

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

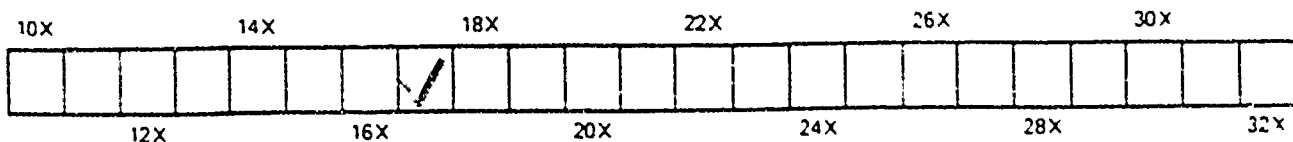
Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.



# British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, SEPTEMBER 26, 1873

No. 86

## Contributors and Correspondents.

### ENGLAND.

#### MILDMAY CONFERENCE—ITS PROCEEDINGS—ITS SUBJECTIVE PHASE—AN INTERESTING CASE.

Your readers may be interested and instructed by some account of Mildmay Conference, one of these now celebrated conferences which it has just been my privilege to attend. They were begun seventeen years ago by the late Rev. W. Pennefather, at Barnet, a few miles north of London. He desired in compliance with Christ's injunctions to give to the world practical and manifest testimony of the oneness of His spiritual body, as well as to that sadly ignored article of the creed, "the Communion of Saints." He issued invitations to a number of earnest Christians of various sections of the Church to meet in his Church for Communion around the table of their common Lord, and for mutual prayer and counsels. The good man was soon after transferred to the incumbency of St. Jude's, Mildmay, in the north of London, and here abounded in Christ-like labors of most varied and arduous nature till gathered to his rest since this year began. Amongst his last efforts was the erection of a spacious and beautiful Conference Hall, not only for the accommodation of these annual gatherings, but for evangelistic meetings every Sabbath, and many other kindred gatherings. On the same ground, and in the immediate neighborhood are Deaconesses' homes, Orphanages, schools, etc., all built, equipped and overseen by himself and wife as, under God's good providence, the means, unsought except in prayer, flowed in upon him. People asked what would become of all these in case of his removal, but God has given courage and strength to his noble widow, with the help of trustees and friends to carry on these good works. So at the usual time the conference was called, and now instead of the hundred and twenty who on the first occasion gathered at Barnet, over three thousand assembled to share the blessings of such an occasion. On arriving in town I was delighted to find that the lodgings a friend had procured for us were within five minutes walk of the Conference Hall, and hence, with little loss of time I was able to be present at many of the meetings during the three days it lasted. I shall not attempt to give a record of proceedings, but rather a few general impressions illustrated by brief details. First, its Catholicity was very striking, especially in view of the peculiarity of the spiritual atmosphere, and uniformity of the type of Christian character. One might have thought them all members of one denomination, and that of marked individuality—highly evangelical, spiritually minded, enthusiastic, and for the most part practical. The psalms and hymns that were sung, and the prayers that were offered would not have helped you, only the well-known faces, and better known names, told you there were Presbyterians from the north, "Churchmen" (English), and a few Methodists, Independents, and Baptists from the south, with specimens of the more liberal "Brethren" from Plymouth, Bristol, Dublin, &c., laymen and clergymen, Christian workers, male and female. The principal meetings, at 11 a.m. and 7:30 p.m., were occupied with the subject:—"God able to raise up life out of death." (Heb. ii. 19; 1 Sam. ii. 6; Jno. xii. 24; Acts xxvi. 8; Jno. xi. 48, 44.) and to make up all loss (2 Chron. xxxv. 9; Jer. xxxii. 17, 27; Jno. xi. 23) and to make grace abound to his Church (2 Cor. ix. 8; 2 Cor. xii. 9; Jno. xi. 40). These meetings were generally presided over by one of the Trustees, Stevenson Blackwood, Esq., a tall and fine-looking man, once a west-end beau, who married the dowager Duchess of Manchester, and has for many years been an evangelistic worker of much power, especially among the upper classes. Most admirable addresses were given by Dr. Horace Bonar, of Edinburgh, Dr. Paterson, formerly of Glasgow, now London, Rev. E. Bickersteth, author of "Yesterday, To-day, and Forever," Rev. Marcus Rainford, of Belgrave Chapel, Mr. Varley, of Nottingham, Tabernacle—not long since a butcher, and a worldly man, now a most powerful and successful preacher of Christian truth—and others.

Throughout the day at frequent intervals prayer meetings were held, and in the afternoon a variety of smaller meetings of specific character in different parts of the building and grounds, such as those upon "Consecration" addressed by Revs. Savage and Marston, Messrs. Blackwood, Varley, &c.; Hebrew Christian Conference, by Rev. Dr. Rosenthal and Macgibbon, Adolphus Street; and Evangelization among the masses, by Dr. Barnardo, a young medical man

doing a noble work in the east end of London, and his fellow labourers, Geo. Holland, John Ashworth, of the "Strange Tales," &c.; Work and prayer for the sick, addressed by Mrs. Meredith, of the "Discharged Prisoners Mission" fame; Evangelistic services for Children, Christian work in the Army and Navy in China, in Indian, Zenanas, &c., &c. Many of these meetings, as may easily be imagined, were most interesting, instructive, and profitable.

With all this anxious deliberation about work there pervaded the Conference even more strongly an intense desire after personal blessing, which always made the "Consecration" meetings overflow. Perhaps this interest was increased by the fact that the subject of the "Higher Christian Life," or as its special exponents prefer to call it "Holiness through Faith," meaning, as I understand it, freedom, not only from guilt, but the power of sin, through faith in Christ, is just now brought very prominently before the minds of Christians in the Metropolis and out of it, by the visit and addresses of an American gentleman at present in the city, Mr. Pearsall Smith, together with the letters and articles upon the subject which have appeared in *The Christian*. Many, whose names and lives are well known, profess to have experienced something like the second conversion recorded of Merle D'Aubigne. Mr. Varley, for example, within the last few weeks, testifies to a realization of the power of Christ to give peace and freedom such as he had before scarcely deemed possible. They repudiate what is commonly called "perfectionism," and simply urge that every true believer should and may realize Christ to be made unto him or her "wisdom and righteousness, sanctification and redemption," by faith in Him. "According to thy faith be it unto thee"—bounded only by scriptural promises, (and they are large)—certainly is our Saviour's rule, and we should not be surprised to hear as its result of any spiritual experience short of perfect sinlessness, which the Scripture does not promise, but when it comes to such physical results as the following, one cannot but feel startled and hesitate. Speaking of the treatment of the sick, an elderly military gentleman, known to many in Canada, Major Webber Smith, said that once when suffering great pain from a large carbuncle, he was led to much searching of heart, prayer and humiliation before God, resulting in perfect submission to His will, and in a few hours the carbuncle entirely disappeared. Again, amongst the many requests for unmedicated thanksgiving and prayer, which, by the way, were a marked feature of all the meetings, was one from a family where a dear child of three years of age had been completely cured of curvature of the spine through the pleading in faith of Jas. v. 14, 15. It occurred to me that this was a case capable of simple verification, and I applied for the address of the family, and Mr. Blackwood told me it was a daughter of Lord Radstock, who till ten days before had suffered much pain, was unable to take exercise, scarcely indeed to walk at all. A gentleman from New York, who had had many such in hand before, at the parents' request anointed the child, while all joined in fervent prayer. In twelve hours the child was cured, and has since been taking four hours a day of open air exercise. Knowing that Mr. B. was an intimate friend of Lord Radstock, further inquiry was needless.

### CANADIAN ABROAD.

London, July, 1873.

[P.S.—The above letter has been mislaid for some weeks.]

### SCOTLAND.

#### UNITED PRESBYTERIAN HALL AND PROCEEDINGS.

DEAR SIR,—I had thought that when I got to Edinburgh I would be able to give you something in the way of "first impressions," but unfortunately my first impressions were those of a solitary passenger at Princes-st. station, at 11 p.m., with a pouring rain to welcome me—a rain of that species euphonically termed a "Scotch mist." Daylight, however, showed me a very different spectacle. Opposite my window rose ten stories of solid stone, but from the parlor of the hotel I looked down on one of the most beautiful city scenes that could be imagined. To the right, Calton Hill; in front, Scott's Monument and Princes-st.; to the left, the National Gallery and the beautiful Princes-st. gardens. A continued residence has only confirmed that morning's opinion, that Scotchmen are justly proud of their fine old city.

Edinburgh is taking its holidays just now, and all who can afford it are away to

the Highlands or the sea side. I suppose everyone goes because it is fashionable. I am sure that the heat cannot cause the exodus. Ever since I arrived I have worn November clothing, and even with the some days were really cold. Scarcely a cloud passes over Edinburgh without discharging some of its contents. It would be impossible for Canadian students to continue their work in Toronto all summer, but no obstacle, so far as climate is concerned, exists here, consequently the students of the U. P. Church, who are mostly scattered in rural districts all the rest of the year, come up here in the months of August and September to attend the divinity lectures in Queen-st. Hall. They say that they have literally come to spend their holidays, and, comparing the amount of study done by them with that done in Knox College, Toronto, I should think they did not at all overwork themselves. Indeed, a comparison of the two institutions would go far to show Toronto "Theologians" that their *alma mater* is not to be reckoned inferior to older and more famed institutions.

The Hall of the U. P. Church is divided into two sections—the junior and the senior—the former consisting of the first two years, under Drs. Cairns and Eadie, and the latter of the last three years, under Drs. Harper and McMichael. Lectures last each day from 9 to 1:15, and the time spent with each professor is two hours. The first of these hours is generally spent in lecturing, and the last in catechising upon previous lectures. Very frequently, however, one of these hours is spent in hearing discourses, two of which are disposed of in that time. Comparisons are very often "odious," but I cannot resist the temptation to say that my opinion of the professors of Knox College and their method (the latter especially) has risen very much since I came here. They are not so erudite, probably, as Dr. Harper or Dr. McMichael, and it is not invidious to say that Dr. Cairns surpassed them in philosophic grasp of his subject, and Dr. Eadie in accurate and extensive scholarship, but it must be remembered that erudition may be very dry sometimes, and lectures that are closely read and received in silence by the students are hardly calculated to kindle enthusiasm and provoke study. It is not in the class-room that professors have won distinction. Still very great benefit is to be derived from associating with such a man as Dr. Cairns, in whom one sees the humility and kindness of a true Christian, united to a mind which handles with ease the most subtle scepticism; even when laying bare the root error of a false system he does it with a tenderness that shows how thoroughly he sympathizes with every effort, however wayward, to discover truth.

On Monday, a week ago, the Students' Missionary society had their annual meeting at which the scheme to be advocated during the coming year was chosen. The plan adopted is to give the whole sum raised each year to some scheme which stands in need of special and temporary assistance. This year three schemes were proposed—the evangelization of Bohemia, the Medical Mission under Dr. Thomson in Madagascar, and the Evangelical Church of Armenia. The latter scheme is represented here just now by Pastor Alexander Djeljiz, Moderator of the Synod, who is soliciting aid in the establishment of a Theological Seminary in Adabazar, Bithynia. This scheme was almost unanimously adopted, and pastor Alexander has the happiness of knowing that all and more than he asked for will be supplied. It is another of the many surprises in the history of religion that the country into which the Spirit suffered not the Apostle to enter should now be calling upon British Churches for sympathy and aid.

### CANADIAN STUDENT ABROAD.

Edinburgh, Sep. 8th, 1873.

#### The Galt Conference.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A short time ago it was announced in your paper that a conference was about to be held at Galt, to last four days, the object being "to discuss the higher aspects of Divine truth, and bring together in closer friendship Christians of different denominations." It was also stated that some distinguished clergymen from the United States and Britain would take an active part in the work of the conference.

This was rather a promising announcement. It looked like an effort to do in behalf of the Church what is proposed to be done in behalf of the State, at Brussels, where a number of distinguished priests from various countries are about to meet for the purpose of exchanging views, to see if they can agree on some leading principles on which to establish an International Board of Arbitration. The effort might be on a smaller scale, still, in that direction, as intimated by its purpose "to bring together in closer friendship Christians of

different denominations." For this purpose, it was fair to expect the conference would look at the causes that keep the denominations apart, see what concessions could mutually be made, and what compromises might be effected without surrender of principle. It was also natural to expect that some notice would be taken of the education question, and the position which the Churches—or a united Christian Church—should take in reference thereto. It would also come fairly within the province of such a convention, to look at the relative positions of evangelical and rationalistic parties, and give some indication whether these are to be regarded as allies in the common crusade against evil, or as belonging to hostile ranks. There is a newspaper published in New York called the *Christian Union*, and whose object is expressed in its name, which claims to have a circulation of 180,000, and must therefore be wielding an enormous influence. This paper gives quotations from the organs of all denominations, Catholic and Episcopal, Baptist and Methodist, Unitarian and Universalist, Independent and Presbyterian, and notices approvingly any movement by any of them that seems to tend toward the resurrection of the world. Was the conference about to follow its example and endeavour to rise to the platform, "exceeding broad," of the Master himself, "He that is not against us is for us?"

Such were the thoughts and anticipations the notice suggested to my mind, and on the arrival of this week I cut short a visit to the Guelph fair on purpose to devote two days to the convention.

Thursday morning, the meeting was in the Town Hall. It commenced with a prayer-meeting, which I did not attend, followed at 10 a.m. by a discourse on the *Two Natures*—the flesh and the spirit—by Professor Maury, of Washington. He gave, in my judgment, a masterly exposition of the subject. He was perhaps a little diffuse. He spoke an hour and a half, and the audience manifested some impatience, at which I was surprised, as every word was well worth hearing. In the afternoon Mr. Baker, of Camden, N. J., so I understood, gave a short discourse on the *Coming of the Lord*. This topic had been assigned to another speaker, who did not come. Mr. Baker had therefore to claim indulgence for treating a subject on which he had not had opportunity to make suitable preparation. This was followed by short platform addresses on the same subject, or rather on one phase of it, viz., "Will the Lord's personal coming be pre-millennial or post-millennial?"—addresses which were as uninteresting as the subject is obscure. At the close of the meeting it was announced that the evening meeting would be in the new church—Knox's Church I think it was called—the trustees having granted the use of it, on account of the large numbers attending the evening meetings, and the exercises would consist of several addresses. I was a little late in getting there, but was in time to hear two of them, delivered, as I understood, by two of the so-called clergymen from Britain. If they were, I would ask, in the name of common decency and common honesty, what churches they belong to or represent? The addresses were—well, I shall not attempt to characterize them. I would not say anything to hurt feelings, nor seem to oppose any sort of effort that was well meant, but as to filling in any measure the announced purpose of the Conference, or meeting the reasonable expectations of people who had incurred trouble and expense to attend—they were a downright failure, and if I do not mistake, the people of Galt in general, and the trustees of the church in particular, must feel ashamed of that meeting.

What topics were discussed on Tuesday and Wednesday I do not know; you will likely learn from other sources. The discourses of Thursday forenoon and afternoon indicated that none of the subjects I had surmised were likely to be touched. The evening meeting disgusted me, and I did not stay for Friday's proceedings.

Yours truly,  
A LAYMAN.

[We give the above insertion not because we endorse its sentiments, but simply on the principle that public meetings are open to criticism, and because we were the means of bringing the meetings in question under the writer's notice. Perhaps others were differently and more favorably impressed.—Ed. B. A. P.]

It is stated that more than one million copies of the penny edition of the *Pilgrim's Progress* have been sold.

As to education in China, only about one in eight are able to read the writings of Confucius. None of the women can read. All Christians converts however are taught to read.

Woman's devotion and capacity finds a rare example in Mrs. Watson, now of Shemlan, Mount Lebanon. From the *Female Missionary Intelligencer* we learn that she is one of the earliest and most successful laborers for woman's education in the Levant. For more than thirty years this English lady has devoted herself and her fortune to the service of her Master, and has conducted schools in Athens, Candia, Valparaiso, Smyrna, Beyrout, Sidon, and the Lebanon. At the latter place she has established a number of schools for the natives, including Roman and Greek Catholics, Druses, Maronites, &c. She has also built a church at Shemlan. Recently three girls' schools have been opened by Mrs. Watson, in Lebanon villages, which are taught by native teachers, trained by herself. The greater part of the expenses in all her enterprises are borne by herself. Her last move was to buy land for the site of a boys' school.

### The Union Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You write sensibly in your issue of last week, when to those who are dissatisfied with the terms of Union now before the Church, you say, in substance, "speak now." And it is well that while declaring yourself to be "favourable to Union," you allow others who differ from you to express themselves in your paper. It is also well that in all our church courts the liberty referred to is not interfered with, and I hope never will. Give me therefore, a little space, not only to avow myself on the side of the dissatisfied, but also to say why I belong to them. I am not prepared to say that I would oppose the Union on the grounds alluded to in the earlier part of Mr. Middlemiss's letter; these are very delicate points, which, as you say, "it is all but impossible to introduce into a discussion." Besides I am not so acquainted with the discipline, &c., of one of the negotiating Churches as to pronounce on the unavailability, or otherwise, of the contemplated Union. Statements, however, have been made to me—and it seems they are correct—which apart from another ground, make me at least cold-hearted in regard to the negotiations. But my principal ground of dissatisfaction is the absence of any article on the Basis of Union in regard to the Headship of Christ. How many of our office-bearers and members are dissatisfied on this account I do not know. But this I do know, and it is a noteworthy fact, that at last meeting of the General Assembly 45 members recorded their dissatisfaction. And it ought to be borne in mind that the Assembly is composed of only one third of the representative office-bearers, so that if all the official representatives had been present, the number of the dissatisfied would have been considerably larger. Would it then be wise in these circumstances to push on the Union without the promise which it withheld and prayed for? You yourself, Sir, put the question, and many will thank you for doing so. But as to the proposal you make, viz., of "framing one of the questions to be put at ordination or induction in the United Church," to secure a determination on the Headship of Christ, I am not so sure that it would be the best thing. For myself I would prefer an Article in the proposed Basis. It is true that this proposal has been repeatedly made, and as often failed. But failed, I think, from very insufficient reasons. We are told that years ago the Church of Scotland in Canada proposed an Act of Independence which all their ministers are required to assent to. Very true. But in consequence of the passing of that Act, it would be all the easier to secure from the same Church a similar article on the proposed Basis. I say so the more freely because anterior to the Union of 1861 I was not a Free Churchman, and have no desire to give to any of the Articles a retrospective look. But is there no risk of cases coming up in the future which would call in question the Headship of Christ? If not, the deliverances of the Confession and the Catechisms might be taken as enough. But without adverting the Colenso case, which was brought up in the Established Church, it is fair to ask, What of the Cardross case, which was brought up in an un-established Church; and from which it is obvious that even in this country a minister might invoke State interference when excommunicated from his own church courts; and that therefore it is well to have admissible evidence that said minister promises to repudiate such interference, so that even on his own promise he would have no footing to make the appeal in question. I am quite aware that in present circumstances an article on the Headship has been said to be unnecessary. In the Assembly's Minutes, page 46, sec. 2, it is said there is no greater necessity at the present time to testify on behalf of Christ's Headship, than on behalf of other doctrines such as that of the Atonement as a real substitutionary sacrifice; and as all such fundamental doctrines of the Word of God are set forth in the Confession of Faith, and catechisms adopted in the new basis, it is not necessary to make special mention of the Headship of Christ rather than of the doctrine of the Atonement, or other fundamental doctrines now called in question. Now, perhaps, Sir, I have no right to speak of this as merely plausible. But I have a right to say that to me it is unsatisfactory. If there is no special necessity at the present time to testify on behalf of Christ's Headship, is there any special necessity at the present time to testify on behalf of the "Westminster Confession of Faith," and "the Larger and Shorter Catechisms," as proposed in the 2nd article of the Basis? Then again, if to testify for the Headship is unnecessary at the present time, where was the necessity for it in 1788, or in 1848, or in 1861? Are we wiser than our own fathers who unfurled the flag of spiritual independence even after they were unconnected with the State; and if that flag is to be rolled up now, shall we not in effect be saying that our fathers might have spared their wind? But once more, it appears to me too presuming even "at the present time," to suppose it is impossible that in this country another Cardross case may ever arise, it is not impossible, there are some men who can go to the magistrato for strange purposes; and if over the question should be raised in Canada, whether a minister may appeal from a church to a civil court, in connection with matters of belief or character, let us have plain unmistakable words to fall back upon wherewith we may show that with us at least, such an appeal cannot be allowed. "Render unto Caesar the things that are Caesar's; but unto God the things that are God's." In the hope that your temperate suggestion of last week and the remonstrances made by the minority of the Church, may not be entirely without avail,

I remain, dear Sir,  
Yours truly,  
G. A.



Contributors and Correspondents.

REV. DR. CANDLISH.

Rev. D. S. Candlish, D.D., Minister of Free St. George's, Edinburgh, is in some respects one of the greatest preachers in Great Britain. The hearer will certainly obtain from listening to him more solid theology in one day than from many popular preachers in six. But it is the theology of other times. The mantle of the Char-nocks, the Howes, the Edwards, and the Bestons of the past has fallen upon him, as he is undoubtedly the greatest master of dogmatic teaching the writer has ever listened to. He is the great champion of the orthodoxy of the Westminster Confession. On one point, indeed, he has ventured to designate that venerable document as "in the last degree vague and indefinite," namely, the question of adoption, which he has treated in a somewhat novel manner in his "Cunningham Lectures on the Fatherhood of God." He speaks of "the whole of this department of theology" as "an entirely open question, a perfect tabula rosa," and holds that "the fullest liberty" should be extended to thinkers "to sink now shafts in this evidently unexplored mine." This is, perhaps, perilous ground to take, as he can scarcely deny to others the right to handle other portions of the standards freely, whenever they may deem those portions unsatisfactory, if he is to be allowed to diverge from their teaching on this particular topic on which he regards them as defective. Dr. Crawford has not failed to point out this, in his strictures on the Cunningham Lectures of our author; and, on the whole, a tolerably clear case of heterodoxy is made out against him by Dr. Crawford in his work on the "Fatherhood of God." But even the doubtful positions which he lays down in the work referred to, he was tempted to occupy, by his strong desire to maintain the orthodox view on the cardinal doctrine of the atonement. He seemed ready to surrender what he regarded as unimportant outworks, if necessary, in order to defend the citadel. Not that he concedes that his teaching on the Sonship of Jesus Christ and all believers in Him, is opposed to the views of the Evangelical Church of the past or present. He claims that he is in accord with such indefinite utterances as the great divines of the Reformation and Puritan periods have given on the subject. But without conceding this to him, it is manifest that the object he had in view in maintaining that no man can be reckoned a son of God, in any proper sense, until he is united to Jesus Christ by a living faith, was to cut the ground from beneath the disciples of Arnold, Maurice, and Robertson, whose whole theories respecting the atonement turn upon the alleged Fatherhood of God over the human race. Dr. Candlish fancied that if he could disprove their fundamental principle, the whole superstructure would totter to the ground. But apart from the novelty of his speculations on this question, he has been an uncompromising champion of orthodoxy. Every discourse of his is a treatise all ready for publication. And in spite of a voice somewhat harsh and unmusical, a fixed grimace of expression on his deeply furrowed face, and nervous twitchings and forbidding contortions of countenance, accompanied by a restlessness that painfully affects the observer—pulling the book-board almost to pieces while intent upon his subject, and occasionally thrusting his hands vehemently up through his hair, like a man in a paroxysm of rage—he rolls out, to the delight and edification of those who hunger after the strong meat of the word, sentences of metaphysical acuteness and theological subtlety, ably supporting the reputation he held upwards of thirty years ago, of being not only the most formidable of antagonists in church courts, but also one of the ablest controversialists and subtlest reasoners in Scotland, which at that period was by no means destitute of noble intellects. He is, perhaps, the best living type and representative of the Scottish mind, dogmatic, disputations, subtle, and fearless; the tones of his voice and all his attitudes are belligerent, and his very appearance seems to issue a warning to every one who approaches him—"Nemo me impune lacessit"—which, being freely translated, is, "I am a man not to be trifled with." A somewhat amusing anecdote is told of his fidgetty manner. On one occasion, as the story runs, he was announced to preach in a certain church, and a crowd, attracted by his fame, came to hear him. However, he did not officiate that morning as was expected, but was only a listener. But, like most ministers, he was a very bad listener. He kept moving about, first one leg, then another, now throwing out this arm and then that, much to the annoyance of a gentleman sitting in the same pew with him, and to whom he was an utter stranger. At last this gentleman lost all patience with him, and not knowing to whom he was speaking, said to him very angrily, "Can't you sit still, sir? Why are you fidgetting about that way?" But when that gentleman came to the church in the afternoon, great were his mortification and surprise to

And that the individual whom he had so warmly fettered in the morning for his restlessness, was no other than the great Dr. Candlish, Principal of the New College, Edinburgh. R. C. Montreal, Sept. 9, 1873.

Science and Christianity.

The Church needs weapons with which to contend—weapons suited to the battlefield where she is summoned to defend religion. The assaults must be met as made, and the assaults confronted by arguments of equal calibre to their own. It was not accident that selected the most dialectically trained and skilful lawyer of Judea to be the Apostle to the Gentiles, and to evolve through the metaphysical alembic of his subtle mind such a logical exposition of the resurrection as silenced Greek philosophy in its very shrine of Mars Hill. It was Paul's training, not simply in Talmudic lore and ancient Jewish ritualism, but in general scholarship also, that made him so powerful at Athens. He was as familiar with its scholastic philosophy and its political and dramatic literature as any of those he addressed. He could fling back measure for measure, from an ethical proposition nursed by the Stoics and Epicureans to a negation by the Sadducees of all future existence; from a sophistical syllogism of indefensible premises to a quotation from Menander and the last post. Paul was a living scholar, but more than all a living advocate, perpetually imbued with the majesty of the cause he was pleading. Christianity was his client, and he knew nothing else in this world. For its sake he dared everything, endured everything, and gloried in martyrdom. Such was the man selected by the Church to meet and defeat scholasticism and spiritual error.

The Christian ministry needs more acquaintance with physical science than it now possesses, if it would contend successfully with the atheistic champions of materialism. It is not sufficient to pelt them with Bible texts unless we can show that there are reasons in the very laws of Nature for those inspired utterances. No man can explain the moral government of God in the universe without some knowledge of the physical laws of that same universe. The moral and physical are interwoven in all human concerns, and not to know one side at least as well as we know the other before preaching upon the duties of life, is to expound grammar without any knowledge of that alphabet through which its rules are originally derived. Mere official authority in the pulpit will give no weight to a preaching that knows not how to meet and blunt the weapons of atheism. Silence in such cases passes for acquiescence. And the congregation which see the ministry habitually worsted in conflicts with science come finally to distrust their power and authority as guides. This is a shameful position for Christianity to be placed in, and one for which it is no more responsible than it would be for a leak in the roof of a church. Yet it is one that is becoming more and more an evidence of incompetency laid at the door of ministerial education.

Let our theological schools then widen the sphere of their instruction, and take in some of those fields of scientific inquiry in which the people are led astray by bold, but unwieldy thinkers. Christianity cannot afford to be shorn of her old-time triumph in this day of illumination. She has scholars enough in her ranks to muster an army from, if necessary. Let the scholars come forward to her rescue and turn back the tide that would obscure the glories of the old faith. Let no ministers set the example. They are the appointed soldiers of Christ. Let them arm themselves as Paul did with the philosophy and general knowledge of every field on which religion is threatened. They will learn how easy it is to probe the shallowness of materialism, and to condemn speculative philosophy out of its own mouth, by showing that its very professors cannot explain Nature without God, nor any physical process in even the chemical relations of matter without invoking affinities which point by their diversity and universal harmony to an omniscient Law-giver. That was indeed a magnificently loyal sentiment which the father of modern philosophy uttered when he said, "I had rather believe all the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind." Was Bacon mistaken? If not, then let us stand up and re-affirm the truth by all the physical and moral evidence with which God has supplied us.—Weekly Review.

Lack of Thought in Simple Things.

We have but to observe human action as it meets us at every turn to see that the average intelligence, incapable of guiding conduct even in simple matters where but a very moderate reach of reason would suffice, must fail in apprehending with due clearness the natural sanctions of ethical principles. The unthinking inaptitude with which even the routine of life is carried on by the mass of men shows clearly that they have nothing like the insight required for self-guidance in the absence of an authoritative code of conduct. Take a day's experience, and observe the lack of thought indicated from hour to hour.

You rise in the morning, and while dressing take a vial containing a tonic, of which a little has been prescribed for you; but after the first few drops have been counted, succeeding drops run down the phial—all because the lip is shaped without regard to the requirement. Yet millions of such vials are annually made by glass makers and sent out by thousands of druggists; so small an amount of sense being brought to bear on business. Now, turning to the looking-glass, you find that, if not of the best make, it fails to preserve the attitude in which you put it; or, if what is called a "box" looking-glass, you see that the maintenance of its position is insured by an expensive appliance that would have been superfluous had a little reason been

used. Were the adjustment such that the centre of gravity of the glass came in the line joining the point of support, (which would be quite as easy an adjustment) the glass would remain steady in whatever attitude you gave it. Yet year after year tens of thousands of looking-glasses are made without regard to so simple a need. Presently you go down to breakfast, and taking some Harvey or other sauce with your fish, find the bottle has a defect like that which you found in the vial—it is sticky from the drops which trickle down and occasionally stain the table cloth. Here are other groups of traders similarly so economical of thought that they do nothing to rectify this inconvenience.

Having breakfasted, you take up the paper, and, before sitting down, wish to put some coal on the fire. But the lump you seize with the tongs slips out of them, and if large, you make several attempts before you succeed in lifting it—all because the ends of the tongs are smooth. Makers and vendors of fire-irons go on, generation after generation, without meeting this evil by the simple remedy of giving to these smooth ends some projecting points, or even roughening them by a few burrs with a chisel. Having at last grasped the lump and put it on the fire, you begin to read; but before you have got through the first column you are reminded by the change of position which your sensations prompt, that men still fail to make easy chairs. And yet the guiding principle is simple enough. Just that advantage, secured by using a soft seat in place of a hard one—the advantage, namely, of spreading over a large area the pressure of the weight to be borne, and so, making the pressure less intense at any point, is the advantage to be sought in the arm of the chair. Ease is to be gained by making the shapes and relative inclination of seat and back as will evenly distribute the weight of the trunk and limbs over the widest possible supporting surface, and with the least straining of the parts out of their natural attitudes. And yet only now, after these thousands of years of civilization, are there being reached (and that not rationally but empirically) approximations to the structure required.—Herbert Spencer.

Presbyterian Church in Spain.

The Madrid correspondent of the True Catholic gives an account of the completion of the Presbyterian organization in Spain, under the title of the "Spanish Christian Church." In the earlier stages of the Reformation movement there were two Presbyterian centres in Spain—one in the South, supported by the Edinburgh Spanish Evangelization Society; the other at Madrid. They had separate confessions of faith, but founded, more or less, on that of the Westminster Confession, and separate rules of church government. In 1871 the two met at Seville, and effected a union on the understanding that they might use either of the forms existing, until the Spanish Christian Church agreed upon a confession of faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this church in 1871 was only ten; last year it comprised sixteen different congregations, four of which were in Madrid.

The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was fourteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more complete organization of the Church for the future; and it was arranged that the whole country should be divided into four Presbyteries, the churches of Andalusia gathering around Seville, those of Catalonia, Arragon, and the Balearic Islands having Barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other, those south as far as Carthage and Alicante.

During the sittings of the Assembly in Madrid social meetings were held in private houses for Christian conference and mutual edification, and much common sympathy and regard were manifested both there and in the provinces, among Protestants of different persuasions. The Episcopal minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite common in Spain, the Spanish Protestants fully understanding, amidst their ecclesiastical difficulties, the unity of the Church of Christ, in opposition to the false, boasted unity of the Church of Rome.—N. Y. Observer.

Roman Catholic Schools.

The following is commended to parents who think of sending their children to Catholic schools:—

Says Father Gavazzi:—"Don't send your sons, and, particularly, don't send your daughters to Roman Catholic monasteries, convents, nunneries, for education. Let Roman Catholics educate their own children, and let Protestants educate their own children. Some foolish Protestant parents send their children to Roman Catholic schools; some because they are cheaper, some because they teach higher lessons. Yes, they are cheaper, because they know their business! You buy cheap, and you sell their eternal souls. My dear friends, they are in America to proselyte for Romanism, and nothing else. If they are dishonest to their creed, their consciences, and their education, then what kind of honest education can they give your children? And if they are honest to their consciences, their creed, and their religion, then they must convert your sons and daughters to Romanism."

Federation of Evangelical Churches.

Under the head of "Christian Work" our readers will find reference to the union negotiations that are now going on in Canada among the Methodists and among the Presbyterians. In a few years, it is fully expected that, for the Dominion of Canada, there will be but one Presbyterian Church and one Methodist Church. The movement that has begun in Canada will, without fail, extend till the same thing can be said of Great Britain and Ireland, though in the latter case the consummation of union, being beset with greater difficulties, is an event, perhaps, somewhat remote. Let us suppose, however, that both at home and abroad, the union of the different branches of each denomination should go on while each denomination is one body, and not as at present many fragments. What shall be the next stage of this union movement?

Without venturing to predict what may be, or even assert what should be, one thing can be asserted without fear of contradiction—that there is very generally among Christians—a yearning after closer Christian brotherhood, not simply within the pale of the same denomination, but across the boundary line that separates the different denominations. This cry for a comprehensive Christian union may come, and does undoubtedly come, to some extent, from an indifference about doctrinal belief. Christian life and work is exalted by some people at the expense of Christian doctrine, saying with Pope,

"Formodes of faith let graceless zealots fight, His can't be wrong whose life is in the right"

It would augur ill for the future of the Church of Christ were this indifference about doctrine, which is in fact indifference about truth, to become a prevalent sentiment. Controversy and strife is sometimes a sign of life and health in the church. "The quarrels and divisions about religion were evils unknown to the heathen," says Lord Bacon, "because their religion consisted rather in rites and ceremonies than in any constant belief; but the true God is a jealous God, and therefore his worship or religion will endure no mixture nor partner."

There is something, however, better than latitudinarianism and broad Churchism at the root of this desire for a federation of the Evangelical Churches.

It springs, partly from a growing apprehension of the formidable character of the enemies with which Christianity of our day is confronted. It is confronted with a secularism that is busy teaching the artisans of the large cities that men can not know any more about the eternal world than they know about the politics of the moon, and that the only rational creed thereof is the three B's—Bread, Beef and Beer. It is confronted with a scientific materialism, that is busy teaching the educated classes that "the living thing differs from the non living thing, not in quality, or essence, or kind, but merely in degree," and that death therefore is an eternal sleep. It is confronted by a Romanism, whose deadly wound is healed, and which has still the unscrupulous ambition, all the despotic heartlessness, all the stern discipline, all the despotic heartlessness, all the stern discipline, all the sleepless vigilance of the Imperial city that from its seven hills once ruled the nations with a rod of iron. It is confronted, and it is perhaps the worst enemy of all, with a self-sufficient indifference that says to the minister of religion, as the Glasgow cobbler said to Dr. Chalmers, "I have no time to listen, go on and talk with the wife about these subjects." Confronted with enemies like these it is very natural that Protestant denominations should begin to belittle their differences, and that the Evangelical Episcopalian should feel that the distance between him and the Presbyterian is a handbreadth compared to the distance between them both and Atheism or Romanism.

The desire for a comprehensive Christian union springs also, partly from taking a practical view of the mission of the Christian Church. One Christian Church has certainly a mission to discharge towards another Christian Church which it behoves to be in error. It is certainly the duty of the church which is in possession of some important truth, to lift up a testimony in its behalf in the face of other churches which have lost that truth, or have never found it, just as it is the duty of a soldier that is in possession of a modern rifle, to lift up a testimony in its behalf in face of his comrade who is content to carry to the field a flint-lock gun. But as it would be foolish for the rifle-man to refuse to fight under the same banner as the flint-lock man, because, though their hearts were the same, their weapons were different; so (it is reasoned) it is foolish for the Protestant denomination to spend so much time and temper on the merits of their respective weapons when it is becoming a serious question whether, shoulder to shoulder, they can drive the enemy from the field, or even hold their own, this battle on it. It would certainly be wrong to make work the only end or function of the Christian Church; just as it would be to make doctrine the only end; but as in time past, especially since the reformation, work has been held subordinate to doctrinal soundness, so (it is maintained) the time has come, to make doctrinal differences, on non-essential points, subordinate to practical business, in behalf of a perishing world.

We can well understand how thoughts like these create in earnest and intelligent Christians a longing for the cessation of inter-denominational strife, and suggests to them the hope of yet seeing a federal republic in Evangelical churches. This longing for a broader brotherhood, good and scriptural in itself, is not, however, without its dangers.

In seeking a comprehensive scheme of union, which may be far away, men should despise the narrower schemes which are nearer and more practical. There need be, indeed, no antagonism between the larger unions and the smaller ones. The large river that rolls its water to the ocean, bearing on its bosom the commerce of the nation, has been formed by the union and reunion of rivulets and streams away among the hills. Soldiers must be enlisted into

companies, drilled as regiments, and formed into battalions, before they can take the field as a military division. So before the larger union can be at all practical, the smaller unions must be accomplished. In Israel of old it was the order that families should fall under the banner of the respective tribes, ere the whole camp moved forward. Let each ecclesiastical family then step into its position in its own ecclesiastical tribe, before the tribe, before the tribes gather in the general muster.

But further, in seeking to muster into one camp, the great Christian army, special care must be taken lest we forget to give His own place to the God of the army. God is not necessarily on the side of the greatest army. He can save by few as well as by many.

No service in this is small, None great although the earth it fill, But that is small that seeks its own And great that seeks God's will.

—Canada Christian Monthly.

Unnaturalness in Preaching.

The well known Spurgeon, of London, himself one of the most gifted as well as able and earnest of preachers, quotes the following very just remarks from the celebrated S. ducey Smith:

"I went," he says, "for the first time in my life, some years ago, to stay at a very grand and beautiful palace in the country, where the grounds are said to be laid out with consummate taste. For the first two or three days I was perfectly enchanted; it seemed something so much better than nature, that I really began to wish the earth had been laid out according to the latest principles in improvement. \* \* \* In three days' time I was tired to death; a thistle, a nettle, a heap of dead bushes—anything that wore the appearance of accident and want of attention was quite a relief. I used to escape from the made grounds, and walk upon an adjacent gorse common, where the cart-ruts, gravel-pits, humps, irregularities, coarse, ungentleman-like grass, and all the varieties produced by neglect, were a thousand times more gratifying than the monotony of beauties, the result of design, and crowded into unnatural confines."

Now, this is precisely the effect produced upon most hearers by a too elaborate style of preaching. At first it astonishes, amazes and delights; but in the long run it falls upon the mind, and even wears the ear. The high art displayed in sentences, polished into perfect smoothness, is certainly very wonderful, but it ere long becomes very wearisome. Men cannot forever look at fireworks, nor pass their days among artificial flowers. The preaching which maintains its attractiveness, year after year, is after the order of nature; original, unaffected, and full of spontaneous bursts which the law of rhetoric would scarcely justify. Homely illustrations, a touch of quaintness, a fullness of heart, thorough naturalness, and outspoken manliness, are among the elements which compose a ministry which will wear and be as interesting at the end of twenty years as at first.

Of the refined politeness of a drawing-room, most people have enough in a single evening; to continue such a manner of intercourse for a week would be intolerable; but the familiar communion of the family never tires, home's genuine and spontaneous fellowship grows dearer every year. The parallel holds good between the deliverances of a grand eloquent elocution and the utterances of a warm heart. The Primitive Methodist, being asked to return thanks after dinner with the squire, thanked God that he did not have such a good dinner every day, or he should be ill; and when we have occasionally listened to some great achievement of rhetoric, we have felt the same grateful sentiment rising to our lips. A whipped cream or syllabub is an excellent thing occasionally, but it is very easy to get tired of both of them, while bread and cheese or some other homely fare can be eaten year after year with a relish.

If it be natural for a man to be very elegant and rhetorical, let him be so; flamboyances and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the profusion in an elevated style, for geese and sheep would be monstrous if perched on high. To be sublime is one thing, to be ridiculous is only a step removed; but it is another matter. Many, in laboring to escape coarseness, have fallen into fastidiousness, and so into utter feebleness. It may be that to recover their strength, they will have to breathe their native air, and return to that natural style from which they so laboriously departed.

The Gentleness of Power.

There is no gentleness in the world like that which is manifested by power. To see a strong, giant-built man meet in the way a little child, and raise it up, and say to it, "Bless you, my darling;" to see his great, coarse hands, and his arms that are like bears' paws, go down, and accompanying the act with some sweet words, lift the child to his bosom—that is a most beautiful sight. There never was a breastpin in a man's bosom to be compared with a sweet little child. To see a slender, pale-faced woman and mother take up a child is beautiful; we expect that; but to see a great, brawny man take up a child, with tenderness and gentleness, is beautiful indeed. Everybody marvels at that. "A little child shall lead them."

Nothing is so sweet as the softness and gentleness of power. A man that has a gigantic intellect; a man that can control battalions and armies in the field; a man that has courage, and will, and determination; a man that has a lordly pride, and knows his strength, and moves among men with power—such a man, who is subdued by the influence of the dear spirit of God, and who has such sweetness and gentleness that he treats all men with lenity, and kindness, and forbearance, and patience, has what is here meant by gentleness.—H. W. Beecher.



Sabbath School Teacher.

Lesson XI.

October 6th, 1873

FOURTH QUARTERLY REVIEW.

THE PARABLE OF THE SOWER.

Matt. xiii. 18-23.

COMMIT TO MEMORY, v. 23. PARALLEL PASSAGES.—Mark iv. 3; Luke viii. 4; Eph. iii. 17. Read with v. 18, Ps. cxxvi. 6; with v. 19, Prov. xiv. 38; with v. 20, 1 John ii. 19; with v. 22, James i. 21; and with v. 23, Ps. lxxv. 2, 3.

CENTRAL TRUTH.—We must take heed how we hear.—Luke viii. 18. INTERNATIONAL TEXT.—Be ye doers of the word, and not hearers only, deceiving your own selves.—James i. 22.

INTRODUCTION.—Two elements of interest about this parable, which we should note. (a) It is the first of the parables (as v. 10 implies), and the first also of a group of seven reported by Matthew, four to the general audience, and three to the disciples.

(b) It is a key to the rest, the Lord giving the explanation, and showing how this kind of teaching is to be understood, as implied by Mark iv. 18, which see.

Some features run through the whole parable; some have their own place, e. g., (1) There are various kinds of human hearts that receive the seed. Path, rock, thorns, all as well as good soil, describe human minds of one kind or another, and in different states.

(2) The seed is the same all through. Not one kind on the rock, and one in good soil. The difference is in the places, not the seed. It is the word of God, Luke viii. 11.

(3) So with the sower. The same hands drop the grains on the path and among the thorns. In the first place it was Christ's hand; then Peter's; Paul's; Timothy's; all true ministers to the end of the world.

Now look at the seed sowing: (1) On the path. Men's feet, the common travel, have made it smooth & hard. The seed lies dry on the surface. The birds watch their chance, and hardly has the sower gone a few yards, till they pick it up. This represents all hearers void of understanding. The words are strange to them. They cannot take in the thoughts. The truth is nothing to them. Such a hearer has made his mind a common trodden by all feet as it were, hardened, and no longer impressible. All sorts of books have been read. All sorts of friends influenced him; all sorts of pleasures sought by him, all sorts of pursuits engaged him. Only God was not received; his soul was never broken up by divine truth. His heart was an inn where every one could be admitted but the Lord.

And so while a text or sermon lay a moment on his mind, the keen-eyed enemy of his soul, lest there should be an opening for it, snatches it away.

He is just thinking perhaps, "That is very true;" when the thought comes, "But what a bad voice, and slow way, that preacher has! not so good as—" It is enough. The seed is gone. The criminal has turned critic, and will not think of begging a pardon. The devil's work is done, Luke viii. 12, "then cometh the devil."

Now you can see why we wish your hearts opened to God when you are young. By and by you will have cares, business, pleasures, losses, all making your hearts like the road.

(2) On the rocky places. In America, the word "rocks," is applied to such stones as a man can lift: not so in Europe. There a "rock" is an immovable mass of stone. It is this that is meant here, Luke viii. 18. Among stones the seed would have found some soil; and often grows the faster from the warmth of the stones. But there was a thin layer of soil on the flat rock, which the rootlets could not pierce, and when they reached it, the plants died.

This describes the persons who think the gospel "very nice," "like it greatly," "are charmed with it" (Ezek. xxxiii. 32). It costs them nothing, they give up nothing, never thought of giving up. They examine little, take much for granted, mostly agree with the last speaker; are quick, impulsive, gushing, "anon with joy they receive the word," and fairly distance old Christians in their experience. But troubles come; efforts, sacrifices, temptations, right hands to be cut off, right eyes to be plucked out; they are like the young man who was very rich, Matt. xix. 22, and who "went away sorrowful;" like the disciples who followed Christ till he uttered the hard sayings in John vi. 66.

There is no "root in himself." The sun shines—that is natural; no shines on all the field; and trials and temptations come to all men. They cannot be escaped. They are the same in themselves to all, but they on whom they come differ—some rooted and grounded in the truth—some not. As the fire that burns up the chaff, parts the dross from the gold, so the same sun nourishes the seed on good soil, hastens the decay and withering of that on the rock.

Paul and Demas are at Rome together in great danger. Demas goes back to the world, Paul clings closer to Christ. (See 2 Tim. iv. 10, and 17, 18.)

"How to be rooted?" one may ask, "I cannot make my character deeper." No, but you can take root in the truth, as in Heb. xi. 13; as in 2 Cor. iv. 17, 18; as Joseph in Gen. xxxix. 9 in God's character; as Paul, in 2 Tim. i. 12.

(3) As the sower proceeds, some falls on the ground, in which the roots of the thorns lay hid, waiting to spring up with the advancing season. The seed grew: the thorns grew (Luke viii. 7); but they were there first, had deeper root, were thick and strong, and they choked the seed, so that while there were sickly stalks, there was (Mark iv. 7) "no fruit."

We know these thorns from the Lord's description in v. 22, compared with Mark iv. 18. Care-thorns, wealth-thorns, lust-thorns. See causes of the first, poor man too hard-worked to get time for religion; of the second, too much to mind, oxen to plow, peccers of real estate to look after; of the third, lust of power like Pilate, of pleasure like Herod, of money like Judas. When men are trying to serve God and mammon, the mammon gets the service in the end on this principle—the thorns out-top the good seed.

(4) Proceeding on his task, the sower scatters seed on good ground, not hard, rocky, nor thorny. We have the result all the way down from the great yield that Isaac had, Gen. xxvi. 12, to thirty-fold, and the explanation in v. 23, further made clear by Luke viii. 15.

Now mark as lessons (1), Take heed how ye hear. Luke viii. 18. Reject God's law; the Gospel nothing to you. Own it, and the Gospel good news.

(2) All hindrance to good comes from sin and its sin. Whence do thorns come? Sign of the curse (Gen. iii. 18). It gives them power to grow so fast; makes the spiritual husbandman's toil in rooting them out necessary.

(3) Whether you bring forth a hundred-fold, or thirty-fold, is in God's hand. He fixes place and time. Your care is to be fruitful. If a boy, a Christian boy—if a girl, a Christian girl.

ILLUSTRATION. Louis XIV. said of Massillon's sermons, "Father, when I hear others preach, I am very well pleased with them; when I hear you, I am dissatisfied with myself."

SUGGESTIVE TOPICS. Meaning of parable—peculiarities of this—where uttered—to whom—describe the soil—the sower—the seed—the soil—meaning of these—wayside hearers—how marked—the seed lost—how—the rocky ground—peculiarity of it—kind of growth—cause of failure—remedy for this—can we become rooted—in what way—examples—responsibility on us—the thorns—what they are—where they were when the seed was sown—what followed—the effect—the remedy for this—the persons endangered in this way—kind of thorns—examples—the good ground—questions that may be asked—how to deal with them—use of parable—good and bad hearts—examples of both—lessons to us—differences of results all traceable to what—Christ's conclusion—the central truth—the amount of fruit varies—with what—and our main concern.

How to Meet Popular Scepticisms. The Sunday-school teacher is often perplexed by questions upon which science and the Bible appear to give contradictory answers. The scholar stumbling upon any of these, naturally and honestly turns to his teacher for help. How shall he remove such difficulties? He may safely assure the scholar that there is no real conflict between any established fact of science and the truths of Scripture. If there seems to be a difference, he may rightfully assume that the conclusions of science are not properly stated, or that they are not yet fully established. A careful examination may also show that the teachings of Scripture have been perverted or grossly misunderstood.

It is asserted, with good reason, that the strength of many popular scepticisms comes from a popular ignorance of the Bible. He who knows his Bible well, though he knows science but poorly, will have no shallow belief, nor will he be at a loss for an appropriate answer to any assault made upon it as resting upon Scriptural statements, which concoited science attempts to undermine.

Therefore, much of the infidelity of the present day can best be met by the teacher who knows how to use Bible truth skillfully and promptly. He cannot expect all ways to judge correctly of the truth or falsity of the manifold statements newly made in every branch of scientific investigation, nor to distinguish between the true philosopher and the arrogant pretender. He can have, however, an abiding faith in, because he has a deep knowledge of divine revelation, hidden often from the "wise and prudent."

On this account it is not a serious drawback that the majority of Sunday-school teachers in this country are compelled to educate themselves for their special work. Institutes, conventions, teachers' meetings, and pastor's classes have done much to train and inform teachers, but they have reached only a small proportion of those in the country who are charged with the responsibility of giving instruction from the Scriptures.

The teacher should educate himself patiently and carefully in the knowledge of his English Bible. And in this knowledge of the Word the teacher can seek to educate himself, with hopes of success, for he has the promise of the Holy Spirit to guide him into ALL TRUTH. With painstaking study, an understanding heart and a reverent spirit, he may gain knowledge hidden from others, who count themselves wise in the wisdom of this world, and yet who find that the weak things of the world hath God chosen to put to shame the things which they esteem mighty.

Again any Sunday-school teacher who thinks himself bound to interpret each text of the Bible so as to accord fully with all the announced deductions of science, will do well to remember that nowhere is there more controversy than between the proponent scientific leaders themselves, as to what scientific facts are established. Especially is it true, that there is the sharpest conflict of opinion among them in regard to all those later reasonings and conclusions which are likely to have any important bearing upon Revelation. It is far safer for the ordinary teacher of the gospel to answer these questions, by confessing that he cannot decide what are established and trustworthy conclusions, and therefore he must wait until men of sciences settle these, beyond disputes, among themselves. It will then be time for him to consider how far Bible truth is affected or modified,

and how far it may be established on firmer foundations by such scientific results.

For if the inexperienced teacher once forsakes his own field in the gospel for the field of science, his defeat is certain. He drops spiritual armor for scientific weapons, which he knows not how to wield.

Rather should he keep upon the field where Christ has called him, and use the power of that truth and life which Jesus has given him. His pupils may know more of science, and be able to suggest endless questions, prompted by learned scepticism, which he cannot answer from the grounds of science, but which he can successfully turn by using the shield of faith. And this will be the only satisfactory answer any one could give. As the distinguished successor of Sir William Hamilton recently said, "Scientific men are not craving scientific preaching. They desire the homely truth and that the Lord's day be devoted strictly to spiritual refreshment. . . . The highest inquiry in men concentrates in spirit, and the inquiries of the spirit concentrate in the question, How shall we stand before God? Then comes the gospel."

Let the Sunday-school teacher therefore expend all his powers in impressing the profound depths of that love, which redeems man from sin and makes him an heir with Christ.—The S. S. World.

Indoor Complaints. It is strange how few really healthy women we find, and stranger still, of the small number, the majority are to be found in cities. Various are the causes to which the universal ill-health of women is referred, improper drinking and improper eating being among the number; but if one cause may be set down as inclusive, and as forming the basis of the whole, we should term it indoor life.

Half the ills of women, physical ills, arise from the want of fresh air. They breathe a vitiated atmosphere from the cradle to the grave. Close rooms, hot stoves, odors from kitchen and nursery, do their work; undermining the constitution, snapping the vitality, weakening the purpose, until a languid performance of daily routine exhausts the strength, and there is no energy left for extra exertion.

We have known women to die of indoor illness, but it is a slow and terrible process. We know of one hearty woman capable of doing the work of a family, who was confined by the desire to live genteelly on small means to a narrow boarding-house life. First, it was dyspepsia, then inflammatory rheumatism, and enlargement of the liver; finally insanity, and then death.

We have known another bright, intelligent woman, twenty years of whose life was spent in a small, secluded spot in the country, from which she emerged into a mad-house. Intelligent care, exercise and pleasant society, cured her—the doctor fortunately understanding her case, and her subsequent life, which her husband took pains to arrange so nearly as possible to his directions, has been healthful and happy.

There is no use quarrelling over the necessity that compels most women to the performance of household duties. But we do ask them to "think out" the question of how much time it is necessary to give to these duties, and consider if it is not just as imperative a duty to take care of themselves as it is to care for others.

Fresh air, fresh air is what most women need. Fresh air to decarbonize the blood, to give color to the cheek, and light to the eyes. The sallow complexion, the dull, heavy step, tell the whole story.

Now, we are not going to tell how women are to get fresh air; every woman must figure that out for herself. Is there any need for so much cooking? for such incessant work?

Can you not go out doors to visit a neighbor instead of making hot-cakes, or embroidering the baby's sash? If you can, pray do.—Demorest's Monthly.

A Seasonable Example. Lyman Abbott says in the Christian Weekly

"Ever since Noah introduced into the world the art of ship building, sailing has been a favorite pastime; the very hazards of the sea have added to its charm; its discomforts constitute it a luxury. Not only were the twelve apostles boatmen, but Jesus Christ himself was a lover of the sea, and early in his Galilean ministry directed his disciples to procure for him a small ship (Mark 3:9) on which he often used to retreat from the crowd to enjoy that peculiar and indescribable repose which only those enjoy who are rocked to their sleep by the waves and sung to by the music of the winds and water. The perfection of repose is reached only when several miles of water are between you and your work, and you rejoice in the consciousness that neither mail, telegram, nor messenger can reach you with unquiet calls to duty; and this was a repose Christ took on occasions. That he enjoyed the sea is evident from his sleeping so soundly through that storm. Boating and mountain climbing were his only recreations; and he who finds his retreat from the whirl and bustle of daily business, not in the whirl and bustle of city recreation, but in the restfulness of the sea and the quiet of the mountain, does in so far follow Christ even in his recreations."

No Barrels for Whiskey. A master cooper called upon a black man in Ohio, and wished to purchase some stave timber. The black asked for what purpose he wanted the timber, and received for answer, "I have a contract for a thousand whiskey-barrels."

"Well, sir," was the prompt reply, "I have the timber for sale and want money; but no man shall buy a stave from me for that purpose."

The cooper was indignant to meet with such stern reproach from a black and called him a "nigger."

"That is very true," mildly replied the other. "It is my misfortune to be a negro; I can't help that; but I can help selling my timber to make whiskey-barrels, and I mean to do it."

Our Young Folks.

At Mother's Knee.

It may never be known how much of moral strength to bear opposition, when combining with wrong, or of courage to endure, through evil report and good report, he had its origin in childhood's hours, when at mother's side, the precious words she spoke have distilled as the dew, and fitted the heart to receive the seeds of holy truth and sterling principles.

It has been said that impressions received before the age of ten years are the most lasting, if not of greater influence than those received in later years. Be this as it may, hundreds of good men have borne testimony to the life-long influence of a mother's prayers, the pressure of a mother's hand upon the head, or a warning word, uttered long years ago, by his first friend.

How often have these remembrances been the means of arresting a youth, just on the eve of yielding to a great temptation tending to some fearful evil. There are more John Newtons than are known to fame, who have been rescued from ruin, by these very means; and more Richard Knills than earth has cognizance of, who have kept through life strong in holy purpose and rigid in adhering to the right, amid all trials and temptations and opposing influences, through these strong guards of early childhood.

I have in mind one who labored long and acceptably as a minister of Jesus. He would frequently remark that in preaching, some words of his mother, uttered in childhood, would come to mind, and fill him with holy thoughts, imparting enthusiasm and exerting a quickening and inspiring influence both mentally and physically; the results of such preaching, almost invariably, bearing marked indications of the favor and blessing of God.

In these fast times, when, through pressure of social and domestic claims, there are comparatively few hours of quiet intercourse between parent and child, it is well to consider these things.

Said a little lad, not long since, "Mother, I'm sorry you've got a sewing machine."

"Why so, Eddie? I'm sure I would never get my work done if I had not."

"Because," replied the child, "you don't have as much time as you used to; for there's so many frills and tucks and things to be made, that there's no time for nice times in the house, and so I go into the street."

This remark opened the eyes of the mother and led her to think. The result was, she judged it better to have her dresses less elaborately trimmed, rather than sacrifice her child's happiness or moral training. And so the boy was oftener found at her side, and mother's room became once more a dear resort and a sacred refuge from little troubles and from unholy influences as well.

Apart from a religious view the happiness with which through the power of memory one reviews such seasons of childhood in after life is worth something. The few brief years of happiness which the poor Cowper spent in his mother's society were not without their solace to that afflicted man in the retrospect, if we may judge by his inimitable poem, on "the receipt of that parent's picture. On reading this graphic description, one can almost see the little lad at his mother's side, as attracted by the flowers imprinted on her dress, he "picked them into paper with a pin"—an amusement with which some of the elders of the present day may not be unfamiliar. What father or mother could desire a more appreciative tribute than that which the poet so feelingly expresses, when he says:

"My boat is not that I deduce my birth From loins enthroned—from great ones of the earth But higher still my proud pretensions rise; The son of parents passed into the skies."

—Mary F. Halo, in Christian at Work.

The Catechism in the Sunday School. Never was doctrinal training more necessary than now. Never was there a greater necessity to give clear and consistent views of divine truth. The world is full of vicious thinkers and writers, many of whom are not firm believers, and still more careless of the orthodoxy of their theology. The press is teeming with all sorts of books, written in a bold and fascinating style, exhibiting new truths, so called, or drawing new and startling conclusions from familiar facts. If the young Christian be permitted to entertain loose and unsettled notions of religious truth, where is the protection? Where is the armor that is to ward off the subtle assaults of this modern infidelity?

We know from our own experience, how, in moments of doubt, when the mind seemed to be tossed between conflicting opinions some old truth, some Bible verity, which we learned out of the Catechism in Sunday school, has come up fresh and distinct to memory, and stood us good service in time of need.

Let the children, then, be drilled in dogmatic theology. Let the Catechism of the Church be used; it is not safe to trust this important work to the personal communications of the teacher to the class.

How many teachers have we in our schools who have never been trained doctrinally; how many, even though their motives are of the purest kind, hold very crude, partial, and erroneous views of many important doctrines, and how many others have not the gift of clearly and forcibly impressing their own ideas upon the minds of their auditors.

No, let the system of instruction be uniform, let it be sound, and the mind of the child taken possession of will not go astray in ripper years. Before this school of moral culture existed children were carefully trained at home in the doctrines of religion and were regularly and frequently catechized by the ministers. This work has now been handed over to the Sunday school. The Church recognizes this duty, and, by her highest authority, exhorts to its faithful performance.—Reformed Church Messenger.

A Little Child Learning to Walk.

A little child about to be taught to walk—the mother knows that child won't learn to walk by sending to London and purchasing a discourse on the necessity of walking and reading it; she is equally certain of another thing, that all her threatenings would not make her child walk; it would not take a step for all that. Mothers are wise enough to know that the only way to teach a child to walk is to allow it. What doth she do? She sets it up against a chair, and then holds out an apple, or a sweetmeat, or toy. The young one deliberates—"If I take a step I know I shall fall;" at last the temptation overweighs all the deliberation; it takes the first, tottering step—one, two, three; it reaches its mother's finger, and rests awhile; then a little further, and further; till, step by step, the feat is performed, and in the family annals it is recorded—"the child has walked the first time across the room." Some smile, and say, "Such humble metaphors should not be used." But my Saviour talked about "eggs" and "fish," etc.; you can find the parables out if you like—I read them this afternoon. And in Hosea, there is a similar figure employed; "I taught Ephraim also to go; taking them by the arm," which means he taught him how to walk. This is the figure; now mark it is just the way Christ brings us to heaven. There we stand, trembling to take the first step; but He holds out His beauty—His own fair character—and says, "Come unto me, all ye that are meek and lowly of heart." We take the first step. Then He holds out another bait. "I will give you rest." Then we take another step and all the way He allures us on by the recompense of reward, and I don't know that we are not allured by the black river of death, wading through that dark stream, with the hope of the resurrection of the just, and with the glory of the righteous in heaven. This I do know, if I hope to bring sinners to Christ, it can't be by frightening them; it must be by alluring them.—Spurgeon.

Ten Rules for Farmers.

1. Take good papers and read them. 2. Keep account of farm operations. 3. Do not leave implements scattered over the farm, exposed to snow, rain and heat. 4. Repair tools and buildings at a proper time, and do not suffer a subsequent threefold expenditure of time and money. 5. Use money judiciously and do not attend auction sales to purchase all kinds of trumpery because it is cheap. 6. See that fences are well repaired and cattle not grazing in the meadows, or grain fields, or orchards. 7. Do not refuse to make correct experiments, in a small way, of many new things. 8. Plant fruit trees well, care for them, and of course get good crops. 9. Practice economy by giving stock good shelter during the winter; also good food, taking out all that is unsound, half rotten or mouldy. 10. Do not keep tribes of cats and snarling dogs around the premises who eat more in a month than they are worth in a whole lifetime.

The Sacred Heart.

A great deal is now said in Roman Catholic journals about "the sacred heart" of Jesus. We translate a few sentences from an article by Dr. Huber, as we find them in the Deutscher Merkur, giving a statement of the origin of this form of devotion. There was a nun named Maria Alabouco (born in 1647), at a cloister in Paray le Monial, in Charleroi, a sickly woman, who professed to believe that she was visited by the Lord in person, and that he laid his head on her breast, and opened to her the secrets of his sacred heart, and taking hers placed it in his own. Through a wound in his side, she saw his heart glowing like a furnace, and her own like an atom within it. Then he took it, all flaming as it was, replaced it in her side, and made her the possessor of his heart for time and eternity, and authorized her to dispense the treasure of his grace to such as could receive. She declared also that the saints and angels, the Virgin, and the three Persons of the Trinity, had appeared to her, and commissioned her to establish the worship of his heart, and to instruct her father confessor, La Colombiere.

"The devotions devised by them were approved by Pope Clement XIII., and she was placed among the 'canonized.' In 1794 an ex-Jesuit established the Society of the Sacred Heart, which was in spirit, though not in name, a continuation of the Order of Jesus. In 1800 orders of women were established, who gave themselves to the education of girls. At present they have in various countries about one hundred institutions. In connection with this statement we may note the recent sudden outburst of this form of devotion. The French Assembly has voted to erect upon the top of Montmartre, at Paris, a church dedicated to the heart of Jesus. A new church likewise dedicated is now building at Turin, Italy.—Exchange.

The Christian's Enemies.

Then comes in the devil; and sometimes he beats the big drum, and cries, with a thundering voice, "There is no heaven; there is no God; you are a fool to persevere." Or, changing his tactics, he cries, "Come back! I will give thee better treatment than thou hast before. Thou thoughtest me a hard master, but that was misrepresentation. Come and try me; I am a different devil from what I was ten years ago; I am respectable to what I was then. I do not want you to go back to the low theatre or the casino. Come with me, and be a respectable lover of pleasure. I tell thee, I can dress in broadcloth as well as in corduroy; and I can walk in the courts of kings, as well as in the courts and alleys of the beggar. Oh! come back!" he saith, "and make thyself one of mine." So that this hellic trinity—the world, the flesh and the devil—all stab at the Christian's perseverance.



GENERAL AGENT FOR THE  
BRITISH AMERICAN PRESBYTERIAN.

REV. A. MILNE, M.A.

P. O. Address

No. 600, TORONTO, Ont. '78

## NOTES TO CORRESPONDENTS.

REV. A. McKEAY—Too late for this issue.  
CHURCH INDEPENDENCE—Next week.

## British American Presbyterian.

FRIDAY, SEPTEMBER 26, 1878.

## TORONTO—CHURCH EXTENSION.

About a year ago it became evident that a place of worship in connection with the Canada Presbyterian Church was required in the north-western section of the city. As a first step, a Sabbath-school was instituted in the house of one of the members of Gould-st. congregation, who had removed to the locality. Sabbath evening service was held in the same house under the auspices of the Students' Missionary Society, and the district thoroughly visited. In the month of April the sanction of the Presbytery was given to the erection of a church on the corner of College and Bathurst-st., and Mr. Scrimger was engaged to conduct morning services and superintend Sabbath-school operations in the district. Mr. S.'s labors were greatly appreciated, the want of adequate accommodation alone preventing him from having a large attendance. In the meantime steps were taken for the erection of a church suitable to the requirements of the locality. A very eligible site was obtained, with a frontage of 185 feet on College-st., at an expense of \$2,000. On this a church has been erected capable of accommodating nearly 300 people, at a cost of something under \$2,500. The people of this district have subscribed as liberally as could have been expected from their means, while they have shown an amount of interest and zeal in forwarding the work which gives the best omen for their success as an independent congregation. The pecuniary responsibility of the movement has hitherto rested chiefly on the congregation of Gould-st., whose members contributed liberally both towards the erection of the church and the support of ordinances in the district thus far. It is right to say that several friends, chiefly in Montreal, and interested in the extension of our church, have given important aid in the work.

The church was opened for the worship of God on Sabbath last, the services being conducted in the morning by the Rev. Mr. King, in the afternoon by the Rev. Professor Gregg, and in the evening by the Rev. Professor Campbell. The attendances were large at each diet, many persons from all the congregations in the city having come to show their interest in the movement. The collections amounted to \$78.

A Soiree was held on Tuesday evening, on which occasion the church was completely filled. The chair was occupied by the Rev. Mr. King. Addresses of a congratulatory and encouraging character were given by the Rev. Messrs. Laing, Inglis, and Cameron, and by the Hon. John McMurrich, and Mr. D. Picken. It is pleasing to have to state that when the subscriptions are paid up the debt on the building will be very small. Services will henceforth be conducted in it morning and evening each Sabbath, and a petition to the Presbytery for organization may be expected on an early day.

## ELECTORAL CORRUPTION.

It is now acknowledged by the Premier of the Dominion that he and his friends took enormous sums from Sir Hugh Allan for the avowed purpose of corrupting the electors and literally buying their way to a new lease of power. Whether or not there were an understanding between the parties that in return Sir Hugh and his friends should have the Pacific Charter, the acknowledgments made are sufficiently humiliating and disgraceful. The only excuse urged in extenuation of the infamy is that the other side is equally as bad, that money was freely spent on all sides, and that therefore apart from the question of selling the Railway Charter for money, the difference between the parties is not one of principle, but in the amount of money expended. Misorable as is the excuse and shameful as is the avowal, we are only afraid, as we have once and again hinted, that there is too much truth in what is alleged. There can be no doubt but that immense sums of money were last year spent on the elections, and that voters were purchased like sheep. It would be what is notoriously far from the truth to allege that all this was exclusively on one side. It was no such thing. The Reformers may indeed say that they only bribed in self-defense, and that if the other side had been willing they would have fought

the battle out on perfectly fair and honest terms. But though this were true it can not be taken as an excuse, scarcely even as a palliation. Because others did wrong that is no reason for following their example. At the best of it, however, this is all the Reformers can say, and so the bribery that was practised by them in 1867 and in 1872 comes back in dimmed prestige and in many believing that they are as bad as others, and that all their talk about purity is mere prate. We regret that this should be the case. It would have been far better to have lost every election in both '67 and '72 rather than have given a shilling for a vote. The party that would act on such a principle of unity would speedily become strong, for even a little bribery is as bad as much so far as the discrediting of character is concerned. We hope that the appalling view of political rottenness, so far brought to light by the discussions and revelations of the past months, will lead the decent and religious people of all parties in the country to set their faces like a flint against the very appearance of electoral corruption. The love of money is still as of old the root of all evil, and is leading, apparently, an increasing number in Canada to sell themselves and their birth right for a very contemptible mess of pottage. It is bad to take a bribe, but it is still more infamous for those in the higher ranks and who ought to know better, to put temptation in the way of poor men, which they are ill able to resist. Nobody can deny that members of almost every denomination of Christians in the country both received and gave bribes at last election. It is for a lamentation that such things should be. Still worse will it be if these things are acknowledged only to be acquiesced in or ignored. The man that either takes or gives a bribe for a vote ought to be looked upon as infamous, and declared disfranchised as well as unchurch'd. Were the moral tone of the general public not so low, these miserable excuses for crime which are flippantly and frequently put forth would never be heard of. Eventually the blame rests with the people. Like people, like representatives. What can be done with electors who can be bought with a horn of whiskey or a dollar each? And what can be done with those who in their eagerness to write M.P. after their names are ready to purchase such creatures on their own terms? If we don't "stamp out" these ways of doing, they will assuredly stamp out our character as a people for honour and righteousness and destroy all hope of Canada being either great or good. If any of our readers either gave or took a bribe during last year's election they ought to be ashamed of themselves. They may think the proceeding only one to be jested over, when on the contrary it was both criminal and contemptible.

GROSS DEMORALIZATION OF THE  
FEMALE STUDENTS AT ZURICH.

The correspondent of the *Pall Mall Gazette* says that the experiment of French Students at the University there is turning out very badly. These women students have behaved, it is said, so abominably that they converted Zurich into a place from which all decent people would have speedily fled had not the evil been suppressed while it was yet time. One Professor who was strongly in favour of such students says he first thought the girl students would exercise a refining influence on the men; but he admits his error now, and is convinced that although exceptionally strong-minded and pure-hearted women may pass through a university without being contaminated or contaminating others, a large agglomeration of women students only results in vice and trouble. He is even opposed now to medical universities for women alone. He recants entirely, having seen that the study of medicine by girls is fitted only to breed a hybrid class of being without the virtues of either man or woman, but with all the faults of both sexes. It is to be hoped matters are not so bad as represented.

## KNOX CHURCH, WINNIPEG.

The Congregation of this Church have elected the Rev. Mr. Cochrane, of Brantford, and resolved to apply to the Presbytery for moderation in a call. We have good authority for stating that so far from encouraging such a call, Mr. Cochrane has, during his recent visit to Winnipeg, and subsequently, discouraged such a movement. It is not likely that our friends in Winnipeg, in view of these facts, will proceed with the call which would but delay the settlement of a minister for a longer period.

While sympathising with the congregation of Knox Church, and anxious that they should secure an able minister without unnecessary delay, we are of opinion that the church at large in this Province, and the Home Mission Committee have claims upon Mr. Cochrane, superior even to those of Manitoba.

## ROMISH PILGRIMAGES.

The Romish world is at present wild on pilgrimages, especially to Paray-le-Monial, on the Loire, Lourdes, La Salette, &c. Paray-le-Monial seems the favorite resort and thousands upon thousands are going on a pilgrimage to kneel and pray at their favorite shrine of the heart of Jesus. The following is given by the Berlin correspondent of the *True Catholic* as an explanatory of what is meant by the "Sacred Heart":—

"In the latter half of the seventeenth century a nun by the name of Maria Alacoque, of the order of the Convent Paray-le-Monial, on the Loire. She appears to have been a person of an ardent, unhealthy, excitable temperament, probably subject to hallucinations. Two years after her profession she pretended to have received a personal, bodily visitation from Christ himself in his human form. She relates how he reclined his head on her bosom, and then and there for the first time revealed the inexpressible mysteries of his Divine Heart. He then demanded her heart as a gift to him, and allowed her to look through the wound in his side into his heart. She found it to be like a glowing furnace, and in the middle of it she saw her own heart like a tiny atom. Christ took it and gave it back to her in a flaming condition, and refixed it in her side. From that moment she felt a continuous pain in the region of her heart, for the relief of which she was bled, as she alleged, on the advice of Jesus, 192 times. On returning her heart to her, Christ made her the heiress 'for time and eternity' of his heart, and gave her full power to dispose at will of its treasures to all persons who might be found disposed for so great a grace. She further pretended to have seen the saints and angels, the Blessed Virgin, and the Holy Trinity, and asserted that Christ commissioned her to found the 'Devotion to the Sacred Heart,' and to communicate this command to her confessor, the Jesuit Father, La Colombiere. Her Jesuit father was not slow in carrying out her pretended commission. Clement XIII. gave it his formal sanction, though Clement XIV. thought fit to suppress the Italian translation of the biography of the fanatical visionary, written in 1720 by Languet, Bishop of Soissons. In 1836, however, matters had gone so far that the proceedings necessary for her beatification could be commenced in Rome, which came to a successful issue in 1864, under the influence of the Jesuits, who exhibited the utmost zeal in the whole affair. The spirit of the person, unless the whole scene was an hallucination, who visited Maria Alacoque may be judged from the following counsel she professed to have received:—'It is your duty to sacrifice not only your self-will, but also your perception and reason to the will of your superior; should you follow her will even in preference to mine, in case she should forbid what I have enjoined, I will be content.' Languet declares that she became the bride of Christ, and distinguishes the various stages of the transaction, the proposal and acceptance, the betrothal and the marriage. To such a depth have Continental Romanists sunk!"

About 600 pilgrims have by last accounts gone from England, among whom were the Duke of Norfolk, Lord Lothair, Lady Herbert, of Lea, Monseigneur Capel, &c., &c. The following remarks of the *London Times* are not wide of the mark.

It may be utterly useless, but we cannot help putting it to the good folks that they are really defeating the object which we presume to be the final end of their pilgrimage. The story of the poor sister only describes in a painfully clumsy way the elevation and purification of the human heart by absorption into a higher sentiment and will. The child, the pupil, the disciple, or the admirer surrenders his own will and acquiesces by imitation and obedience in the will of the natural teacher, the early example, or the proposed pattern. It is usual, indeed universal, to talk of the heart being softened or purified by that process of assimilation which is so much easier in the child than in the adult, in the woman than in the man. No doubt, the common figures employed in sermons and in books of devotion, not to speak of the Sacred Text, favor in regard to the heart some material conceptions and language. But meaning and force disappear, we make free to say, when the figure of speech, or the idea palpably impressed on a too sensitive brain, is soberly treated as a stupendous supernatural event in the history of the world, consecrating the sight and forming a new basis of faith and a new centre of devotion. That a nun might imagine it, and that the imagination is to be respected, all may admit; but that there was any such actual occurrence is a matter in which a very small fraction will find themselves at issue with all reasonable men. What is more, they will help to discredit faith altogether. They will contribute one more item to the enormous catalogue of beliefs, sinking one another into the abyss of time. Indeed, the very proceeding itself bears witness to the growth and decay of superstitions. Why this new object of pilgrimage? Why this new revelation, except that so many have become obsolete and forgotten, passing first out of fashion, then out of memory altogether, as this, it can hardly be doubted, will in due time.

Pilgrimages to the Holy Land in old Palmer style are also recommended to the faithful. The fact that there are a few hundreds of foolish excitable people in England ready to run off on such expeditions as if for summer holidays makes the *Universe* write jubilantly of the near approach of England's reconciliation to Rome, and to cry:—

"Henry VIII.'s edifice tumbles down at all ends and corners. The Anglican episcopacy has no props but its money bags. Take from it its rich endowments, and it will vanish like smoke. The future belongs to the English Catholics."

The Church of England may be tottering, and tottering possibly to its fall, but the Church of Rome is not destined to reign in its stead.

THE COMING MEETING OF THE  
EVANGELICAL ALLIANCE.

Our readers are aware that the meeting of the Evangelical Alliance takes place in New York on the last week of October, and continues in session for ten days. Already large numbers of distinguished European visitors have arrived, and many more are expected. All the most important religious subjects of the day are to be discussed, and from both the occasion and the men, a thorough handling of the different topics may be expected. The sessions are to be held in Association Hall, which will accommodate 1,400 persons. The number of delegates is expected to be 400, leaving room for an audience of 1,000. A limited number of tickets is to be disposed of at \$10 each. These secure a reserved seat during all the sessions, and the privilege of a daily lunch.

Last week we mentioned the names of the distinguished men who will doubtless be present. In all likelihood it will be one of the most interesting and important meetings held of late years among Evangelical Protestants. Many of the most eminent divines of both hemispheres will be there. We shall hope that it may issue in great work. Even though it be only a pleasant meeting for friendly intercourse among those present, it will be anything but in vain. It can, however, be made much more than that, and without doubt will be.

## RELIC WORSHIP.

We cut the following from one of the Toronto papers. It tells its own story, and that a very humiliating one. The trade in old bones seems about to become lively again:—

An unusual event took place yesterday afternoon in St. Michael's Cathedral, being the deposition of certain relics under one of the altars. The remains are reputed to be those of St. Victor, one of 10,208 soldiers of the Emperor Diocletian, and commanded by Saint Zeno. These soldiers refused to sacrifice to the Gods of heathen Rome, and were put to death, after forced labor at the Baths of Diocletian for seven years. The bodies were buried at Tre Fontani, where it is believed St. Paul had suffered martyrdom under the Emperor Nero. His Grace Archbishop Lynch, while on his late visit to Rome, procured these remains to be placed under an altar in the Cathedral, for the veneration of the Catholics. The relics were beautifully encased in wax. A solemn procession was formed in the garden, the body of the martyr being borne by a train of the clergy, in full ecclesiastical vestments, and by them deposited in its resting place. After Vespers a brief history of the life of this Saint was given by Rev. Archdeacon Northgraves, and the ceremony closed with the benediction of the Blessed Sacrament.

With all our boasted enlightenment in the 19th century it has come to this.

CANADA PRESBYTERIAN  
COLLEGES.

Before another issue, the two Colleges of the Canada Presbyterian Church will have commenced another session, with fuller staffs of professors and greater facilities for instruction than they have as yet possessed. We believe there is every prospect of a full attendance both at Toronto and Montreal. The increasing number of students, and the superior requirements of not a few of them, are very favorable signs of the times. As will be seen from the letter of a "Student Abroad," our theological institutions in Canada do not contrast so unfavorably with those in Scotland or the States as some are inclined to imagine.

## Ministers and Churches.

A meeting of Ministers and Elders who are dissatisfied with the terms of Union now before the Church, will be held in the Temperance Hall, in this city, on Tuesday, 30th Sept., at 1 o'clock p.m.

At a Bazaar for improvements in the Presbyterian Manse, Motia, recently held, the sum of \$90 was realized. This will likely be increased to \$100 by contributions in money not yet received.

Previous to the departure of Mr. John A. McAlmon to Princeton, Germany, he was presented by the Presbyterians of Oil Springs, Ontario, with a costly album and a purse containing \$53, as a slight token of the respect and esteem entertained for him by those among whom he labored during the summer.—*Con.*

Rev. Hugh Cameron, lately of Ross and Westmeath, was inducted into the pastoral charge of the Kippen Congregation on the 16th Sept. Rev. J. B. Taylor, Lucknow, preached from 2 Cor. v. 14. Rev. J. Steveright, Goderich, dressed the Minister, and Rev. S. Wilkins, Stratford, the people. A pleasing feature in the Induction Service was the part taken in them by Rev. S. Goldsmith, C. P., Seaford, and Rev. Mark Danby, C. P., Bayfield. Mr. Cameron enters on his work under circumstances that promise great usefulness. During the vacancy the congregation has with commendable zeal completed a comfortable brick manse.

## The Proposed Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—It is with deep regret that I read in your issue of September 12th the letter of Mr. Middlemiss on the question of 'Union of the Presbyterian Churches.'

I yield to none in admiration of Mr. Middlemiss' gifts, amiability, and piety; but I must confess to a feeling of great disappointment at the narrowness of the views propounded by him, and regret that he has laid himself open to the charge of cant and intolerance, as well as the indulgence of self-exaltation in the spirit and matter of his advocacy.

He certainly tramples on the lofty and broad principles assumed and maintained by the large majority of the Church in their laudable desire to have brought into one grand common organization the different families of our Presbyterianism.

I affirm that the ruling motive of those whose whole souls are set on this object, and whose labors are directed to effect the same, is not Union, despite all other considerations, but the sifting and hardening of these considerations, so as to obtain and secure a happy and successful Union.

Such productions as that by Mr. Middlemiss will lay us fairly open to the charge, that as Old Free Churchmen, we feel sore in the matter. As the proposed Union has a semblance of confession, or at least may be interpreted as an "owning up" that we were wrong, and that the residuary element were not wrong (if it can't be called right), in the struggle of 1844.

Now, Sir, the proposed Union of to-day has no earthly connection nor bearing on the controversy of either 1843 in Scotland, or 1844 in Canada. Those controversies are over and those days are gone by, and new circumstances and conditions require altered action; and to face these new circumstances and conditions aright the sooner we banish from our memories harsh words, and quiet down instead of ranking bitter animosities, and cherish mellow, charitable, Christian forbearance and love, the better for Christian life and the church's progress.

The old warriors are mostly of the field, and their successors in the Church are not all or nearly all Scotchmen, nor the children even of those who took part in Canada in the struggle of 1844. The churches in Canada are made up of Presbyterians from England, Ireland, the United States, &c., many of whom along with our children know little, and are not anxious to know more about the divisions of these days. Staving off the desired consummation, as Mr. Middlemiss counsels, simply means to keep for ever separate brethren holding the same views of doctrine and church government, who cannot for the lives of them understand what keeps them apart, and all for what? to perpetrate the memory of strife and feuds of 30 years ago! The great question which merits as to-day is, Can Presbyterians from all countries, adopting Canada as their future home, frame a basis upon which they can unite and hereafter worship and act in unity, for their own mutual comfort and the edification and advancement of the Church? But opposed to this we have men of piety like Mr. Middlemiss shaking in our face the red flag of questions and quarrels a quarter of a century old—demanding that those be again discussed, and animosities re-awakened, and wild passions aroused, only to be blotted down and quieted again into a blessed Union, which they are perpetually harping about as so desirable.

Mr. Editor, I am not underrating nor speaking disparagingly of the Disruption; that great event defies the sneer or slight of the scornful, but its work is done; its day is fulfilled; its blessed fruits we enjoy. And if it is to be made a weapon for ignoble uses, then it will be a monstrous harm, and undo its former blissful influence.

In the effort to effect a Union, why single out a party or body of men?

Why, when these men, younger and more generous than their sires, yield the point asked in 1844, and declare their willingness to forsake all, and affirm their adherence to the Word of God, the Confession of Faith, the Larger and Shorter Catechisms—then why doubt their honesty and openness? Why insult men as talented, as respected, as influential, as zealous as ourselves, by asking them to separately re-assert their belief in the doctrines of the Headship of Christ, contained and asserted in the Word of God and Standards already subscribed to? Is a Union happy and confidential to be expected from such a mode of procedure? Why write and speak of men with whom we are in terms of treaty as Mr. Middlemiss and other men of piety do?

Mr. Editor, if we desire Union, it must not be, it cannot be, by a course of distrust and suspicion, and belittling one another; but by "Each esteeming other better than themselves."

Yours truly,  
PRESBYTER.

The formation of Clubs to subscribe for the BRITISH AMERICAN PRESBYTERIAN, for 1874, will soon be in order. Terms made known on application.

We regret that in the advertisement calling a meeting of those opposed to Union, on the basis now before the Church, *Thursday* was printed instead of *Tuesday*, 30th inst. The meeting will be held in the Temperance Hall, at 1 o'clock p.m., on Tuesday, 30th Sept.

From a circular issued by Mr. James Bain, bookseller, we learn that he has made arrangements, in the event of being able to secure a certain number of subscribers, to furnish the *British and Foreign Evangelical Record*, edited by Rev. Oswald Dykes, D.D., for the small sum of \$2.00 per annum when paid in advance. The price heretofore has been \$4.00. No doubt a large number of Ministers and intelligent laymen will forward their orders to Mr. Bain for this first-class publication.



Failures in Business as they Affect the Church.

DEAR SIR,—Of late there have been a goodly number of failures in different parts of the Dominion, and it would have been wonderful if some of our members had not been among the number. Perhaps there is nothing to regret in this fact as we know that "all things work together for good to them that love God," and as for the rest, failure in business may only be God's call to them to look out how they are attending to the great business of life, lest they may awaken when it is too late, to discover that there has been a failure here also, without the benefit of our Insolvent Act, without the chance to retrieve their fortune, without the hope of aiding their creditor. And yet while we believe there is "good in everything" we have been painfully reminded lately that the good in this instance is not unmixed with evil, at least so far as our church and its members are concerned, and where the insolvents appear as subscribers to different funds, or hold office either as elders, or managers, or deacons in the church, or superintendents or teachers in the Sabbath school, without resigning these offices until their position is explained. In Scotland, or at any rate in some parts of it, the name of a party unable to pay twenty shillings to the pound, is 'dropped from the members' roll, until he has shown to the session that "his hands are clean" in the matter; and the wholesome nature of this mode of action, we think, is self-evident, for when an insolvent is restored to his privileges, he takes his place again in the church, certified as an honest or repentant man, and in his interview with members of session, has the benefit of the advice of "men in authority," which may be a compass to steer by in the future, and may be beneficial to him and to his creditors in after life. Now, Mr. Editor, would it not be useful were such a system introduced here where failures are more common? The men of the world and of the church too, Sunday-school children and those who don't go to Sunday-school, are all ready enough to point their finger at the man who fails to pay their debts, and discover that they have lived extravagantly at other people's cost and charges, that they have been too ready to give what was not their own, that they have forgot to be just before they were generous, &c., &c., and it is not difficult to see what discredit this brings upon the church. Surely then it is time the matter should be looked into. How much better would it be were insolvents to resign their offices and make way for others, or wait until the church recognizes their innocence and their merit, re-instates them in their positions. With sensible men it is quite natural to abstain from taking a prominent part, either in church or other matters, at a time of failure, but there always will be some for whom law is required to secure respect for the church, and the sacredness of its offices. An insolvent Justice of the Peace cannot administer an oath, nor a Peer who has failed hold his seat in Parliament, and surely the church should assert her purity when so many violate it.

Yours faithfully, WATCHMAN.

The Late Rev. Robert Kennedy.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I again request a little space for a further statement respecting Mrs. Robt. Kennedy and her children, now in Scotland. In your issue of the 29th ult., it was intimated that \$300 had been remitted by me to Glasgow on behalf of the widow and her children, for the purpose of aiding her in furnishing a dwelling place. The value of the remittance was £61, 4s. 6d. in sterling money. It was deposited meanwhile in the Glasgow Commercial Bank, in which one of her brothers, Mr. Robt. Snodgrass, holds an office. I have received grateful acknowledgments of it both from her and her brother, and as your paper has been kindly the medium from time to time of presenting the case to the Presbyterian people in Canada, it is but proper that through the same channel they should be informed on the subject, and that they should see there were substantial reasons for appealing to their benevolence. In her last letter to me, of 15th Aug., Mrs. Kennedy says, "The remittance you sent me I assure you gladdened my heart not a little. I am deeply indebted to the friends who so kindly responded to your call; how I can express my gratitude to them I am at a loss to know—I must leave their reward to Him who opened their hearts to give so liberally. If they only knew what a ray of happiness they have shed across my path, it would, I am sure, in some measure repay them." Her brother says, "I am now over 60 years of age, and have been 24 years in this bank. But, unfortunately, I entirely lost my hearing when I was between 9 and 10 years of age, which, as you can very well understand, has prevented me from attaining a higher position than I at present hold. I have also two other unmarried sisters to be provided for, and by the sudden death of a brother in the West Indies, and shortly after that of Agnes's husband, I had a sister-in-law with four children left in much the same position as Agnes, though not quite so unprovided for, although she will require some assistance."

It should be plain, then, that there were sufficient grounds in all respects for the case upon Canadian Christian brothers and sisters to come to the help of Mrs. Kennedy in her heavy bereavement. I thought that about \$500 (not \$1,500, by a misprint in the BRITISH AMERICAN PRESBYTERIAN) might be asked to enable her to replenish a house; and perhaps this amount may yet be realized. Some more contributions are still coming to me, one without a name, "from a widow," and another signed "a friend of the widow and fatherless." The case is still commended to the hearts of those who have not contributed. The Rev. J. S. Cameron, editor of the Canada Christian Monthly, has received some donations, and between him and me I hope the \$500 will be made up. After that some statement of the whole contributions may be published.

ANDREW KENNEDY.

London, Box 168.

Sabbath-School Books.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It may be of advantage to the Church to call attention to the report of the Committee on Sabbath-school books, printed on pages 74-76 of the appendix to the minutes of the General Assembly for present year. The list of books examined and approved especially would be useful to parties wishing to make suitable selection of reading matter for S. S. scholars, and I would suggest that if printed in the Monthly Record it would reach many persons who will never see the minutes of Assembly.

The Committee state that they condemned along with other books a good many published by the American Presbyterian Board. These were probably works of a fictional character. It would, as it seems to me, have been of good service for the Committee to have put on the list more of the books of the Board in which the principles and doctrines of the Presbyterian Church are stated and defended. Works of this kind should be, to some extent, mixed in with those that are more entertaining for the young. I hope that the Committee on Sabbath-schools, to which the General Assembly has referred the subject for further consideration, will not overlook the collection of the American Presbyterian Board, from which a variety of sound denominational works may be obtained for the older S. S. scholars, their parents, and teachers.

Stayner, Sept. 6, 1873.

Students and Mission Work.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I write for the purpose of asking an explanation from any who can give it regarding one of the regulations in the Book of "Rules and Forms of Procedure." I find on page 127, among the "Home Mission Regulations," the following: "Students are required to labor in the Mission Stations till the middle of October, after their last year's attendance at College." Now, in your excellent paper, I have read of the calls and ordinations of some who left College only last April. I think this is as it should be; but I cannot understand how, if these young men have been laboring in the Mission Stations all summer, they have been already settled before the middle of October, and if these young men have not been laboring in the Mission Stations surely their being permitted to preach in vacant congregations and receive calls has been done without showing fair play to others who are laboring faithfully in the Mission Stations, and thus obeying what they suppose is a rule of the Church. Another thing occurs to me; if this regulation is still in force, why has not some member of the Home Mission Committee been heard in its support, but instead of this members of that Committee were present at the settlements referred to and took part in the exercises.

Yours, &c., A LICENTIATE.

[NOTE.—We are afraid that a good many Church laws are frequently set aside when the convenience or wishes of congregations or Presbyteries point in that direction. Better have no laws than have them treated as they often are.—Ed. B. A. P.]

Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I see by your last issue that an "Aged C. P. Minister" takes me to task for saying a single word in any way opposed to the speedy consummation of the proposed union of all the Presbyterian Churches in the Dominion. I am sorry to have given my reverend brother and father the slightest though most momentary pain. It was far from my desire, just as it is far from my desire to prevent the fulfillment of our Lord's prayer for the union of his people "that they may be one." Union is greatly to be desired, but there are cases, I need scarcely say, when union does not involve unity; and all I wished to hint was the wisdom of "hasting slowly," or even for an object so desirable in itself as external union. I don't wish at all either to provoke or protract controversy. My voice has never been heard in opposition to this Union, but I cannot help feeling for brethren whom I love and honor in the Lord, and who I believe feel greatly by the proposed basis not being the same as that which was adopted at the Union in 1861. I am sure every one must feel that Mr. Middlemiss writes in a very fine spirit, and surely what he asks for himself and those who think with him on the point at issue is very moderate indeed. The practical difficulties to which I referred I must repeat weigh more with me than even that of which Mr. M. speaks, and I have not yet seen even a hint as to how it is proposed to grapple with them. I make no threatenings. I don't feel that though the Union were consummated to-morrow I should be at all constrained to leave the united body. But I am, I confess, very averse indeed, even for the laudable purpose of receiving other brethren in church fellowship, to the idea of being obliged to part company with any of those who are now, with me, either ministers or members of the

CANADA PRESBYTERIAN CHURCH.

The new governor of Palestine, Keamil Hassa, is said to be a very progressive man, and speaks several foreign languages.

A HINT.—A member of the Free Church of Scotland recently requested a well-informed friend to furnish him with the names of twenty-five ministers who were known to be struggling with real or apprehended poverty. On receiving a properly authenticated list he immediately forwarded to each minister in it, immediately forwarded to each minister in it, a donation of £10 towards the season. There are "coal accounts for the season" in all our churches who could easily secure for themselves the luxury of enabling many ministers, with their wives and children, to enjoy without fear of debt, a comfortable and much needed holiday.

Presbytery of Cobourg.

A pro rata meeting of this Presbytery was held at Cobourg on the 1st Sept. A unanimous call from the congregations of Baltimore and Cold Springs, signed by 287 communicants and 104 adherents, in favor of Mr. Wm. McKay, of Cheltenham, in the Presbytery of Toronto, was laid on the table. The salary promised is \$1000 per an., with a manse and glebe. The call was sustained, and ordered to be transmitted to the Presbytery of Toronto.

The Presbytery held its regular quarterly meeting at Port Hope on the 9th Sept. The committee appointed to regulate the assessment of congregations for the Assembly Fund, submitted a report, which was adopted. Congregations were ordered to remit by the end of October to the Rev. W. Leal, Toronto, the sums for which they are severally assessed. The Presbytery's H. M. Committee reported that in their opinion it will be desirable that each minister and session within the bounds be enjoined to arrange for the holding of missionary meetings in their several congregations, at such time and in such manner as may to them seem best. The Committee also strongly recommend that ministers or elders composing deputations be instructed to bring before congregations the work of our own Church as reported at last Assembly, or gleaned from other sources—dealing largely with established facts—and further, that deputations be advised to draw attention to the wider aspects of mission work throughout all the Churches, as well as to the duty of Christians to aid in the Lord's work. The report with its recommendations was adopted. Mr. Ewing reported that, according to instructions of Presbytery, he had visited Fenelon Falls and Somerville, and had conferred with the members and office-bearers of these congregations with regard to the duty of contributing more liberally for the support of ordinances, so that the supplement from the H. M. Committee might be, if possible, reduced. Mr. Ewing found that next year both congregations hope to be able to increase their contributions, but that they cannot do so this year owing to the debt on the manse at Fenelon Falls and the erection of a church at Somerville. The report was received, and in connection therewith the Presbytery proceeded to receive the list of mission stations and supplemented congregations. After careful and minute enquiry, it was found necessary to ask that the grants to aid be the same for the year ensuing as for the present. Arrangements were made for monthly supply throughout the winter being given to Warsaw by the ministers of neighboring congregations. The Presbytery's H. M. Committee was also empowered to call upon the ministers within the bounds to give a Sabbath during the winter to the mission field. The Clerk submitted certain papers which he had received from Kendal: 1st. A copy of a resolution come to at a regular congregational meeting, declaring that the congregation could no longer receive supply of preaching from this Presbytery, on the ground that, owing to the state of feeling among the members of the church, it was impossible to raise the necessary funds. 2nd. A request for certificates of disjunction from twenty members of the Kendal church. The Clerk also stated that he had been credibly informed that a yet larger number intended to make a similar application. Commissioners from Kendal were heard in explanation of the above resolution, and of the circumstances of the congregation. Commissioners from Oakhill were also heard, applying for supply of service in connection with Perrytown. After lengthened deliberation it was resolved to re-consider at next meeting of Presbytery, the decision come to at last meeting in reference to the petition from Kendal. The Clerk was instructed to cite parties to appear for their interest at next meeting of Presbytery. Mr. Bennett gave notice that he will move at next meeting of Presbytery that the General Assembly be empowered to appoint a committee to consider if no better Home Mission Regulations can be adopted than those at present on the Statute Book of the Church. The Presbytery then took up Mr. Windell's resignation of the Ballyduff portion of his charge. A Commissioner from Ballyduff was heard, opposing the acceptance of the proposed resignation and stating that the congregation would engage hereafter to pay \$125.00 per annum. A Commissioner from Cartwright was heard, stating that that congregation would offer no opposition to Mr. Windell's resignation of Ballyduff, but would nevertheless rejoice if the present connection could be maintained. Mr. John Kelly, of the township of Clarke, appeared and handed in a petition from a body of members and adherents of the C. P. Church, residing in the Township of Manvers, Clarke, and Darlington, soliciting supply of preaching in connection with Ballyduff. After hearing parties, it was unanimously agreed that in the meantime Mr. Windell's resignation lie on the table, as also the petition consisting of Messrs. Ewing and Bennett, ministers, and Messrs. J. Johnson, and R. Byers, elders, be appointed to visit the congregations of Cartwright and Ballyduff, and the locality referred to in the petition, to take specially in consideration the question of arrears due to Mr. Windell, and report at next quarterly meeting of Presbytery. A call from Percy and Campbellford, in favour of Mr. Donald Sutherland, probationer, signed by 97 communicants and 56 adherents, and promising a salary of \$750 per annum, with the use of a manse, was sustained and ordered to be transmitted to Mr. Sutherland. The Presbytery next took up the consideration of the financial returns from the congregation. Mr. Bennett submitted an elaborate analysis of the returns for the past year, as also a series of resolutions on congregational finances. The resolutions were remitted to a committee which was appointed to report at next quarterly meeting. Presbytery then adjourned to meet again at Port Hope, on the second Tuesday of October, at 9 a.m.—W. DONALD, Pres. Clerk.

Since the death of Dr. Spring, Dr. McElroy is the oldest pastor in New York, having been settled in the city fifty-two years.

Sabbath School Convention.

A Sabbath School Convention in connection with the Presbytery of Simcoe, was held in the Presbyterian Church, Collingwood, on Tuesday the 10th inst., at 2 o'clock p.m. Delegates both lay and clerical were in attendance from several of the congregations in the county. The Rev. R. Rodgers acted as chairman, and gave an address of welcome. An able paper written by the Rev. R. Moodie, on the relation of the Sabbath School to the Church, was in his absence read by the Rev. Wm. Fraser. Another paper of great practical interest on "The requisites to proper management and instruction in the Sabbath School," was read by the Rev. Thos. McKee. Both these papers called forth earnest and lively discussions, in which all the delegates took part. The Convention adjourned at five to meet again at seven. At the evening sederunt a short address was given by the Rev. D. B. Cameron, after which a very interesting and instructive paper was given by the Rev. J. Gray on the "Qualifications of Sabbath School Teachers." In this paper there were set forth in a very striking and forcible manner the qualities of heart and head necessary for the efficiency of the Sabbath School Teacher. These were piety, power, progress, and prayerfulness, and also study, simplicity of speech, symbolism, and system. Considerable discussion was called forth by this paper. The next business in order was "Answers to queries in reference to Sabbath School Work, which had been handed in during the sitting of the Convention." There were about twenty of these queries, to which replies short and pointed were given by Messrs. McKee and Rodgers. Another paper was now read on the question, "Are entertainments, such as soirees, pic-nics, &c., conducive to the great end contemplated by the Sabbath School?" by the Rev. M. Fraser. This question was pretty thoroughly discussed, and although there were differences of opinion, it seemed to be agreed on all hands that although not necessary to success, such entertainments might, if judiciously managed, aid very materially in the way of interesting the young more fully. A closing address was given by the Rev. W. Fraser, whose wise, earnest, kind, and loving words were well fitted to cement the bonds of love among Christian brethren, and to stir up to faithfulness and devotion every good work. The attendance both afternoon and evening was fair, though scarcely what it might have been. During the afternoon and evening the interest of the proceeding was greatly enhanced by music from the Bible class and the children of the Sabbath School. A number of pieces were given with excellent effect, and which called forth a cordial vote of approbation from the delegates. This is the second gathering of this kind in connection with the Presbytery of Simcoe, and judging from the interest taken in it, we augur much good to our Sabbath Schools, and we hope and trust that another year will witness another such meeting, whose interest and importance will be greatly increased.—Com.

Endowment of Churches.

The New York Independent has the following sensible remarks on the endowment of churches:—

In discussing Mr. Baird's princely gift of two million and a half of dollars to the Scotch Established Church, to create an endowment fund for the benefit of the clergy, the Pall Mall Gazette says, very justly:—

"If Mr. Baird had given much attention to the history or the philosophy of endowments, he would have doubted, to say the least, whether the 'faithful preaching and teaching of the Word of God' can be stimulated by grants of money. As the Times justly remarks, Mr. Baird's liberality may afford to the ministers of the Scotch Establishment the means of 'greater comfort and of a more liberal education than they have hitherto enjoyed; but it is not quite obvious how this is to stimulate them to sustained devotion in the work of carrying the Gospel to the homes and hearts of all.' Religious fervor is not to be created by the prospect of an addition to your income; and, if the removal of secular cares effected by Mr. Baird's bounty may occasionally leave a Scotch minister freer to give his whole mind to the duties of his office, it is, at least, as probable that the introduction of greater comfort may lead to an intrusion of ideas and objects which have nothing in common with the work of carrying the Gospel to the hearts and homes of all. Endowments have this effect in a far greater degree than money raised from year to year, because in the latter case the money does not go on coming in unless the object for which it is given are seen to be in process of accomplishment. Money, in fact, is given because zeal is seen to be at work; whereas under a system of endowments the money is there in any case, and it is the zeal that has to be discovered.

We commend these words to all our readers. The policy of endowing churches seems to us a mistaken policy. It seems to proceed on the supposition that, though the Lord may be able to carry on his work to-day, he may be less able a few years hence; and that, therefore, it will give him a mortgage on the future. But the fact is that the future as well as the present belongs to him, and that "now is the accepted time" in which to do our work and expend our money. Endowments for colleges and schools may be well; but an endowed church is almost always a dead church.

In Prussia, according to the latest statistics, there are 15,614,890 Evangelicals, 81,098 Lutherans, 12,792 Baptists, 12,792 Methodists, 14,644 Moravians, 3,824 Irvingites, 1,920 Old Catholics; odd sects, 14,611; Roman Catholics, 8,950,679; Jews, 776,000, and about 1,200,000 Greeks.

The Rev. T. Smith, of the Free Kirk Mission, Calcutta, first proposed the system of Zenana teaching in Bengal. The Rev. J. Fordyce first, through Miss Toogood, carried it out in 1855. The work afterward passed into the hands of the Normal School Society, and for some time the teachers were the only ones in the field. About 1850 the wives and daughters of missionaries and other volunteers entered the work.

Presbytery of Brockville.

Brockville Presbytery met at Osnabrook on the 18th inst., and ordained the Rev. D. M. McIntyre into the pastoral charge of Osnabrook and Colquhoun's settlement. Mr. Hastie presided and addressed the people, and Mr. Douglas addressed the people, and in the absence of Mr. Taylor who was unavoidably detained, Mr. Hastie preached. St. pond, \$650, with manse and glebe. Already the people have supplied them with the fruits of the field, and other things needful, and propose paying the stipend half-yearly in advance. Mr. McIntyre enters upon his work under the happiest auspices. The ordination of the Rev. E. D. McLaren, M.A., B.D., as missionary at Merrickville was appointed to take place on the 23rd inst. Mr. Traver to preside and deliver the charge to the minister. Mr. Glendenning to preach, and Mr. Douglas to address the people. In terms of a petition from Dunbar, Mr. McIntyre was appointed to moderate in a call there, on September 29th, at 10 a.m. Said call if given to be presented to the Presbytery at Prescott, Oct. 1st, at 2 p.m., at its special meeting.—J. HASTIE, Pres. Clerk.

Sincere Work.

We speak of sincere work. It means that no poverty of material or weak joint is covered up with a fair outside. Forty years ago a Bowdoin professor lost a screw from the fine theodolite he thought handsomer than any woman in the town of Brunswick. The missing little fastening was a great defect much deplored; but an ingenious student undertook to supply it by making another screw out of brass, obtaining from sulphate of iron his own oxide to polish it. His success led him next to construct a perfect steam-engine on a small scale; and that education of the brain by the hand induced more mechanical and chemical study, on the strength of which, being a missionary in Constantinople during the Crimean war, he set up vast bakeries for the pressing need, turning out seven tons of bread a day, to save life and health for hundreds of thousands, specimens of which, filling the air with their perfume from the decks of several of the vessels, led a Mr. Robert to enquire for the baker, an introduction to whom occasioned the founding, for a blessing to the whole East, of Robert College, sending rays of liberty and religion through the Oriental dark—all from the good heart that was put into the turning of a screw! The sincere boy is now the sincere man, Cyrus Hamlin.—Dr. Bartol.

Random Readings.

There are 800,000 persons in Wales who know only the Welsh language, and Mr. Gladstone, in a recent speech, advised the people to learn their children to speak English, the common language of the United Kingdom.

"The Ministerial and Ecclesiastical Bulletin," the organ of American Presbyterian ministers unsettled and churches un-supplied, has this appropriate motto: "Troubled on every side, yet not distressed; perplexed, but not in despair."

There is a sect in South Carolina called "Zion's Travellers." They profess to be immediately directed by the Lord, and to have fresh revelations from above. They recently supposed that the Lord ordered them to remove to North Carolina, and now they are on their way thither.

The Free Italian Church has now twelve missionaries, thirteen native evangelists, and also four young men whom it supports while they are preparing for the ministry under Professor Michaelis at Pisa.

Restored Chicago has now 212 churches in operation, 88 benevolent and other public societies, 49 Masonic and 110 other secret societies, not including industrial unions, 84 newspapers, 31 railroad companies, and 1,100 streets.

It is said by the correspondent of the London Times that the Pope has lately appointed thirty new cardinals, whose names will not be announced until after the death of His Holiness, but who will then immediately take their places in the Sacred College and participate in the election of his successor. It is said that two-thirds of the new cardinals are foreigners, and that they have been appointed with the deliberate purpose of counteracting in some degree the Italian element and restoring the Catholic character of the Church. We doubt the truth of the story.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- Toronto.—In Knox Church, on the 1st day of Oct., at 2 o'clock p.m.
- Kingston.—Next meeting of Kingston Presbytery to be held in Brock Street Church, Kingston, on the first Tuesday of October, at 3 p.m., Mr. Coulthard to preach in the evening.
- Hamilton.—The next ordinary meeting of the Presbytery of Hamilton is to be held in Central Church, Hamilton, on the 2nd Tuesday of October next, at 11 a.m.
- Hamilton.—The next ordinary meeting of the Presbytery of Hamilton meets on the 2nd Tuesday of October, at 11 a.m., in the Central Church, Hamilton.
- Montreal.—In Erskine Church, on Wednesday the first day of October next, at 10 a.m.
- Simcoe.—This Presbytery will meet in the Presbyterian Church, Cookstown, on Monday the 29th September, at 10 a.m., for the ordination of Mr. D. Fraser, and for other business.
- Bruce.—This Presbytery will hold its next meeting at Teeswater, on the 3rd Tuesday of October, at 2 o'clock p.m.
- Brockville.—At Prescott, on the 1st Monday of November, at 2.30 p.m.
- Ontario.—At Port Perry, in the Canada Presbyterian Church on the 1st Monday of November at 11 o'clock a.m.
- Ottawa.—In Bank St. Church (U.S.A.), on Monday, Nov. 4, at 2.30 p.m.



Across the River.

When for me the silent car Parts the silent river, And I stand upon the shore Of the strange forever...

Can the bonds that make us here Know ourselves immortal, Drop away like foliage sore, As life's inner portal?

Therefore do not dread to go O'er the silent river, Death, thy hastening car I know; Bear me, thou life giver, Through the waters, to the shore Where mine own have gone before.

What shall we do with our Boys?

It is as impossible to make a chemist, or an engineer, or a naturalist, of a boy, if he has no special taste or aptness for these studies, as to make a poet out of a Digger Indian. It is no unusual circumstance for parents who have boys just entering upon manhood to come to us desiring counsel in regard to placing them in a chemical laboratory...

It is a wise provision of Providence that nearly every boy born into the world has some peculiar distinctive capability, some aptness for a particular calling or pursuit; and if he is driven into channels contrary to his instincts and tastes, he is in antagonism with Nature, and the odds are against him.

The question is, not what we will make of our boys, but what positions they are manifestly designed to fill; in what direction does nature point, as respects avocations or pursuits in life which will be in harmony with their capabilities and instincts?

There are thousands of boys born into the world possessing scarcely a trace of ambition. Such do not care for distinction, or even for wealth; if they can procure the humblest fare, by constant toil, the aspirations of their boyhood, and subsequently of their manhood, are fully met.

Another Calvinist.

The following is vouched for by a prominent minister who was witness to the fact. It is given as a specimen of that spirit which seizes every where, and presumes to censure for censure's sake.

In a certain locality, no matter where, a good Methodist brother entertained the notion that some one or more of the compilers of our new hymn book had Presbyterian proclivities.

One day, a visiting minister, spending a Sabbath at the good brother's church, and observing that the new hymn book had been introduced, ventured to inquire, at a leisure time, about its adaptability, usefulness, &c.

"Brother—, I see you have adopted our new hymn book here. May I inquire how you like it?"

"Not at all. I don't like it. It is too Calvinistic."

"Ah," said the minister, "why do you think so?"

"Because Mr. Anon has so many hymns in it. Anon was Calvinistic. Toplady and Anon were both rigid Calvinists."

And here he referred, with some degree of pride, to a former pastor who agreed with himself on the subject of Anon's Calvinism.

"Mr. Anon?" said the minister, a little puzzled at the name, "Mr. Anon? I do not quite understand you; will you please point out one of the gentleman's productions?"

The brother opened the book, and put his finger down opposite a hymn in short metre, at the kind of type used for Wesley and Watts on other pages, and said—

"There! that's one of Anon's hymns, and all his hymns are Calvinistic."

The minister, much amused, and yet maintaining his gravity, courteously advised the irate critic not to repeat that objection to the book, as any attempted explanation of Mr. Anon's doctrinal whereabouts would prove embarrassing.

But the brother's mind was made up; and he still holds to the opinion that Anon, as well as Toplady, was a rigid Calvinist!—Methodist Recorder.

How to Cultivate Unhappiness.

"A sorrow's crown of sorrow is remembering happier things." And this crown, so desirable to wear, is within the reach of almost any one who steadily applies himself to obtain it. There are few in the present who can fail to remember a happy past, which, by taking pains, and "making believe very much," they can represent to themselves as much happier than it really was.

There are thousands of boys born into the world possessing scarcely a trace of ambition. Such do not care for distinction, or even for wealth; if they can procure the humblest fare, by constant toil, the aspirations of their boyhood, and subsequently of their manhood, are fully met.

kind, little, indeed, can be done except to close your eyes, ignore them, and reflect that, in the natural order of things, decay follows blossom as surely as night follows day after the most beautiful of seasons.

The Heat of the Moon.

The Earl of Rosse has shown by experiments that the moon not only reflects heat to the earth, which, of course, must be the case, but that she gives out heat by which she has been herself warmed.

It may perhaps occur to the reader to inquire how much heat we actually obtain from the full moon. There is a simple way of viewing the matter. If the full moon were exactly as hot as boiling water, we should receive from her just as much heat (leaving the effect of our atmosphere out of account), as we should receive from a small globe as hot as boiling water, and at such a distance to look just as large as the moon does.

Works of the Ancients.

In some respects the ancients certainly eclipse us conceited moderns. Our engineers gape at their monoliths, their Cyclopean walls, their pyramids, and the ruins of such temples as those of Luxor and Baalbec, and ask each other how they were reared.

Yosemite Valley.

Yosemite Valley, of which the world has heard so much, is situated on the Merced River, in the southern portion of the county of Mariposa, one hundred and forty miles a little south east from San Francisco, but nearly two hundred and fifty miles from that city by any of the usually travelled routes.

The valley-bottom is like a floor, the Merced River taking up much room as it wanders from side to side, apparently in no haste to leave. There are broad tracts of natural meadow, radiant in spring time with a wonderful carpeting of flowers.

Is it Safe to Drink Hard Water?

There is a popular prejudice that hard water is dangerous to the health, and on that account we are constantly warned by physicians to beware of it, but in England one of the leading authorities on this subject, Dr. Letherby, after devoting many years to an investigation into the properties of the water introduced into English cities, and to a study of the sanitary reports on the subject comes to the conclusion that moderately hard water is safer and more healthful than soft water.

It has been incontestably shown that in mountainous districts, where the water is more or less hard, the inhabitants exhibit the best physical development. On the other hand it is believed that in large cities the mortality is inversely as the hardness of water supplied to the inhabitants.

Why Lace is Costly.

The manufacture of lace is carried to its highest perfection in Belgium. The finest specimen of Brussels lace is so complicated as to require the labor of several persons on one piece, and each operative is employed at distinct features of the work.

On a piece of Valenciennes, not two inches wide, from two to three hundred bobbins are sometimes used, and for the larger width as many as eight hundred on the same pillow. The most valuable Valenciennes is determined by the number of times the bobbins have been twisted in making the ground; the more frequent the twists the clearer and more beautiful will be the lace.

As a shoemaker makes shoes, and a tailor coats, so should a Christian pray. Prayer is the Christian's business. Let us pray and strive; for the word of faith and the prayer of the just are the mightiest weapons.—Luther.

Scientific and Useful.

WARM WATER FOR PLANTS.

There are a great many who laughed at "such nonsense" when it was first proposed to water house plants with warm water, but it is now the rule, and those who do not use it are the exception.

FILTERS AND FILTERING.

In every well-appointed kitchen there are tin or porcelain funnels. For filtering watery fluids it is only necessary to insert, in the choke of the funnel, a v-shaped piece of fine sponge. All such liquids, on being put into the funnel, will pass through the sponge and become quite clear.

A PRETTY ORNAMENT.

Here is something pretty that is within the reach of every little girl. Try it.—Take a white sponge of large size, and sow it full of rice, oats, or wheat. Then place it for a week or ten days in a shallow dish of water, and as the sponge will absorb the moisture, the seeds will begin to sprout before many days.

WHY CAMPHOR SPINS ABOUT IN WATER.

If small pieces of camphor are dropped into water, they will begin to spin round and swim about in a most marvellous way. Mr. Tomlinson gave the scientific explanation of this. We must observe, to begin with, that every liquid has a skin which holds it; we call this that to be true in the case of a drop, which looks as if it were held in a bag.

BRINE FOR PICKLING PORK.

Persons who have tested the following, commend it as giving the best pickle pork that they have ever eaten; eight ounces of salt, two ounces of salt-petre, three ounces of soda, two pounds of brown sugar, to each one hundred pounds of pork or hams.

KINDNESS TO CATTLE.

A Massachusetts farmer says in regard to the management of cattle: "My cattle like my company. When in the pasture they will follow me until I leave the lot, and as a general rule they come up to the barn yard every night about sunset, and in their way call for a lock of hay. Though I give them all they want, they take but a few mouthfuls, which satisfies them; and I am confident that it does them a good deal of good. It keeps their bowels regular and they thrive well, and are happy. They do much better than they did when I changed pastures once a week; for now they have a change of food every day, instead of once a week. Cattle need kindness, and they pay well for it. I can handle my steers and others as I please. They will come up to me while I am milking, and invite me to play with them. The time I think is not far distant when soiling cattle will be the most profitable where most of the farm can be cultivated. Provide a small lot for them to run in, feed green fodder, save all the manure, and our farms will grow richer."

A good old Scotch minister used to say, to any of his flock, when they were laboring under affliction, "time is short; and, if your cross is heavy, you have not far to carry it."—Dodd.

Treatment of Servants.

In how many instances do servants, though living under the same roof with us, share none of our feelings nor we of theirs; their presence is felt as a restraint; we know nothing about them but that they perform certain set duties, and, in short, they may be said to be a kind of live furniture. There is some thing very repugnant to a Christian in all this. Surely there to a more sympathy between masters and servants without endangering the good part of our social system. At any rate we may be certain that a fastidious reserve toward our fellow-creatures is not the way in which true dignity or strength of mind will ever manifest themselves in us.—Arthur Helps.

A Select Library.

Life is so short you cannot know everything. There are but few things we need to know, but let us know them well. People who know everything, do nothing. You cannot read all that comes out. Every book read without digestion is so much dyspepsia. Sixteen apple-dumplings at one meal are not healthy. In our age when hundreds of books are launched every day from the press, do not be ashamed to confess ignorance of the majority of the volumes printed. If you have no artistic appreciation, spend neither your dollars nor your time on John Ruskin. Do not say you are fond of Shakespeare if you are not interested in him, and after a year's study would not know Romeo from John Falstaff. There is an amazing amount of lying about Shakespeare.—Talmage.

Miscellaneous

MARRIAGE LICENSES.

GEORGE THOMAS, ISSUER. OFFICE-40 CHURCH STREET, West side, two doors south of King street. TORONTO. "Unquestionably the best sustained work of the kind in the World."

HARPER'S MAGAZINE

W. J. ARMSTRONG, PHOTOGRAPHER. 53 King Street East, OPPOSITE TORONTO STREET

All work guaranteed to please. Photograph enlarged from 1/2 size up to life size, and colored in oil or water colors.

La Grace.

THE MATERIALS for this Elegant Game, consisting of Four Throwing Rods and Two Rings, are now being manufactured and sold for 50 Cents by R. MARSHALL, 47 King St. West, Toronto.

ENGRAVING ON WOOD SOCIETY SEALS PRESSES STAMPS BRANDS CA SCADDING 85 BAY ST. TORONTO.

W. DAVIDSON, BARRISTER, ATTORNEY, SOLICITOR, CONVEYANCER, &c. OFFICE—SOUTH SIDE OF COURT STREET Two Doors from Toronto Street TORONTO.

GRAND DESIDERATUM. A New, Beautiful, Light, Durable and Most Desirable Style of SPECTACLE.

Long practice in the sale of Spectacles has convinced me that the want of a fine article, viz: a light and durable frame, especially for Ladies' wear, has long been felt. The undersigned has the pleasure to offer at a reasonable price this combination of Spectacles set with Lenses, manufactured from Minute Crystal Globules melted together, producing a clear and distinct vision. The extensive assortment enables me to suit all tastes and are fitted on the most scientific principle. A call is most respectfully solicited and satisfaction guaranteed by W. WHARDY, Jeweller and Optician King Street West Toronto.

TO IMMIGRANTS. The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely: G. McMICHAEL, Agent Receiver General; D. MACARTHUR, Manager Merchants Bank; A. McMICHAEL, Banker; The Rev. PROFESSOR BRYCE, JOHN BENSIE, Customs House; DUNCAN SINCLAIR, Surveyor; D. U. CAMPBELL, Agent A. McArthur & Co.; H. McDOUGALL, Telegraph Manager; N. SWINFORD, Agent Kingston's Line. Immigrants are invited to send themselves of the information to be thus procured from members of the above Committee, any of whom will be happy to furnish the same. Winnipeg, May, 1873.

Photographers, MACORQUODALE BROTHERS, PHOTOGRAPHERS, RIDDELL'S BUILDING, 31 KING STREET WEST, TORONTO.

OLD AMBROTYPES & DAQUERREOTYPES Copied, Enlarged and Colored in WATER, OIL, PASTIL and INDIA INK.

Financial BLAIKIE & ALEXANDER, WILLIAM ALEXANDER, JOHN STARK, LAWRENCE DUCHAN, BANKERS, BROKERS AND FINANCIAL AGENTS, 10 KING STREET EAST TORONTO. HAVE TRUST FUNDS ON HAND FOR INVESTMENT on farm security. Interest 5 per cent. Existing Mortgages purchased on very advantageous terms. STOCKS, BONDS, AND DEBENTURES bought and sold at the best market rates.

Hotel Cards. REVERE HOUSE, LONDON, ONTARIO. Nearly all of the clergy of different denominations stop at this house when visiting the city. A. W. BARNARD, Proprietor.

ST. CLOUD HOTEL, BY RAND BROTHERS, BROADWAY AND 42nd STREET, NEW YORK. Only three blocks from Grand Central Depot of the New York and Boston Railroads. This favourite establishment is now and conducted on European systems. Visitors to New York from Canada pronounce it to be the most desirable institution of the kind in that city.

Music. PIANOS THE MATHUSHEK Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FICHER Is thoroughly made, and a most delightful Parlour Instrument. THE BEAUTY, Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$325. Endorsed by Jules Bonedict, Pianist to the Queen, Thibourg, &c., and awarded gold medal at the Regular Institute. PRINCE ORGANS, The best in the market. All Instruments WHOLESALE AND RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER, Colborne-street, Toronto. PIANOFORTE. Miss INGLIS gives lessons in Instrumental Music, either at 68 Elm Street, or in the house of the pupils. Terms &c. may be learned on application at the above address. BLYMYER MANUFACTURING CO'S BELLS. Fine-tuned, low priced, warranted; circulars sent free. BLYMYER MANUFACTURING COMPANY, 80, Accessory to Drummer, Newton & Co., Cincinnati, O. Office and Works, 604-605 West Eighth St.

Periodicals. "THE ALDINE," An Illustrated Monthly Journal, universally admitted to be the handsomest Periodical in the world. A Representative and Champion of American Taste. Not for Sale in Book or News Stores. ART DEPARTMENT. To possess such a valuable epaulet of the art world as to be able to follow the progress of the country; out, as the usefulness and attraction of THE ALDINE can be enhanced in proportion to the numerical increase of its supporters, the publisher proposes to make "an assurance double sure," by the following unparalleled effort. JAMES SUTTON & CO., Publishers. 68 Maiden Lane, New York. To be had only from THOS. MACORQUODALE 31 King St. West, Toronto, P. O. Box 1733.

NEW-YORK TRIBUNE, 1873. Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper. France a public—England and Germany gradually permitted with Republican ideas—Spain swaying in the nervous grasp of a ruler too good for a King and too weak for a Republic, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the sea of Rome on the drama of "Papal Infallibility and assuming to recognize the "Old Catholics"—the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the final gains that shall determine Asiatic co-reignty—China seeming ready to abandon her advances and reclose her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to enrich her long-hidden empire—such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE TRIBUNE aims, at whatever cost, to lay before its readers the most prompt, complete, and popular presentation of these diverse and conflicting movements, through all of which, as it fondly trusts, the tolling masses are everywhere struggling up toward larger recognition and a brighter future. At home the struggle for freedom seems over. The last slave has long been a citizen, the last opposition to emancipation, enlightenment, equal civil rights, has formally been abandoned. No party, North or South, longer disputes the result of the War for the Union; all declare that these results must never be undone, and, with a whole people thus united on the grand platform of All Rights for All, where our bloody struggle, and the prolonged civil contests that followed, have led us, to Republic closes the records of the North or South Past, and turns peacefully, hopefully, to the less alarming because less vital problems of the Future. To what- ever may elucidate the general discussion or action on these, THE TRIBUNE gives amplest space and most impartial record. Whatever parties may propose, what- ever political interests may contend, whatever may be set down in its columns, whether this news helps or hinders its own views. Its readers have the right to an honest statement of the facts; and this they always get.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It devotes a large share of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful cultivators to set forth in brief, clear essays their practical views of the Farmer's work. It reports public discussions which elucidate that work, gathers from every source agricultural news, the reports of the latest experiments the stories of the latest successes and failures, and whatever may tend at once to better Agriculture, and to commend it as the first and most important of progressive Art, based on nature science.

THE WEEKLY TRIBUNE appeals also to Teachers, Students, and persons of inquiring minds, by the character of its literary contents, which include reviews of the old or of the New World, with liberal extracts from those of especial interest. Imaginative Literature also claim attention, but in a subordinate degree. "Home Interests" are discussed weekly by a lady specially qualified to instruct and interest her sex, and the Younger generation of the other. No column is more eagerly sought or perused with greater average profit than hers. The News of the Day, elucidated by brief comments, is so condensed that no reader can deem it diffuse, while given sufficiently in detail to satisfy the wants of the average reader. Solicits are regularly made from the extensive correspondence of THE DAILY TRIBUNE from every country, and its editorials of more permanent value are here reproduced. In short, THE WEEKLY TRIBUNE commends itself to Millions, by ministering to their intellectual wants more fully than they are met by any other journal, while its regular reports of the Cattle, Country Produce, and other Markets, will, of themselves, save the farmer who regularly notes them far more than his journal's price.

For the family circle of the educated farmer or artisan, THE WEEKLY TRIBUNE has no superior, as is proved by the hundreds of thousands who, having read it from childhood, still cherish and enjoy it in the prime and on the down hill of life. We respectfully urge those who know its worth to commend THE WEEKLY TRIBUNE to their friends and neighbors, and to give it a circulation at price which barely pay the cost of paper and press-work. TERMS OF THE WEEKLY TRIBUNE. TO MAIL SUBSCRIBERS. One copy, one year—52 issues \$2 00 Five copies, one year—52 issues 7 50 TO ONE ADDRESS, all at one Post Office. 10 copies \$1 25 each. 20 copies 1 10 each. 30 copies 1 00 each. And an extra to each Club. NEW-YORK SEMI-WEEKLY TRIBUNE is published every THURSDAY and FRIDAY, and being printed twice a week it contains nearly all the important News, Correspondence, Reviews, and Editorials of THE DAILY, including everything on the subject of Agriculture, and much interesting news in THE WEEKLY TRIBUNE. THE SEMI-WEEKLY TRIBUNE also gives, in the course of a year, THREE or FOUR of the BEST AND LATEST POPULAR NOVELS, by living authors. The cost of these alone, if bought in book form, would be from six to eight dollars. Its price has been recently reduced, so that Clubs can now secure it at little more than the cost, to single subscribers, of THE WEEKLY. Nowhere else can so much current intelligence and permanent literary matter be had at so cheap a rate as in THE SEMI-WEEKLY TRIBUNE. TERMS OF THE SEMI-WEEKLY TRIBUNE. One copy, one year, 104 numbers \$3 00 Five copies, or over, for each copy 2 50 Ten copies (and one extra copy) for 23 50 TERMS OF THE DAILY TRIBUNE. To Mail Subscribers, \$10 a year. THE TRIBUNE ALMANAC for 1873 will be ready about New-Year. Price 20 cents for \$1.

WORKSHIRE CATTLE FEEDER. For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders Milk Cattle produce more milk and better. It fattens in one fourth the usual time, and saves food A DOLLAR DOZ CONTAINS TWO HUNDRED FEEDS. HUGH MILLER & CO., Agricultural Chemists, 167 King St. East, Toronto. FOR SALE BY DRUGGISTS' EVERYWHERE. TICKETS ON SHEEP. Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 35c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers. HUGH MILLER & CO., Proprietors, Toronto.

Periodicals. THE Scientific American. FOR 1873. BEAUTIFULLY ILLUSTRATED.

The SCIENTIFIC AMERICAN, now in its 25th year, enjoys the widest circulation of any analogous periodical in the world. Its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Scientific Progress of the World; Description with Beautiful Engravings of New Inventions, New Improvements, New Processes, and Improved Industries of all kinds; Useful Notes, Facts, Recipes, Suggestions and Advice, by Practical Writers, for Workmen and Employers, in all the various Arts. Descriptions of Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Engineering, Milling, Mining and Metallurgy; Records of the latest progress in the Applications of Steam, Steam Engineering, Railways, Ship-building, Navigation, Telegraphy, Telegraph Engineering, Electricity, Magnetism, Light and Heat.

The Latest Discoveries in Photography, Chemistry, New and Useful Applications of Chemistry in the Arts and Domestic or Household Economy. The Latest Information pertaining to Technology, Microscopy, Mathematics, Astronomy, Geography, Meteorology, Mineralogy, Geology, Zoology, Botany, Horticulture, Agriculture, Architecture, Rural Economy, Household Economy, Food, Lighting, Heating, Ventilation, and Health. In short the whole range of the Sciences and Practical Arts are embraced within the scope of the Scientific American. No person who desires to be intelligently informed can afford to be without this paper. Farmers, Mechanics, Engineers, Inventors, Manufacturers, Chemists, Lovers of Science, Teachers, Clergymen, Lawyers, and People of all Professions, will find the SCIENTIFIC AMERICAN to be of great value. It should have a place in every Family, Library, Study, Office and Counting Room; in Every Reading Room, College, Academy, or School. Published weekly, splendidly Illustrated only \$3 a year. The Yearly Numbers of the SCIENTIFIC AMERICAN make two splendid volumes of nearly one thousand pages, equivalent in contents to Four Thousand ordinary Book Pages. An Official List of all Patents issued is published weekly. 277 Specimen copies sent from Address the publishers, MUNN & Co., 37 Park Row New York.

PATENTS. In connection with the SCIENTIFIC AMERICAN, Messrs. MUNN & Co. are Solicitors of American and Foreign Patents, have had over 25 years' experience, and have the largest establishment in the World. If you have made an invention, write them a letter and send a sketch, they will promptly inform you, free of charge, whether your device is new and patentable. They will send you, free of charge, a copy of the Patent Laws in full, with instructions how to proceed to obtain a patent. Address MUNN & Co., 37 Park Row, New York. BAND OF HOPE REVIEWS. BRITISH WORKMAN, 45c. CHATTERBOX, 90c. CHILDREN'S FRIEND 45c. INFANT MA-JA 45c. KIND WORDS, 90c. LITTLE FOXES, 90c. QUIVER, \$2. SUNDAY MAGAZINE, \$2. U. C. Tract Society Depository, 102 Yonge Street.

HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES. CARBONAR, NEWFOUNDLAND, Jan. 3, 1871. MR. JAMES I. FELLOWS. Dear Sir, I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce, rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Deavin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the voracious modified on the wrapper. His appetite soon began to return, and in a fortnight one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day not a member of a healthy person is to be found on our streets; and it is in the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave. He happened to be in W. H. Thompson's day after his first shipment arrived, and took at once passage to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will be ever prescribe, recommend, or give, but yours.

GOOD THINGS. Good THINGS will address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or about in the playground; and so onwards up to the veteran, who after all their learning, turn to the children for a fresher wisdom, and after all their work, sit in the study and read to the old games over again in their heads. "GOOD THINGS" hopes, as a periodical, to have its margins well thumbed and dog-eared; and when the binder has resumed hose and made it fit for the library, the volume will try for a fixed place here in good company. The avers of a multitude of assorted "goodies" cannot be put into a prospectus; but the WILL SPEAK FOR ITSELF. TERMS.—Yearly Subscription, \$2.50. Single Number 25 cents, with Lippincott's Magazine \$5.50. Liberal Clubbing Rates. SPECIMEN NUMBER mailed, postage paid, to any address, on receipt of 30 cents.

THE FIRST OF JUVENILE PERIODICALS. Will continue to merit in claim of its cities to be the "handsomest illustrated paper in the world." New portraits of eminent men equal to those already given of Beecher, Spurgeon, Low, Mason, and others, are in preparation. Religious work at home and abroad, social and domestic life, scenery this and other lands, events of the day, are among the topics which will be illustrated in the best manner by art. Artists as Darby, Herrick, Reed, Dixon, and others. Each number of the paper will contain seven or more finely executed engravings. In the literary department, Dr. C. S. Robinson, whose oriental sketches have been an acceptable feature of the paper the present year, will furnish a new series, descriptive of life and customs in the East. On the conclusion of John S. G. Abbott's fascinating "History of William the Conqueror," other historical sketches from the same masterly pen will be forthcoming. S. E. Todd will give us designs of medium-priced houses, and show how to build them cheaply. Contributions may also be expected from Rev. Drs. Theodore L. Carter, Howard Crosby, J. G. Greenleaf, Ure, Hamilton, J. E. Rankin, Prof. I. M. Baird and W. C. Wilkinson, Jacob Abbott, A. L. Noble, Mrs. E. L. Deers, Mrs. A. E. Barr, Mrs. M. E. Miller, Mrs. M. A. Denison, and other popular writers.

Miscellaneous. GOLD PENS. The Subscriber invites attention to a full and Choice Assortment of AIKEN, LAMBERT & Co.'s Superior Office, Students', and Ladies' GOLD PENS AND MOLDERS. Extension and Charm Pencil Cases, and Tooth-picks, in Gold and Silver Cases. WILLIAM WHARIN, 23 King St. West, Toronto. SCHOOL OF TELEGRAPHY, HAMILTON, ONT. Under the patronage of the Great Western Railway Company SPECIAL INDUCEMENTS TO OFFER. Head for Circular. WM. GIVEN, Box 206

Typography. BOOK AND JOB PRINTING, BOOK-BINDING OF ALL KINDS. DONE AT THE British American Presbyterian, OFFICE, 102 BAY STREET, TORONTO.

Remember the above announcement and favour us with your patronage. ACCURACY, NEATNESS, PROMPTNESS, assured to all. \* \* \* Proofs carefully read, work done quickly, and your package sent by the first train. Cards Tickets! Circulars, Pamphlets, SERMONS, CATALOGUES, MINUTES OF PRESBYTERIES! SYNODS, BLANKS, LETTER HEADS, BILL HEADS, ILLUSTRATED, EMBELLISHED, OR PLAIN. Particular attention paid to BOOK WORK ALSO TO PRINTING IN COLOURS. We ask our friends, far and near, to give us their patronage. Our facilities enable us to do the work on TERMS AS FAVORABLE as any parties can give you. Work sent to any place, however distant. We will pay Express or Freight charges to any place where there is an Express or Railroad Office. Will send to any Post-Office. Write the matter to be printed on only one side of the paper, and in plain letters and figures. Give your directions in plain language, stating whether or not you wish the proof sent to you for correction. J. C. BLACKETT ROBINSON, 102 BAY STREET, TORONTO.



Commercial

PRODUCE.

The market has been firm and advancing in prices during the past week, while the supply has been visibly increased. Stocks in store here on the 28th inst. stood as follows: Flour, 800 barrels; wheat, 9,135 bushels; barley, 27,800 bushels; oats, 3,720 bushels; peas, 727 bushels; corn, 50 bushels; rye, 400 bushels; and malt, 18,400 bushels. English advices show a decline of 3d. on red winter, and a rise of 2d on white wheat. Lard has also advanced 1s., and is now 1s. 4d. Cheese has declined 1s., and is now 1s. 4d. Considerable difficulty experienced here in getting freight on G. T. R., in consequence of the number of cars undergoing alteration of gauge, prior to change of track on 4th proximo.

FLOUR.—There has been a good enquiry for the leading grades of flour, and prices have been tending upwards all the week, in consequence of the market not being overstocked. During the week No. 1 super, has sold at prices ranging from \$5.75 to \$5.90, the latter figure for choice brands; fancy has been scarce and much wanted—sold during the week at \$6.30 to \$6.35; extra sold at \$5.65 to \$6.75.

OATMEAL.—Nothing doing yet; the market is firm at late quotations.

WHEAT.—Good enquiry, which has improved prices, there being no offerings of consequence. On the street market, \$1.30 to \$1.35 for white; \$1.25 to \$1.28 for Treadwell; and \$1.20 to \$1.23 for spring wheat.

OATS.—Have been in small supply, with decreased stocks; prices are nominally unchanged. On the street market 40c. to 41c. is paid.

BARLEY.—There is now considerable activity in this cereal. Our street market has been run up from \$1.02 last week to \$1.13 per bushel this; there are rumors of a first-reported deficiency in this grain having been under-rated. The arrivals by waggon are about 7,000 bushels daily; there have only been a few car-lots offering, which were sold on p.t. A cargo was sold east of Toronto a few days since at \$1.05, and another on p.t., but these figures cannot be repeated now.

PEAS.—Nothing doing, values are unchanged. CORN.—None offering, market bare. Nominally unchanged in price.

BRAN.—Unchanged.

PROVISIONS.

BUTTER.—A few lots have changed hands at 17 1/4 to 17 1/2 c. for good shipping quality; round lots without change; local market active at 18 to 20c. for quality suitable for city use.

CHEESE.—Sales of fair shipping lots have been made at 11 1/4 to 12 1/2 c., local demand quiet.

EGGS.—Unchanged.

PORK.—Held at last week's quotations.

BACON.—Cumberland advanced to 9 1/2 to 10c., with good demand and light stocks.

LARD.—None to hand in tins; tierces selling at 10 1/2 c.

LARD.—Fair business during the week, principally in canvassed, at 14 1/2 c. for light weights and 14 to 14 1/4 for heavy.

HOGS.—Some small droves of live stock at 5c.; packers will commence winter killing in a week or ten days, when they will be open for all offering at fair prices.

MARRIED.

At the residence of the bride's father, Greenbush, East Whitby, on the 22nd inst., by Rev. John B. Edmondson, James Gray, to Margaret, third daughter of John Ratcliff, Esq.

New Advertisements.

FOR SALE.

A first-class Organ, wood and metal pipes, suitable for a Church holding about one thousand people. Will be sold at a great bargain. For particulars apply to Box 475, Toronto.

KNOX COLLEGE—OPENING OF SESSION.

Knox College will be opened on WEDNESDAY, 1st OCTOBER. In connection with the opening there will be services in Knox Church, at 7.30 p.m. when after being formally inducted as Professor of Systematic Theology, Rev. Professor McLaren will deliver an introductory lecture.

MEETING OF MINISTERS AND ELDERS.

A MEETING is requested of Ministers and Elders (of the C. P. Church) who are dissatisfied with the terms of Union now before the Church, TO BE HELD IN THE TEMPERANCE HALL,

Temperance Street, Toronto, on TUESDAY, the 30th Day of SEPT.

At the hour of 1 o'clock, p.m., for the purpose of conferring as to what action should be taken by them in the premises. It being understood that no one of these shall by the mere fact of being present be regarded as pledged to any special action.

ROCHESTER COMMERCIAL NURSERIES.

TREES. If you wish to plant, send for our New Price List per doz., 100 or 1000, Autumn, 1873—and save all commissions. Try it! Address, W. S. LITTLE, Rochester, N. Y.

Mothers, Mothers, Mothers. Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists.

New Advertisements.

GOLDEN GRIFFIN. THE LARGEST CLOTHING HOUSE IN TORONTO. CLERGYMEN'S SUITS AND READY-MADE. TEN PER CENT. DISCOUNT ALLOWED. King Street East. 128, 130, and 132. PEELY & DIN

REMOVAL. COPP, CLARK & CO.; BOOKSELLERS AND STATIONERS, HAVE REMOVED From their old store on King Street East, (till their new premises are ready) to 102 BAY STREET, One Door South of King Street, where they will keep constantly on hand a large and well assorted stock of

Books, Plain and Fancy Stationery, Bibles, Law Blank, Conveyancing Forms, Custom House Blanks, Charts, &c.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturers of

PETROLEUM GAS WORKS, Engineers and Plumbers Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 100 KING STREET WEST, TORONTO.

Undertakers

H. STONE, UNDERTAKER, 347 Yonge Street, Toronto.

Funerals furnished to order. Flak's Metallic Burial Cases always on hand. REFRIGERATOR COFFINS supplied when required.

J. YOUNG, Late from G. Armstrong's Undertaking Establishment Montreal. UNDERTAKER, 351 YONGE ST. TORONTO.

Funerals furnished with every requisite. Agent for Flak's Patent Metallic Burial Cases

Books.

TEMPERANCE, From a Bible Standpoint. SECOND EDITION.

A LECTURE delivered before the ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE, by the REV. R. WALLACE,

SUBJECTS: The wines approved of in Scripture not intoxicating; the whole teaching of the Bible opposed to the use of intoxicants. God requires more of Christians now in the matter of total abstinence than He did of our fathers; it does not supplant the Gospel, the use of intoxicants does not promote health or strength; enormous loss of life and property, as well as crime and misery caused by the liquor traffic; prohibition the only effectual remedy. A pamphlet of 30 pages, with recommendation of Rev. A. SUTHERLAND, President of the League.

On sale by Flint and Morton, 40 Church St., or JAMES BAIN, bookseller, at \$3.00 per 100 COPIES

\$200 per month can easily be made by one Agency of us. Business honorable and pleasant. Particulars free. Address at once THE AMERICAN SAFETY COMPANY, Merchant's Building, Chicago, Ill.

Home Mission Committee, CANADA PRESBYTERIAN CHURCH.

The regular half yearly meeting of the Home Mission Committee will be held within Knox College, on Monday evening, September 29th, at half past 7 p.m.

At this meeting the grants to Stations and supplemented congregations due 1st October, should be sent the Convener, not later than the 22nd day of September.

A full and punctual attendance of members is requested.

WILLIAM COCHRANE, Convener

Brantford, August, 1873.

"A Complete Pictorial History of the Times" The best, cheapest, and most successful Family Paper in the Union.

Harpers Weekly. SPLENDIDLY ILLUSTRATED.

SUBSCRIPTIONS.—1873. TERMS: HARPER'S WEEKLY, ONE YEAR, \$4.00

An extra copy of either the MAGAZINE, WEEKLY or BAKER will be supplied gratis for every Club of FIVE SUBSCRIBERS at \$4.00 each, in one remittance; or per Copy for \$9.00, without extra cost.

New Advertisements.

GRIFFIN. THE LARGEST CLOTHING HOUSE ONTARIO. MADE TO ORDER. READY-MADE. COUNT ALLOWED. King Street East. BEEN, Managers.

UNION MUTUAL Life Insurance Co'y, OF MAINE.

A Quarter of a Century of Successful Business \$7,000,000 OF ASSETS.

Rigid Economy in Management. Profits distributed among the Policy-holders. Policies non-forfeitable. Lower Cash Rates than any other Mutual Company.

Place the Union Mutual among the most reliable of Insurance Companies. J. W. JONES, J. H. MCMAIR, A. H. FOX, Inspectors. Toronto, Ont.

Groceries.

GREAT REDUCTION IN THE PRICE OF FINE TEAS

AT THE VICTORIA TEA WAREHOUSE

93 King Street, (SIGN OF THE QUEEN), And 258 Yonge Street, Corner of Trinity Square.

H. LAWSON

Begs to inform his numerous customers and the public that he has now got his Tea and Coffee business in full operation, with a very heavy stock of the

FINEST TEAS AND COFFEES

Ever imported into this city, all FREE FROM DUTY and bought before the great advance in the Tea Market, which will be sold, Wholesale and Retail at a very SMALL ADVANCE ON COST to cash buyers, TEAS put up in 5, 10, 15 and 20lb. Tin Cansisters at the following prices:

Table with columns: No., Name, Price per lb. Includes items like Hyson Twankay, Fine Moyune Young Hyson, Superior do, Extra Fine do, Curious do, Extra Curious do, Fine Old Hyson, Extra Fine do, Finest do, Superior Gunpowder, Extra Fine do, Extra Curious do, Fine Imperial, Superior do, Extra Moyune Imperial, Very Superior do, Natural Japan, Fine Cultivated Japan, Superior do, Extra Fine do, Finest Imported, Finest Scented Capers, for flavouring, Fine Orange Pekoe, Finest do.

BLACK AND MIXED TEAS.

Table with columns: No., Name, Price per lb. Includes items like Fine Breakfast Congou, Superior do, Extra Kalsoo do, Extra Fine do, Finest do, Prince of Teas, Good Souchong, Fine do, Superior do, Extra Fine do, Extra Fine do, Fine Oolong, Superior do, Superior do, Extra Fine do, Extra Fine do, Fine Honqus Cusous Mixture, Superior do, Extra do, Choice do, Choice upon Choice, which has no equal.

ALSO, Lawson's Finest Soluble Coffees, Made in one minute without boiling, put up in 2, 5, 10 and 20 lb. tins, at 25 and 30c. per lb.

All orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

EDWARD LAWSON, The Pioneer Tea Merchant of Toronto.

Medical and Dental.

D. R. GREENLEES, 123 CHURCH STREET, 3rd Door North of Queen Street, Opposite Metropolitan W. M. Church.

R. G. TROTTER, DENTIST, 53 King Street East, Opposite Toronto Street

Toronto, Ont.

J. W. ELLIOT, DENTIST,

Uses his own new PATENT MILLERS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over K. Hooper & Co. Druggists.

JAS. BAITEDO, SURGEON DENTIST, 24 King Street West, Hamilton, Ont. Removes—70 Bay Street North, where appointments can be made.

Music.

MASON & CABINET For Churches and the Family Circle, THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellencies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from useless instruments or payments of high prices.

MASON, RISCH, & NEWCOMBE, GENERAL AGENTS FOR CANADA,

Hardware.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives.

RODGERS' Setts, Carvers and Steels.

ELECTRO-PLATE Table, Dessert, and Tea Spoons.

Table Mats, Tea Belle, &c., &c., &c.

RICE, LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

Books.

BEAUTIFULLY ILLUSTRATED MONTHLY MAGAZINES FOR THE YOUNG

THE ADVISER—Religious and temperance THE BAND OF HOPE REVIEW—Religious and temperance.

THE CHILD'S OWN MAGAZINE—Religious.

Each of the above costs 25 cents per annum for single copy; ten copies and under 100, 15 cents per copy; 100 copies and over, 14c per copy, including postage.

THE S. S. MESSENGER, 15c cents per copy to schools, which not less than 10 copies are taken. Send for Specimens.

F. E. GRAFTON, DOMINION SUNDAY SCHOOL DEPOT, Montreal.

The "British Workman," "Cottage" "Child's Companion," "Children's Friend," "Infant's Magazine," and a variety of others at 45c. single copy per annum, or 50c. per copy when 10 or more copies are taken.

Willing & Williamson BOOKSELLERS

WILLING & WILLIAMSON'S LIST.

Burton's History of Scotland.—New edition, 8 vols. \$15.

Osman to Ocean.—Sandford Fleming's Expedition. \$2.00

Toronto of Old. Collections and Recollections. By Rev. Henry Scadding, D.D. \$4.00.

Monographs—Personal and Social, by Houghton. \$3.00.

Liberty, Equality and Fraternity, by Fitzjames Stephens, Q.C. \$2.00.

Red Cotton Night-Cap Country.—A Poem Robert Browning. \$1.50.

Lectures and Sermons, by W. Morley on D.D. \$2.00.

May.—A Novel, by Mrs. Oliphant \$1.00.

The Mineral Springs of the United States and Canada, by Dr. Walton. \$2.00.

The Fishing Tackle, by Charles Hollock. \$2.00.

Mountaineering in Sierra Nevada, by Clarence King. \$1.75.

General Sketch of European History, by E. A. Freeman. \$1.

Choice Humorous Works of Theodore Hook. \$2.25.

Soldiering and Scribbling, by Archibald Forbes. \$2.00.

Our Work in Palestine, by Capt. Warren. \$1.25.

Robt. et Roma, by W. Story. \$2.00.

Complete Works of Frederick Douglass. \$2.25.

Cabinet Portraits, by T. W. Higginson. \$2.00.

Shawl Straps, by Louisa M. Alcott. \$1.00.

History of Clubs and Club Life, by John Timbs. \$2.25.

The New History of Sandford and Merton, by C. Burnand. \$1.75.

Physics and Folk-Lore, by Walter Dagehor. \$1.50.

Back-Log Studies, by Charles Dudley Warner. 45 cts.

Work; A Story of Experience, by Louisa M. Alcott. \$1.75.

Papers for Home Reading, by Dr. John Hall. \$1.00.

Bits of Talk About Home Matters. 75 cents.

Butterflies and Moths of Canada, by Dr. Ross. \$1.00.

Golden Lives. Biographies of the Day, by H. A. Ford. \$1.50.

Biographical and Critical Essays, by A. Hayward. Q. C. 2 vols. \$8.50.

Choice Works of Mark Twain. \$2.25.

Genius from De Witt Tinsilage. \$1.25.

The Foreigner in her Ancestry, by W. H. Medhurst. \$1.00.

Middlemarch, by George Eliot. \$1.50.

Pippins and Cheese, by Joseph Hutton. \$1.00.

Briefs and Papers, by Two Idle Apprentices. \$2.00.

Work and Wages, by Thomas Brassey. \$2.25.

The Form of Water, by Prof. Tyndall. \$1.50.

The English Constitution, by Walter Bagehot. \$2.00.

To the Bitter End, by Miss Bradton. 75 cents.

Little Kate Kirtley, by E. W. Robinson. 75 cents.

A Passion in Tatters, by Annie Thorne. 75 cents.

Caliban: the Missing Link, by D. Wilson, LL.D. \$1.50.

Life of George Grant, by Mrs. Grote. \$1.50.

Memoir of Rev. W. C. Murray. Cheaper edition, \$1.00.

The Garden and the City, by the Rev. Hugh Macmillan, LL.D. \$1.75.

The New Magdalen, A Novel, by Willie Collins. 80 cents.

Reeds, A Plea for Toleration, \$1.50.

Political Portraits from the "Daily News." \$1.50.

Literature and Begonia, by Matthew Arnold. \$1.50.

WILLING & WILLIAMSON, 12 KING STREET EAST, TORONTO.

Music.

HAMLIN, ORGANS. the Family Circle, EXCLUSIVELY employing several important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent, with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with

CIRCULAR, with important information about appointment in purchase of inferior or worthless free.

& NEWCOMBE, 57 KING STREET EAST, TORONTO.

China and Glassware.

CHINA HALL

71 King St. East, Toronto.

A full assortment of Glass, China, and Crockery now in stock

China Breakfast and Tea Sets, Dinner and Dessert Sets, Chamber Sets and Bottles, Fancy Table Jugs, in Stone and Terra Cotta, Fancy Cheese Covers and Biscuit Jars, Bohemian Ornaments, Victoria Vases and Lustres, Parian Statues and Busts, Cut English Table Glass, Plated Goods and Trays, Irish Bellock China

GLOVER HARRISON.

Boots and Shoes.

R. MERRYFIELD, Boot and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stock always on hand.

ALEX. GEMMELL, BOOTMAKER,

Sign of the "Golden Boot. 97 KING STREET, WEST,

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Miscellaneous

CANADA STAINED GLASS WORKS, ESTABLISHED 1866.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72.

Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH McCAUSLAND, PROPRIETOR, 3, King Street West, Toronto.

BUCKEYE BELL FOUNDRY

Established in 1827. Superior Bells for Churches, Schools, etc., of Pure Copper and Tin, fully warranted, and mounted with our Patent Improved Rotary Gearing; the best in use.

Illustrated Catalogue sent free. VAMPOUR & SONS, 100 & 110, BOWLING GREEN, LONDON.

NO DUTY ON CHURCH BELLS.

\$5 TO \$20 per day. Agents wanted! All classes of working people of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

CANADIAN RAILROAD LAMP MANUFACTORY, 56 Queen Street West, Toronto.

J. BOXALL, MANUFACTURER AND DEALER IN RAILROAD CAR FURNISHINGS, LOCOMOTIVE HEAD LAMPS & BURNERS, Tail, Switch, Gauge & Signal Lamps, Sperm & Coal Oil Hand Lamps

Coal and Wood Stoves of every Description.

R. J. HUNTER & Co. CLOTHING MERCHANTS, &c.

WE KEEP ONLY GOOD SOUND GOODS

All orders receive our personal attention, and are executed PROMPTLY AND PERFECTLY. Gentlemen in the country should call when in Toronto and leave their measure, from which they could order at any time.

We also keep on hand a complete stock of Shirts, Collars, Cuffs, Scarfs, Hosiery &c., &c., &c.

Ready-Made Clothing R. J. HUNTER & Co. COR. CHURCH AND KING ST. TORONTO.