION.

PRESUPTERY OF SIMICUE S. S. CONVENTION.

On Wednesday, the 26th Sept. a Sabbatis
School Convention was held in Blarre, in
connection with the Presilvery of Simeos.
The Hev. M. Praser was called to the char,
and the Hav R. Rodgers, of Collingwood,
seted as Secretary. The needing proved to
be one of very great interest. Deponies
trom Braddenin, Ordia. Oro. East, Colsttrom Braddenin, Oro. East, ColstBraddenin, Oro. East,

PRESBYTERY OF CHATHAM

PRESINTERY OF CHATTLAM.

This Prochytery met in Chatham, on Turnivit tast, 18th fept. There was a good attendance of Munders and Elders. A call is valual vic the table 1 am fine congregation of West Filhway and Mersea advessed to Mr. James Silwart, one of the Lecentaries of the Charteli, officing a salary of \$600 ner and the Charteli, officing a salary of \$600 ner and the Charteli, officing a salary of \$600 ner an early control of the Charteli, officing a salary of \$600 ner an early and the Mr. Nerwart. A petation was presented from societal faunties in Mandeline, praying [1] for organization and the superscious of the Lecal's Singer or an early day, and [3] for the services of the Bar. W. King on each alternate Sababath, offering to contribute \$100 per anium township to contribute \$100 per anium township to contribute \$100 per anium township to contribute \$100 per anium formals in support. The interaction of organiza a tapprepation in Mandelson of Super there. It was also agreed to notify the congruence of Burties of the decire of the Middelson statem to the decire of the Middelson statem to secure a share of Mr. King's services, and to side them to appear for their interests at the sent meeting [cf. Preshytery. It was

se interescent par in the contractive of its man Massimon in over a 17th color characteristic and the contractive of the Western A considerable amount of Heune Mission that was good through a threat the characteristic and the contractive of the color format in particular threat the contractive of families in Stonies Township, praying to have three congregations organized these. The Report of the Missionary laboring three was most cheering, there being at present spearant of severity persons applying for membership. The Treebytery readvest to organize a congregation in Bourbert of the Line of the Contractive of the Contractive of the Line of the Contractive of the Contractive of the Line of the Contractive of the Contractiv

from such a tecling I confess are not at all unpleasent. I was present at one of three parties on Tureday 24th all, near the enterprising village of Parkhüll. It took place at the house of Mi. Theo. Elliot, Rever of West Middlesser, and wis gotten up by the lashes of 8th Androw's Church congregation at Paskhull. Their missenary, Mr. James Chambers D. A., was about leaving them and he was fold a few ovenings previous that some of the ladder not being satisfied with a format shake of the hunds as a good by were deleranned to spend an orening. with a formal shake of the hunds as a good bye were detarmined to spend an orening with him before he left. Accordingly not a few assembled at the above time and place-and enjoyed themselvesin a very pleases; way till something occursed which cast a gloom and time a nubearn over the whole company. The young messionary was enjoying pleasent-conversation ridit harkends where one of them, a lady, it timed towards him and asserted her right to make a poech. Under ordinary surrunstance, I suppose. han and ascrible for gift to make a speech.
Under ordinary suremnstance, I suppose, such a right is perfectly legitimate, bit when a lady durantle attention in a public, assembly, well what will the poer men do? I'm opposed to woman's rights as stated generally, but I can say nothing whatever against timera. What could anybody say against a lady representing a congregation in the set of surprising their minister with a hand-ome present? I as very appropriate and graceful title speech that hady presented Mr Chambers and the name of the ladder of St, Andrews congregation, Packhill, with a hand-ome silver watch with gold chain attached. Mr. Chambers attempted to reply but lat feelings versuch as to cause statched. Mr. Chambers attempted to re-ply but his feelings were such as to cause has to expeces hunself in stronger language than that of the mouth and after a few bro-ken utterances in which he said that it was a pleasure to work with willing people and that his life at Parkiall had been an exceeda pleasure to work with willing people and that hat list at Parkhil had been an exceedingly pleasant and happy one, he resumed has claux. As not such ascendibles worth having, Mr. Editor? Oh how it encourages a young munster! I often tidnk that was there more munical sympacity—between pastor and people there would be more good done and more peace in the world. The, fault is not by any meets on one sale and the muniter who can't gain the sympathy and love of his people had better go elsawhere. The demand of the day is not minuternal areatorsary, we've got too much of that already. What is e wan is our minuternal or down to the people where they ought to be. "Respectfor the office" is well enough to cry, but who has the most respect, the men who are one with their people, or these "ministerial dinguity men? Certainly not the latter. Let paster and people understand each other, and such marks of appreciation and respect will be more freneers, and increased harmony and processes. appreciation and respect will be more frequent, and increased harmony and prosperity will be the result. May l'arkhill continue to prosper, and may they are a marine. ity will be the result. May Parkhill con-tinue to prooper, and may they get a pastor who shall lead them on in the good way they have no nobly commerced. Oan who Excover rise Party.

OAR WHO EMOTEO THE PLATT.

It afford/ne, great pisasure to be able to
state that the Rev. Dr. Macricar, of Mon-treal, hav declaned the call to Brooklyn,
X. Ya, and will remain us has precent post-tion as Principal of the Montreal Proby-teran College. The market success of this young and vigirous institution as very large by due to the personal exertence of Dr. Mac-vicar, and it will be very gratifying to his numerous friends in the Church to know that his connection with the to be continued.

The formalistic of the new calless, it is The foundation of the new o

Sabbuth School Teacher.

SABBATH SCHOOL LESSONS.

Oct. 18.

The death of Judas. MATT. XXVII. 1-10

Prove that Christ is the Bread of Life. Repeat Psalm 118, 1-1; Text, Rev. 1, 18 Shorter Catechism 96.

Parallal passages, Mark xv. 1-5; Luke xxid, 1-5; John xvni. 28-31; Acts i. 18, 19 VER. 1, 2.

Who were assembled at this council ? v.l. The chief priests, ciders, scribes, and whole council, Mark xv. 1. The council had been siting all night, but they did not all meet till break of day. The day dawned about five velock. What did they consult about The means to be taken for having Jesus put leath. They he had not the property execute. death. They had not the power to execute him themselves. The Romans kept the power to execute him themselves. The Romans kept the power of life and death in then own hands. What plan did they adopt? v 2. Who was Pontius Pilate? A Roman officer appointed by the Emperor Tiberius Cæsar as governor of Judea and Jerusalem.

VER. 8. 4.

How long had Judas been an apostio? About two years, Matt. x. 4. How had Jesus described his character? "One of you sus described his character? "One of you is a devil," John vi. 70, 71. How had he shown his dishonesty? In pilfering from the common purse, John xii. 0, xiii. 29. How long did he enjoy his illigotten gams? A few hours; from about ten o'clock till six in the morning. Of what did Judas repent? In what did his repentance differ from Peter's? Peter's heart was broken for an , Judas' was hardened into dispair. Why did he give up the money? It was a witness to his treachery. When he saw that Jesus would be put to death, he could keep it no longer. We may say it burnt his fin-gers to hold it. What testunony does he bear to Jesus? v. 4. How do the priests show their indifference? v. 4. They say that is your affair; we have nothing to do with it. Was this true? The one had sold innocent blood, and the other bought it. Their crimes were much alike.

VEE. 5-8.

What did he do with the money? What became of him? v. 5. In Acts 1, 18, it is said, he burst asunder in the midst. Why would not the priests use the money in the temple? What did they do with it? 7,8. What name was given to the field? Aceldama, the Field of Blood, Acts 1. 18, 19.

Ver. 9, 10.

What prophecy is fulfilled by this ! The prophecy is not in Jeremiah, but in Zecharish, xi. 12. The word Jeremiah is omit-ted in many manuscripts. By fulfilled we are perhaps to understand in this place "exemplified." It is not certain that the passage in Zechariah was intended to be a direct prediction of the treachery of Judas and the purchase of the potter's field.

LESSONS. 1. How short hved are the pleaaures of ain. "The triumphing of the wicked is short, and the joy of the hypocrate but for a moment," Job xx. 5. Judas had marcely touched the money before I was turned into the poison of asps within him. It is only sinless pleasure that lasts. The love of God, the service of Christ, innocent enjoyments, have no sting.

2. That repentance which does not lead to God is vain. Judas, instead of seeking mercy, committed a new sin. "O Israel return unto the Lord thy God; for thou hast fallen by thy iniquity." Hos. xiv. 1, Zeoh. i. 8; Acts vin 22

Men strain at a camel, v. 6. The council were so scrupulous, they could not use the blood-money which Judas flung away, yet they had deliberately compired against the they had denberately conspired against the life of Jesus, whom they knew to be innocent, v. 1, 2. Though then hands were red with blood, we read in John's gospel they would not enter the hall of Phlate lest they should be defiled, John viii. 28.

4. The wages of sin is death. " Is not destruction to the wicked, and a strange punishment to the workers of iniquity?" There is but one way of escaping from wrath to come—by forsaking sin and seck-ing God. For the cluef of sinners Jesus died, and in Him only is there salvation, Joel ii. 12, 18 ; Amos v 6 , Rom. v 16 , 2 Cor. v. 20, 21.

SHEPHERD'S DOGS.

The following, from a Scotchman, strikingly illustrates the kindly consideration evinced by the Scottish peasantry towards the domestic animals, especially the shep herds to their dogs, which consequently be-come their attached companions

A minister calling to visit one of his flock found before the fire-place three dogs, ap-parently asleep. At the sound of the wins tle two rose up and walked out, the third remained still.

"It is odd," said the minister. ' that this dog does not get up like the others."

"It's no astonishin ava, said the shep herd, "for it's no his turn, he was oot i the

Agentleman staying in the family of a sheep farmer remarked that daily as the family sat at dinner, a shepherd dog came in, received its portion, and toon after disappearad.

I never see that dog except at dinner, said the vistor.

"The reason is, said the farmer, "we e lent him so oor neibour, Jamie Nicol, an' we tell him to come harne ilka day to his dinner. When he gets his dinner, puir beast, he gaes awa back to his wark."

English papers advertise sermons prepared for ministers who have not the brains to write them. For instance: "Sermons.— Hyangelical clergymen supplied with Nyangelical clergymen supplied with original autograph sermons, presenting simple Gospel truth. Enclose eighteen stamps. 'X. Y. Z,' 154 Leadenhall street, London." "Sermons.—Sound, practical and original. Edited by an Only of graduate. Strictly confined to the clergy. Harvest sermon (price 2s. 6d.) ready. A specimen, 1s. 6d. Address Rev. M. A., 57 Regent's Park Read, N. W."

Our young Lolks.

FELDING THE COW.

BY MRS LICHARD GRANT WHITE.

Slowly sking the shaded tane. Cropy lag the grass from skie to side, Here comes the pretty brindle row, Horae, at errait ir

She stops at the garden gate and callsfrom little boy | and bring to me Some of those apples round and tipe, I see tybig under the tree

With the ruddy apples, july and aweet, Dradic loves to take with her long rough founts From his dimpled hand and ext.

Liptoe he stands with eager face. Hobling his helding alread tight, As she gently takes the apple he gives, He langus with fresh delight.

And now she less eaten the very last, And just one more," and "one little on more," then be write and watches her as she walks Through the open barus and door

It was years ago-yet I often see, When the summer's day is nearly done, We have how feeding the pretty cow in the light of the setting sun

THE TORN CURTAIN.

(From the French of Emile Souvestre).

In the civil war between the parliament and King Charles I, the two parties had taken up arms and were vigorously carrying on the conflict. The king's army had been defeated several times, and those of his adherents taken with arms in their hand were led before judges appointed by Crom-well in every town, to be condemned as

Sir Nicholas Newcastle was one of those judges. He was a man of austre manner, but without fanaticism; his devotion to the new government was well known, and Cromwell had a special esteem for him His weakly constitution did not allow him to serve in arms for the cause which he thought the just one, but he was looked upon as the most active and able, as well as the most rigorously just magistrate in his

One evening Sir Nicholas was a supper with his family and a few of his friends, when a band of soldiers arrived with a royalist prisoner, whom they had just suc ceeded in capturing. It was an officer who, after the rout of Charles' army, had been vainly trying to reach the coast, and the find means of escaping to France. Sir Nicholas ordered his hands to be unbound, and another table to be placed near the fireplace.

"It is my birthday," said he, "and I wish to finish merrily the supper which I have begun. Give refreshment to this cavalier and his guards. At present I would only be his host, in an hour I will act as his

The soldiers thanked him, and sat down at table near their prisoner, who did not appear to be much affected by his position, and fell to on the provisions set before him with as good an appetite as any of them.

Sir Nicholas returned to his place at the head of a large table, and returned the con-versation that had been interrupted by the arrival of the soldiers.

"Well, I was telling you," he continued, "that at the age of fifteen I was still so weak and puny, that every one scorned my feebleness and took advantage of it to ill-use me First I had to endure the bad treat-ment of a stepmother, then that of my schoolfellows Courage in boys is only the consciousness of strength. My weakness made me a coward, and far from hardening me, the roughness and harshness to which I was exposed only made me more shrinking and more sensitive to pain I lived in a continual state of fear, but above all I feared the master's cane. Twice I had suffered this cruel punishment, and I had preserved such an acute remembrance of the pain, that the very thought of a third infliction made

me tremble all over "I was at Westminister school, as I have already told you. The forms were taught in a large room together, and were separated one from another by a curtain, which we were expressly forbidden to touch. One summer day drowsmess had overcome me far a moment in the middle of a Greek lesson, then a slight noise starting me out of my nap, I only saved myself from falling off my seat by catching at the curtain, which was close beside me. It gave way at my grasp, and to my horror, I saw that I had made in it a tear big enough to see the next class through. The two masters turned round at the noise, and at once received the damage that had been done. The blame appeared to lie between me and the boy next the curtain on the other side, but my confusion soon pointed moout as the culprit, and my master anguly ordered me to come and have a dozen blows of the cane. I got up staggering like a drunken man. I tried to speak to ask pardon, but fear glued my tongue to my mouth, my knees trembled under me, a cold perspiration broke out on my face. The instrument of punishment was already raised over me when I heard some one sav-

"'Do not punish him It was my fault!

"It was the boy on the other side of the eurtain He was at once called forward and received the dozen blows. If first impulse was to prevent this unjust pumshment by confessing the truth, but I could not sum mon up courage, and when the first blow had been given I was ashamed to speak.

"When the flogging was over the boy passed near me with bleeding hands, and whispered to me with a smile that I shall never forget all my life-

"Do not meddle with the curtain again, youngste: The cane hurts.

"I sat down in a fit of sobbing, and they had to send me out of the room.

"Since that day I have been disgusted with my cowardice, and have done all I can to overcome it. I hope I have not been altogether unsuccessful."

"And do you know this generous bilow?"

asked one of his guests. "Have you ever seen him again?"

"Never, unfortunately. He was not in my form, and left the school soon afterwards.
An I God knows that I have often wished to
meet with the gallant fellow who suffered so much for me, and that I would give years of my life to be able to shake hands with him at my table."

At that moment a glass was held out tow-ards Sir Nicholas, who hited his eyes with astonishment. It was the royalist prisoner, who laughingly proposed a toast.

"To the memory of the torn curtain at Westminister! But upon my word Sir Nicholas," he said, "your recollection is not so accurate as mine It was not twelve blows that I received, but twice twelve; for having exposed another to punish ment, and not at once declaring myself to

"You are right, now I remember! ' exclaimed the judge.

"And your worthy master, if I am not mistaken, made you write a latin essay on self-accusation -

"I remember I remember," repeated Sir Nicholas; "but is it possible that it could be you? Yes, Hecogmize your features; it is he, it is indeed he. But in what a situation I in what a service I"

"In the service of my king, Sir Nicholas. I was not going to be the first of my family who had played the traitor. My father has already died in arms, and I expect no better fate. Never mind, I only ask one thing, God save the king!"

With these words the royalist returned to his place among the soldiers, and continued his repast.

Sir Nicholas sat silent and thoughtful That very night, after having given orders that the prisoner was to be well treated, he left home without saying where he was going, and was absent for three days. On the fourth day he arrived, and ordered the royalist officer to be brought before

"Are you going to settle my affair at length?" asked he coolly. "It is time to do so, were it only to humanity's sake. They treat me so well at your house. Sir Nicholas, that before long I shall come to wish to retain my life."

"My friend," said the judge, with a grave face, but in a voice trembling with emotion, "twenty years ago you said to me, 'Do not meddle with the curtain, youngster, for the cane hurts! Here is your pardon, signed by the Lord Protector, but in my turn I say to you, 'Do not take up arms against the Parliament, for Cromwell is not easy to deal with." -Kind Words.

A NEW LIGHT ON THINGS.

"Halloa, young fellow!" said the cock to the shepherd's dog, eying him very fiercely as he ran by, "I've a word to say to you.".

"! Say on," said Shag, 'I am in a hurry.

"I wish to remark," said the cock, "that there has been a great mistake made in the stackyard, and you can tell your master that he and the other man, instead of turn ing the corn end of the sheaves into the stack, and leaving the stubbles outside, should have done it the other way. How are my hens and I, do you think, to get at the grain under the circumstances?"

"Oh, he !" said Shag, "you fancy that farmyards were made for fowls; but the truth is, fowls were made for farmyards. Get that into your head, and you wont meddle with arrangements which you can't understand and in which you have no con

My child remember that God did not make the world for you, that your interests and pleasures are not the only things to be consulted. Beware either of pleasing self or pitying self. He that does either will be neither useful nor happy; and he will be very unlike Him who "pleased not himself"

THE GREAT MISSION OF WOMAN.

Great indeed is the task assigned to womas Who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies led, and empires governed, to guard against the slightest taint of bodily infirmity the frail, yet spot-less creature, whose moral, no less than physical being, must be derived from her, inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn, and nations yet uncivilized will learn to bless, to soften firmness into mercy, and chasten honer in-to refinement, to exalt generosity into ur tue by a soothing care to allay the anguish of the mind, by her tenderness to disarm passion, by her purity to triumph over sense, to cheer the scholar sinking under his toil to console the statesman for the ingratitude of a mistaken people; to be ocmpensation for friends that are perfidious —for happiness that has passed away Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend the ero s of her rejected Saviourthese a e thentres on which her greatest triumplis have been achieved. Such is her destiny, to visit the forseken, to attend the neglected when monarchs abandon, when councellors betray, when injustice persecutes, when butlinen and disciples flee to remain unsliaken and unchanged, and to exhibt in this lower world a type of that love, constant, pure, and meffable, which m another we are taught to believe the test of virtue. - Blackwoods Magazine.

No man can be a Christian without having a Christian spirit. It is the condition the liear that determines whether you are 2 Christian or not. Being a Christian is not being faultless, it is not being in a state in which you will not stumble or fall, it is being in that state in which you recognire the liatefulness of sin and seek to over-come it. Taking the soil, uncultivated as it is, and subduing it, and putting in the right kind of seed, and giving it the right tillage, and then waiting patiently for the ingress—that is what makes you one of Christ's husbandmen.—Beecher

Scientific and Aseful.

THE PREPARATION OF TEA.

The definate effects sought from tea-drinking over and above the mere comfort given by the hot liquid are produced by two in-gredients of the leaf,—the alkaloid theine and the arematic matter. The latter is what is chiefly valued by the refined connoisseur of tea, and accordingly he (or she) makes tea by pouring perfectly boiling water on a pretty large allowance of leaf, thinking off the first infusion and rejecting the rest. Made in this manner tea is, no doubt, not only a very pleasent beverage, but also a most useful restorative; but, unfortunately, so far from being cheap, it is a costly beverage, and the poor cannot afford to drink it. The plan which they adopt is that of slow stowing, the tea-pot standing for hours together upon the hob. The re-sult of this kind of cooking is that a very high percentage of theme I and also of the astringent substances which are rumous to fine flavor) is extracted, and the tea. though poor enough as regards any qualities which a refined taste would value, is, says the Lancet, decidedly a potent physiologi-cal agent.—Nature and Science, Scribner's for October.

QUITE TRUE,

If farmers choose they can have the means with little cost of living like princes so far as good eating is concerned. Stawberries, rasberries, currants, and other small fruits are almost a certain crop, while apples peaches, and pears are but hittle less so. There is enough waste ground in the fence corners of every farm to produce ten times as many cherries, apples, and pears as the family could consume Have in some of each of these every spring, and thus add to your home luxuries, purse and price of your land. A few dollars expended in settling those waste corners in hardy cherry and apple trees, and a little care in cultivating them will pay better than any other oddjob of farm work. The fruit product increases continually, but the demand is always greater than the supply. A good apple tree will pay as much for the area it occupies, say twenty-five feet in diameter, as four times the amount of ground in wheat or corn.

TREAT THE COWS LINDLY.

There are to many who exhibit a roughness of treatment towards the cow, and yet no domestic animals are more sensitive, or more quickly feel the unkindness shown them. They can be made docile and mild in their dispositions, or timid and wild, just in accordance with the treatment they receive from the herder and miker; and it is a well established fact that a cow will transmit her disposition in a great degree to her progeny. A rough quick tempered person should never be employed as a milker; and one who will on any pretense whatever kick or strik a cow, should be kicked in return, from the barn-yard into the street, and never be allowed to return. Gentleness will increase the quantity of milk, as has been shown by a change of a cruel and irascible milker to one who practised kind and gentle treatment. It is an injury to cows to be driven faster than an easy walk, to or from their pastures. To be urged on by thought-less boys, and these perhaps on horseback, is to produce a fever and heating of the blood which is sure to dry up or lessen the flows of milk. Cows should always be made as comfortable as possible, summer and winter; it pays to do it.

USEFUL LULE.

To measure corn in the crib, add the width of the bottom of the crib in inches to the width across the corn in the upper part. asso in inches, divide the sum by two, and multiply it by the height and length of the multiply it by the height and length of the corn in the crib, also in inches, and divide the product by 2,750. The result will give the heaped brashells of ears, two of which will make a bushell of shelled corn. By multiplying the average width, height and length, in inches, together, the cubic contents in tracks: tents in inches is found, and 2,750 cubic inches make a heaped bushel.

ETFNSIVE SALT MINES.

many which have not been entered for These gallenes, undermine the CATS. whole town, and are places of popular amusement, where bands play, balls are gisen, and refreshments on every scale may be had at the buffet. A splendid chapel is fitted up in the mine, where mass is cele-brated once a year; the ceiling, walls pillars, etc., are all cut out of the solid, ght tering, greenish salt.

The construction of ovens heated by gas for the purpose of hatching eggs is now so perfect in France that the gas flame regula-tes its awn rate af combustion, and keeps the variations of temperature in the oven without one degree.

Speaking of the climate of the Argentine Republic Professor Gould savs · " A bowl of water left uncovered in the morning is dry at night ink vanished from the ink-stand as if by magic. The bodies of dead animals dry up instead of decomposing, and neither exercise nor exposure to the sun's rays produce perspiration."

It has lately been discovered that the carbonates of potash and soda posess the the same property of protecting iron and steel from rust as do those alkalies in a caustic state. The applications of this facture numerous and important.

Color is the most important thing in a precious stone; two precious stones, other-wise identical in composition, are by a slight dash of color changed into two far more valuable gcms, thus rock crystal becomes an amethyst, an oriental topaz a ruby.

A currous case of poisoning by phosphorus is related by the German papers. A workman, on lighting a match, let the head phosphore part fall on his finger. It fell, however, on a cut, and though he im-mediately brushed it off, the finger began to swell rapidly, and a dotter who was sum-moned found the blood had been poisoned." Immediate amputation of the hand was the

DOLLINGERISM.

Whatever may be the future that is reserved for Dollingersm, and at present its prospects are not peculiarly promising, it is inevitable that it should bear upon it the stamp of the characteristics which it has partly derived from its origin, and which have partly been impressed upon it by its necessities and the conditions of its existence. To most Englishmen, absorbed in the speciacle most Englishmen, absorbed in the spectacle of the grayhaired priest who has quitted in his old age, and in the zenith of his reputa-tion, that uncompromising Church of Rome to which he has devoted the ardour of his youth and the energy of his manhood, it does not occur to analyze the festures of the movement which Dr. Dollinger has initiated. Least of all are they attracted to reflect upon what may be the political and secular tendencies of the new theological school. And yet the study is worth the pursuit. Assuredly fir Hollinger occupies a position altogether different from the various reformers who have, on tormer oceasions, separated themselves for the Catholic communion. It is not Luther's justification by faith, it is not Calvin's assertion of the immutable predestination of the elect which is heard in the declarations of the Munich doctor. We may almost say that there is a distinct absence of that religious scetarianism and that Scriptural exclusiveness which constitute the identity, so to speak, of prece ing re-formers. He is, indeed, an earnest Christian. Nay more, he is a sacerdotalist to the inmost core. Excounturicated and another mathized, he boasts himself a priest, cladin that ineffaceable dignity which the church he has repudiated teaches to be ineradicable, even by the everlasting fires. But the man is as true a heretic, to adopt the momencla-ture of his opponents, as the boldest textquoter who ever turned the batteries of the Apocalypse against the Scarlet Woman and the Seven-horned Beast. He is as true and fearless a Protestant as Martin Luther, but his Protestantism is altogether unlike in its direction, if not in its principles, the Protestantism of Luther. The monk of the sixteenth century was the founder of Biblical Protestantism. The professor of the nineteenth century only seeks to represent what may be called the Protestantism of culture. Luther said to each man, "Search the Scriptures, for in them are all things needful to salvation." Dollinger says nothing of the kind. The author of the "Church and the Churches" is no friend to private interpretation, as the Evangelicals understand his Protestantism is altogether unlike in its pretation, as the Evangelicals understand the phrase. What he says is addressed to the Church herself, and his message to the Church is not to search the Scriptures in the first place, but to search the libraries of the world, to read history, to reduce historical observation to science and upon the indis-pensable foundation of that science to raise the edifice of ecclesiastical theology. It can thus be seen that Dr. Dollinger's reforms. tion is a reformation sus generis, the most secular reformation, so to speak, which has yet appeared, a reformation which does not content itself, like ordinary Protestantism, with adducing scientific progress as a vin-dictation of the beneficial tendency of religious enlightenment, but which distinctly makes scientific progress the grand instru ment and real constituent of religious truth. -London Spectator.

I WILL GIVE NOTHING.

"There is that scattereth, and yet increaseth, and there is that witholdeth more than is meet, but it tendeth to poverty.i'— Prov. x1: 24.

A minister soliciting aid towards his chapel waited upon an individual distinguished for wealth and benevolence Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to mutate his example. "My dear boys, said he, "you have heard the case, now what will you give?" One said, "I will give all that my pocket will furnish, "another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing." thing."

the most beautiful and on the largest scale in the world Visitors walk overfour miles in the long open gallenes, and there were said the family he had called upon, he inquired the family he had called upon. was informed that the genorous father was dead, the south who had cheerfully given all his store was living in affluence, the son who had divided his pocket money was in comfortable circumstances, but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

> The incident furnishes a most suggestive comment upon the text which stands at the head of it. And the eare plenty of parallel texts and facts.

REV DR. CUMMING.

On the evo of the tercentenary of the massacre of St. Bartholmew, Dr. Cumming delivered a lecture in his church, Clown Court, Drury Lane After historically detailing the facts which led to the slaughter of the Protestants in France in 1572, Dr. Cumming concluded with the following word:—The efforts made by the Ritualists to equal the splendor of the Church of Rome were rediculous, and he was thankful the English did not do it well (a laugh). They did not bow gracefully, or swing the cen sers properly, they did not wearrobes suffisers properly, they did not wearrobes sum-ciently magnificent, and in short they were not born, educated, and brought up to it like the Romanists. They did the whole thing badly, and with much injury to them-selves, (kiners. There was a body organ-ized at Rome which had given out instruc-tions to the Jesuits to try in serve country tions to the Jesuits to try in every country to dispose the Government to replace the Pope on his throne, and if they refused to convulse the countries by every means in their power they were authorised to join democrats, communists, revolutionists, or any other party likely to further there ends.
These being the facts of the case, why
should not Protestants forget their small differences, and remember only the great truths on which they were agreed, and join together to resut the aggressions of the Pa-

Protland.

ABERDEENSHIRE.

The lies. Dr. Bisset, of Bourtle, an ex moderator of the General Assembly of the Church of Scotland, is dead.

Evangelistic services on an extensive scale are being held in Huntly. The services are a resumption of the meetings held previous to the death of the Duchess of Gordon.

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A return of the expenses mentred by the three candidates for the representation in Parliament of the city of Aberdeen, shows that Mr. Loith, the successful candidate, paid £820 138, 6d.; Mr. Barclay, £597 198, 9d.; and Mr. Shaw, £1907 128, 6d.

The Scottish Gaurdian gives it as its inion that the Cathedral plans by Mr. I

ARGYLLSHIRE.

Mr. Pender's charming residence, Minard Castle, was the scene, lately, of the celebra-tion of the first anniversary of Minard Schools, built by Mr. Pender.

The Free Presbytery of Lorn and Mull, have ordained the Rev. Damel M'Allister, probationer, to the churge rendered vacant by the death of the late Rev. Mr. M'Lean,

The Synod of Argyll have affirmed the deliverance of the Presbytery of Inverary, declining, after trials, to proceed with the induction of Mr. Taut, the presentee to the charge of Cumlodden.

The members of Lord Walter Campbell's (Furnace) corps competed recently for a silver cup presented by his lordship. The trophy was carried off by John Campbell.

Mr. John Campbell, Chamberlain to His Grace the Duke of Argyll, died at Ardfennig on the 31st August. For nearly 80 years h managed with rare tact and ability, and much discretion, the extensive possessions of His Grace in Mull, giving entire satisfaction alike to his noble constituent and the many tenants on the estate.

AYRSHIRE.

The prospects of hand-loom weavers in Maybole are gloomy, and for some weeks past the supply of webs has considerably fallen off, and the consequence is that a good many hands are idle.

Cant. Miller, of the 2nd Ayrshire Rifle Volunteers (Irvino), has passed the examina-tion for officers of the Reserve Forces at Wellington Barracks, London, and is thus entitled to P. S. in the Army List.

Mansie Brown, a fireman on a locomotive. has died from the offects of injuries received at Glengarrock Iron Works. In jumping at Glengarrock Iron Works. In jumping off the engine he foll, and the wheels ran over both his legs, causing hemorrhage.

Catrine Church and parish having lately become vacant by the removal of the Rev. Mr. Muir, to Polmont, it has been unanimously resolved by the trustees and managers to make the presentation to the Rev. Thos. Philip, M.A., at present assistant to Dr. Alexander, East Church, Stirling.

On the evening of the 29th ult., the Rev. David Graham, who for the last year and a half has laboured as missionary in connection with the Dalmellington Ironworks tion with the Daimoniagion Aronworks, was entertained to supper by a number of friends, on the occasion of his leaving for Hamilton, where he has been appointed assistant in the Established Church, collegiate charge. In the course of the evening Mr. Graham was presented with a hand-some gold watch and appendages.

BUTESHIRE.

The Rothesay Town Council have agreed The Rothesay Town Council nave agreed to present a birthday address to the Marquis of Bute on the occasion of his arrival at Mount-Stuart, his Lordship's birthday oc-curring in the week in which he is expected

G. R. Stephenson, Esq., of Glen Caladh, has presented Captain M'Gaw, of the steamer Iona, with a massive gold watch, chain, and other appendages, as a mark of his esteem, and in recognition of the kindness shown by Captain M'Gaw to many visitors to Glen Caladh.

BERWICKSHIRE.

On the 8th ultimo, Alderman Colville Smith expired in his house in church street Berwick, after a day's illness.

The Rev. George Wood, a burgess of Beraccepted a unanimous call to be bome pastor of the Independent Church,

Sunday evening religious services are announced to be conducted in the Corn Exchange by the Cockenzie fishermen engaged in the herring ashing from Berwick.

CLACKMANNANSHIRE.

The shipbuilding plant of Mr. Adamson, Alloa, was sold at auction on Tuesday, and realized good prices.

Mr. John Barr, town missionary, Alloa, has resigned, and will remove to another field of missionary labor.

DUMBARTONSHIRE.

Mr. Steven has been re-elected Provost of Helensburgh, and Mr. Kennedy has been appointed Bailio.

The Rev. Wm. Johnstone, pastor of the U. P. Church, Alexandria, has intimated his intention of resigning his charge.

On the 7th ult., the remains of Drill-Instructor, Joseph Reynolds, whose death occurred suddenly on the Monday previous, were interred at Cardross with military

The accoustics of the Dumbarton Burgh Hall are to be improved by means of dra-pery to be hung in the back part of the building. For defraying the necessary ex-penses the Mechanica' Institute have con-tributed £25.

DUMFRIESSHIRE.

The census of visitors to Moffat, for the present year has been taken by Mr. Edward

Sanders, and the result was the total of the visiting population at the unprecedented figure of 1505.

On the 7th ult., a null worker, named Sarah M Donald or Maxwell, residing in Dumfries, left her home, and has not since been heard of. She is supposed to have drowned horself in the Nith.

The Rev. George Mills, A.M., preached in Kirkpatrick Fleming Parish church on the 1st ult., when a collection was made for the Religious tract and Book Society for the

The Scottish Gaurdian gives it as its op-inion that the Cathedral plans by Mr. Ross (of Inverness) and Sir Gilbert Scott can "alone contend for the favorable decision of

Compared with the other large towns of the United Kingdom, Edinburgh, according to the Registrar-General's statistics, continnes very healthy, its rates of mortality during last month being only 20 per 1,000.

Considerable excitement provailed in the corn trade on 5the 11th inst., and in the Edmburgh market an advance was recorded in all descriptions of grain, especially wheat the rise in which varied from 1s. to11s.per quarter.

It will gratify all our readers to hearthat Dr. Candlish has much improved in health since he repaired to the Isle of Wight. It will no doubt be some time yet before he is so strong as we would all wish to see him, -Daily Review.

FIFESHIRE.

On the 8th ult., a laborer named Peter McCartney, was drowned in Kirkcaldy

The dead body of a man washed ashore at Wemyss has been identified as that of John Brown, a native of East Wemyss.

Not a single claim or objection to the statutory lists, published by Mr. Patrick, the county assessor, has been objected to.

A new coal scam, of considerable thick ness and of excellent quality, has been discovered on the estate of Falkland, near the north base of the East Lonard Hill.

Mr. Andrew Bennett, clothier, St. Andrews, died suddenly on the 9th ult. Mr. Bennett was 60 years of age, and was an elder of the Free Church since the Disruption.

The Rev. Charles Morrison, M. A., St. Andrews tlate chaplain to the 79th Highland Regiments, has received a call-from the members of the parish church, Laurencekirk, to become pastor of their church.

FORFARSHIRE.

Alexander Crammend, a laborer belonging to Dundee, has died from injuries received at the Camperdown Linen Works,

The Rev. Dr. Marshall, of the U. P. Church, Coupar Angus, has intimated to his Session that he is desirous that they should take steps to appoint, without delay, a helper and successor to him in the minis-A testimonial fund, partaking almost of a national character, is at present being raised for the Rev. Doctor in appreciation of his abilities, efforts on behalf of his church, and many other good qualities.

Mr. Knight recently met with a committee of the Dundee Presbytery for the purpose of making explanations at the request of the Presbytery. No agreement has been come to, and the case will once more appear before the Presbytery. A feeling restrict expression of the presbytery. feeling exists among some of the members of Presbytery that Mr. Knight should be proceeded against by libel; and that it should contain three counts, based on the following facts:—1st, His preaching for Mr. Martineau, and his statement before the Presbytery in defence of that act; 2nd, resolvery in defence of that act; 2nd, the sermon which he preached for Mr. Martineau; and 3rd, the paper which he wrote in the Contemporary Review on the Ethics of Creed Subscription."

GLALGOW.

The Rev. Dr. Runciman, minister of St. 's Parish Church, lies dangerously ill at Ellie, Fife,

On the 8th inst., a new Free Church at Sighthill, which contains 1,000 opened for public worship.

James Muir, a wood turner, residing in William street Mile End, was killed by a tramway car on the 7th inst.

It has been resolved for the present to abandon the tramway line which was originally intended to lay in Bu chanan street.

James Thomson, an ostler, residing at Little Dove Hill, has committed suicide by swallowing a large quantity of laudenham.

Samuel John Horton, self-accused of the murder in Stockwell street, in 1880, has been remitted from the Central Police Court, Glasgow, to the Sheriff, on that charge.

The North Dundas Street E. U. Church was reopened on the 17th ult., after having been closed for two months to admit of re-painting and extensive alterations being made.

The two vacant Chairs in the Andersonian University—that of Medical Jurisprudence and that of Natural Philosophy—are ex-pected to be filled up in the course of this month. For the former, there are seven candidates; and for the later, no fewer than

LANARKSHISE.

Mr. James Reid, relieving agent in the Caledonian Railway Compay, has been ap-pointed station-master at Motherwell in room of the late Mr. Ker.

A railway brakeman named John Eagles ton, 18 years of age, was accidentally killed on the 6th ult., on a railway siding near the Clyde Iron Werks, Carmylle.

The foundation-stone of a new church in connection with the Church of Scotland in Animals.

Contract Contract

course of erection in the village of Uddingston, was laid on the 5th ult, by the Hon Lady Douglas.

On Sunday, the 8th inst., a " martyr ser vice" was conducted by the Rev. James Dick, M. A., of Wishaw, at the Martyrs Monument at Darmeid, parish of Cambus nethan. The object of the necting was to defray the expenses of repairs that have just been made on the monument. The collection, it is understood, will fully meet the ex-

. _____ LINLITHGOWSHIRE.

A large hall, to be used as a reading room, with billiard-room, &c., attached, is about to be erected in Broxburn, on the property of the Earl of Buchan.

MORAYSHIRF.

Queen Victoria received two addresses Elgin, on the 7th ult., one from the inhabit ants presented by Provest Cameron, and one from the Presbytery of Elgin, presented by the Rev. Dr. Brander.

William Gregor, Esquire, of Haugh, died at his residence at the The Haugh, near Elgin, on the 8th ult. He was one of the firm of Gregor's Young, solicitors, Elgin, for upwards of 40 years. He was also long Procurator Fiscal for the country, which office he held jointly with his nephew, Mr. Gregor Allan, till his death, and was assessor of taxes for the counties of Elgin, Bauff, and Nairn, till he resigned in 1868.

PERTHSHIRE.

Mr. Parker, M. P., for the county, will address his respective constituencies in the

course of next month.

Charles Robertson, one of the oldest residenters of Auchterarder, died the other day at the advanced age of 98.

Hall & Co., manufacturers, Auchterarder are about to erect new power-loom mills for the manufacture of woolen shirtings.

Her Grace the Duchess of Athole has recently sent to the Blair Athole Library a handsome donation of twenty-three volumes of an interesting and instructive character.

A rent has taken place in the tower of the Porth Free West Church, four courses of stones in the north buttresses having been splutered. Lightning is supposed to be the cause of it.

Michael Develine, a drover from Dam-

head, while returning from Perth market, attempted to enter a carrier's cart when he fell, and was trod upon by the animals .-Death was instantaneous.

Mr. John Cameron, one of the sons Mr. Cameron, of the Parish School of Kill-in, has just been appointed assistant to Prof. Laycock, of the Practice of Physic class, University of Edinburgh.

Mr. Kinnaird, M. P., has had an interview with Prince Bismarck, and presented has with an address on behalf of certain noble lords, members of Parliament, Bishops, &c., thanking him for expelling the Je suits, and encouraging him to proceed still further with his anti-Ultramontaine policy.

ROXBURGHSHIRE.

The introduction of the Rev. Alex. M. Craig to the pastorate of Sprenston Free Church took place on the 1st ult.

It has been unanimously agreed to erect an obelisk of rough-hewn freestone on a prominent hill in the outskirts of Hawick, in memory of the late Henry Scott Riddell.

RENFREWSHIRE.

The Rev. James Douglas, pastor of Lin-wood Established Church, is about to receive a new manse at a cost of £1000.

Mrs. David Sinclair, Bank House, Greenock, has given £100 in aid of the funds of the Industrial Home for Friendless

The resignation of Mr. Donald Frasor, police treasurer and collector to the burgh of Govan, has been accepted, and Mr. John Rankiu appointed in his place.

On the 4th ult., the Rev. Hugh Aird, minister of the parish, expired suddenly in his own mause at Neilston. For some years past, the rev. gentleman had been afflicted with heart disease.

On the 8rd ult., a young man named William Weddell, joiner, residing at Ferguslie, Paisley, was working at the new municipal buildings, at Rentrew, and while engaged on the roof, fell through the rafters from a height of about thirty feet, and was killed instantaneously.

On the 11th alt., the new serew "Polynesian" went to the Gareloch for the purpose of getting her compasses adjusted herore sailing for Liverpool, where she will load for Montreal. The "Polynesian" is a vessel of 4277 tons, and is fitted up with vessel of 4277 tons, and 19 litted up with eugines of 650 horse-power. She was built by Robert Steel & Co., Greenock, for J. & A. Allan, Glasgow, and is intended for their ocoan line of mail steamers between Liverpool and Montreal.

STIRLINGSHIRE.

On the 9th inst., Samuel Kerr, gatekeeper at the Craige crossing, on the Caledonian Railway at Stirling, was knocked down and instantaneously killed by an express train.

Recently, a girl two yesrs of age, daughter of Mr. John Mitchell, bootmaker, Port street, Stirling, while crossing the street, stumbled in front of a lorry, the wheel of which passed over her head, killing her in-

SELKIRKSHIRE.

The house in Market place, Selkirk, which belonged to the late Miss Atchison, has been bought by the Misses Toomson for

WIGTONSHIRE.

The prevalency of foot-and-mouth disease in Whithorn has induced the Town Council to enforce the regulations of the Privy Council anent the contagious diseases of

A Spray

reports that in the county of Wigton apples are an average crop; pears below average plums deficient; strawborry abundant cherries, average crop; peaches and nectarines below average; figs, average crop; small fruits abundant.

The estate of Cullach in Newton Stewart, containing a ant 300 acres, has been per chased from a Rev. Dr. Marthand of Kellchased from a see Res. Dr. Marthadof Kith, by provide bargare, for Sir Walliam Ounbac, Barre & Mochruna

DEAN STANLEY AND THE BAR-THOLOMEW MASSACRE.

Teners on tos sermon on the Bartholomew massacre, Dean Stanley has sent the follow ing reply: -

I would not have verticed to trouble you with any remarks on your courteous acticle in reference to my sermon at St. Vadrew's had it not involved an interesting historical question, on which I should be glad to say

In stating that "the modals which were struck in honor of the massacre of St. Bar tholomew, and the pictures which still hang on the walls of the Volican delineating its on the walls of the Vatean demeating its horrors as among the glories of the Papacy, are now discounted with shame and remove by the Papacy itself," I was referring to the fact that the inscription which originally identified the subject of Vasari's painting has for many years past been carefully cl-faced or removed; that in a well-known dietronary, compiled at Rome by the special favourite of the late Pope Gregory XVI. (Moroni), the existence of the medals has been denied; and that in the lectures published by so eminent an anthority as the late Professor Mohler, it is stated that the Catholics took no part in the massacre, and that the Pope made his thanksgiving only because the King's life was saved.

The fact that the title of the picture has been removed, not openly, but silently, and that the statement of Moroni and Mohler are absolutely false, only proves more clearly the secret "shame and remorse" felt in rebe covered. To use words ascribed to a member of the Roman Church, not less distinguished for his learning than for his anti-Papal attitude, from whom I have derived these two citations, and to whom I refer any of his fellow Churchmen who doubt the complicity of the See of Rome in the guilt of the massacre :-

"That which had been defiantly acknow ledged and defended required to be ingen-iously explained away. The same motive which had prompted the murder now prompt-ed the lie. Men feared to say that the most monstrons of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind." North British Review, October, 1869, p. 70.

I admit, however, that, in order to make the statement completely exact, I should have added that, while indirectly and privately the massacre had been disowned by the Papacy and its adherents, it has never been disowned by the Papacy, speaking ex cathedra, and with the same official author-ity as that which sanctioned it at the time of the event. It might also be mentioned that almost at the moment of the tercentenary, the man here was actually defended in the organ of the chief champion of the Holy See, M. Veuillot. Until that defence is condemned, and until the bull of Gregory XIII., approving the massacre, is solemnly withdrawn and denounced in a bull of equal authority by Pius IX. or his successor, the Roman Church will no doubt be justly open to criticisms like those of your correspondent of Friday.

I have thought it worth while to bring out this double aspect of the case, not only from a desire to state so curious and important a matter correctly, but also because it will illustrate the peculiar position of the Churches in our time.

The Papal sanction of the massacre of St. Bartholomew, as well us the massacre itself, belong to a state of things which has passed away. As I observed at St. An-Audrew's, the massacre, on a portentous soale, represented the same tendency which in England showed itself showed itself in the persecutions of Nonconformists, and at Geneva in the burning of Servetus; and the sanction of it was but a tremendous exemplification of the same principles as those which are embedded in Jewell's Apology, in the Canons of the Convecation of 1640, in the Solemn League and Covenant, and the damnatory clauses of the Athanasian Creed. The Church of Rome on this, as on many other subjects, so far from having maintained an unchanged attitude, has been subject to the fortunate vaccillations and happy inconsistencies which affect every ancient institution in the onward progress of re-licion and civilization. As on astronomy, on allegiance to sovereigns, on witcheraft, on usury, on the monastic system, on the discipline of the clergy, on the reading and interpretation of the Scriptures, on the toleration of classical arts and literature, and on the Index, so on the subject of persecution for religious opinions; its practice has varied, and its more enlightened members have attained to juster views, according to the influences of the time. But I venture to think that while we should thankfully ac-tomoredge these approximations towards the true spirit of Christianity, we should also observe that the chief and immense superobserve that the citter and inhience superiority of the Protestant over the Roman Church (and it is in no boasting temper that we say it) consists in this—that whereas in the Protestant Churches the aim of the leaders and guides has been, as a general rule, openly to condemn the false principles and criminal acts which their spiritual ancestors to remove every semblance of approval of such which might be derived from their laws, it has been the misery and weakness of the Roman Church to pretend to an immutability which, happily for mankind, it does not possess; and, by the absurd fiction of an infallible head or of infallible assemblies, to make itself responsible for follies and crimes for which, however disavowed by its best and wisest members, its most vio-lent partisans may thus always claim the sanction of the highest authority.

And I would express the hope that in pro-portion as we recognise the grounds of this

TRANSPORT TO A SECTION OF THE SECTIO

Mr. Archibald Fowler, Castle Kennedy, superiority we shall be enabled to act more worthily of it ourselves, and to take a calm and dispassionate view of those who in a less favoured Church are struggling against difficulties from which we have been moreifully delivered.

Sir George Bowyer also writes to the Times on the same subject :-

In the Times of today you say certainly should be surprised to find any Roman Catholic, except one thereby to lagity, ready to admit also, that the act (the Massacre of St. Bartholomew) was a crime, or oven a mistake. No one can accuse mo of boing a Roman Catholic liberal to laxity, but I do most distinctly assort that the not In reply to a criterion of the Landon i in question was both a crime and a mistake. and I could name many, both clergy and larty, who hold the same opinion. Nothing can be pleaded in extenuation the guilt of that crime except that past events should be judged by the principles and opinions of the times when they happened, and not by those of our own time. Allow me only to add, that assuming though this has been denied and controverted) that the Pope of that day sanctioned the massacre, the doctrino of infallibility is not involved nor brought into question; for by the decroe of the late Conneil, the Pope is infallible only when teaching dogmatically or cath dra, and deciding question of faith and merals.

The Times, commenting on these letters,

The Dean of Westminster's letter explains very fairly what seemed ambiguous in the report of his sermon, but we doubt if a sincere Romman Catholic would shelter himself under such an apology for his Church. We will fraukly admit that we Church. We will frankly admit that we have no reason for regarding Sir George Bowyer as "lliberal to laxity," but inconsistent as it may be with his implied belief in his own orthodoxy, we should still be surprised to find him accepting the Massacre of St. Bartholomow as a righteous and iudicious measure. So far as he is concerned, we beg leave to adopt the very common remark, that it is impossible for a true English gentleman to be at the same time a true Roman Catholic Morcover, as the word "gratleman" savours of social caste, we beg leave to add an opinion that no true Englishman could be at the same time a true Roman Catholic. Accordingly, when we speak of thorough Roman Catholies, we understand by the term persons who have east off much of their nationality. French Catholics of the national-that is, of the "Gallican"—school are more plainly distinguishable from their more thoroughgoing countrymen, if only because the dis-tinction has been recognised for at least two centuries. That it does exist at this day to a serious extent, and is pregnant with momentous issues, is admitted and proclaimed on all sides. Before the late Vatican Council a leading Prelate of the Roman Catholic Church in this island thought it incumbent on himself to den-ounce the "Gallican party," calling it even more vicious, schismatical, and dangerous than the Protestant Church of England. We may therefore be allowed to speak and write on the very intelligible supposition that there are Roman Cati dies and Roman Catholics; and it is on the true sort that we charge a readiness to defend, and even accept, the Massacre of St. Bartholomew. We congratulate Sir George Bowyer on being able to number among his acquaintances a good many clergy and laity who agree with him in the opinion that the massacre was a crime and a mistake. When, however, he intimates, without express disavowal, that it may perhaps be pleaded, in extenuating of its guilt, that past events should be judged by the principles and opinions of the times when they happened, and not by those of our own time, we cannot help being reminded of the fiction of "extenuation circumstances" which sometimes makes a French verdict so marvellous in English eyes. We most emphatically deny that the massacre ever was regarded, even for a day, as a piece of current morality by the public opinion of the civilised world.

THE JOURNEY OF LIFE.

Ten thousand beings set forthtogether on their journay. After ten years, one-third, at least, have disappeared. At the middle point of the common measure of life, but half are still on the road. Faster and ter, as the ranks grow thinner, they that remain till now become weary, and lie down, and rise no more. At threescore and ten a band of some four hundred yet struggle on. At ninety these have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps a lonely marvel, till the century is over. We look again, and the work of death is finished.

DAILY PRAYER.

An aged minister once gave some advice to a young Christian. It was this:
"Never neglect, nover forget secret daily prayer. It is here that the Christian always loses ground. Neglect this, and you cannot fail to grow oold and indifferent.

Nover late 4 day ness over your head with Never let a day pass over your head without earnest prayer."

The good old man is dead, but the words he uttered may serve as a warning to more than one, especially to the young. Nover neglect secret prayer. Are you busy? Do you excuse yourself because you are so hurried every day? Remember who gives you time. Are you well and strong? Thank God for heath. Are you sick? Surely your heart must frame petitions to him who holds life and death in his hand. Are you exposed to temptations? There is no safe-grand like prayer. Have you neglected The good old man is dead, but the words exposed to temptanous? There is no safe-guard like prayer. Have you neglected this duty? Take up again the broken threads. Have you ever begun? "Life a short, and time is fleeting." Do not neglect secret prayer.—Methodist Magazina

All over the Punjab plains the matives have only one thought regarding the present season, "God is seating us a pleasiful rain." Places are long sown this year, hat have not been showed for three years.

The blossom beamed tell what become its odor, and no man can tell what here of his influence and chariple, that real from him and go biyend his has on mit-

MEETINGS OF PRESBYTERIES.

To firm ser, breshefort swill move at the places and thaces could mentioned, see

Merox. At Scaforth, on the 2nd Tuosches of Ocober, at 11 - 16.

Kinggers A. Ki gaton, in Chalmer's Church, on the 2nd Tuoschy of Detenber, at Foclock, p. in.

MONTPEAR. - At Montreal, in Prisking Church, on that Westnesday in Deliber, at 10 o clock a to Offinal.— At Ottawa, in Bank St. Church, on first flushing of Nov., at 2 o'clock $p \cdot m$.

Loupen. At London, mot Anir we Com he nebet. STRATED IN Mitchell, in Knox Church on 17th Dec, at 11 oktors

Para At Woodstock, in Chalmer's Church, on 17th Dec., at 1 o'd lock.

Brick -At Tiverton, on and Tuesday of tion, at 2 o'clock, p. m. Sincol. At Barrie, on 3rd Tue-day of Dec., a 11 o

Charman — Adjourned meeting will be held (B. V.) in Wellington ett, Church, Chatham, on Tuesday, 16th Oct. at 11 o'clock, a in

CANADA PRESBYTERIAN CHURCH.

Presbytery Clorks will please address all com-munications on business connected with the Home Massion Committee, to the Rev. William Cochrane, Brantford, Ontario.

Special Notice,

OFFICE OF LYMANS, CLARE & Co., 1. Vibolesale Druggists, Montreal, Jan 18th, 1872 Wholesale Druggists, Montreal, Jan 18th, 1872 i
J. L. Fellows, Esq. St. Johns, N. B.—Dear Sir.
We are happy to be able to record the favor with which
your Symp of Hypophosphiles is received wherever in
troduced in Canada. The sales, nowithistanding the bith
price of the article, and the short time it has been before
the public, have attained very large preportions. Aur
own sales during the past year lave exceeded Syvin
Hundred Dozens. We have no hesitation in recommending it to our friends as a preparation of undoubted
merit.

Tours very truly.

Yours very truly, LYMANS, CLARE & CO.

TORONTO MARKETT.

The only grain which has yet begin to come forward plentifully is barley. All other sorts continue scare, stocks much below those held at this time last. The enquiry is generally active; and prices in est min. We quote:

WHEAT .- No. 1 Fall \$1 40; No. 2 Treadwell \$1 30

BARLEY-65c. 76c. OATS -- 38c.

PRAS-66C.

PLOUR-Superfine \$6 20; \$6 25. SPRING WHEAT-Extra, \$6 35; \$6 40.

FANCY-26 55; \$6 75. Extra-\$6 85; \$7 00.

OATMEAL-. \$4 50; \$5 00.

CORNMEAL—#3 15.
BUTTER—Selected lots 13c. to 1/c.; Choice Dairy 78c.

CHEAS—Cable despatches quote the English market at 50s. 50l. for American Factory, which is a slight decline from tale rates. Fries are, nevertheless, tirm at 11c. to 11µ. at the factories, according to make. Ecos-Strictly fresh are wanted, and guaranteed ould command from 16c, to 16c, with very few

LARD-Stocks are quite light, and sales are only in a retail way at 101 to 11c.

Baoon—Cumberland cut has again advanced, with sales at 8c to 9c. There are no saller now, however, under 8jc. at which holders are very firm.

HANG. There have been some recent receipts of can-

PORK-No mess on the spot. To arrive sales of broken lots have been made at \$16.55 to \$15.75. Woot.—The market has been dull and drooping, owing partly to the stringency of the money market, weak holdersflucing it necessary to sell. Rates are nominally 45c to 48c, for fleece, and 38c to 49c for pulled.]

MONTREAL MARKETS.

MONTREAL, Sept. 25.

FLOUR.—Receipts 6,928 bris. Market quiet and slightly easier, buyers including to hold off in view of improving receipts, extra nominal at \$7.90; fancy offered at \$7.674, a few hundred bris. ordinary auper at \$6.89; 2,500 bris. of a city brand taken for last half October at \$6.85; No 2 sold in broken lots at \$20 to \$6.274. Lower grades nominal

WHEAT -Car lots, Treatwell sold on spot and to arrive at \$1 475; \$1 45 bld for red winter.

PROVISIONA Quiet at late rates.

Butter—Choice in fair demand; ordinary and poor not wanted.

Good General Servant Wanted,

In a small family. Wages Liberal. One from the country preferred. Must be well recommended.—Apply at

37 ELM STREET, TORONTO.

CABINET ORGANS

FOR

Now that the law of the Canada Presbyterian Church permits the use of INSTRUMEN-TAL MUSIC, we beg to call attention to the

TAYLOR & FARLEY ORGANS

FOR SWEETNESS AND PURITY OF TONE

and as accompaniments to the

"SERVICE OF SONG."

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