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Contributors and Correspondents.

DR. FRASER.

Editor BRIASH AMURICAN PRESSYTEMAN. DEAR SIE,-You and some of your readers have been wondering what has become of me that I have not written to "report progress" since the middle of August. You will be all glad to know that I have been very well, and very busy too, ever since. There is, however, so much of sameness in my meetings and in the uniformly kind and cordial reception accorded to me, that I have been silent through fear of wearying and disgusting your readers by vain repetitions. I wish, though, before I go away, to make this formal mention of the kindness shown to me, and to acknowledge the obligation under which I feel myself to be to so many of the brothren in all parts of our Province. I am not saying that the interest of our people in missions is as great as it ought to be, or as I would like to see it, but I do wish it to be understood that many of our people are beginning to be very much interested in those who are penshing for lack of knowledge, and I am sure if the condition of the heathen-without god and without hope -were more frequently alluded to, and more prominently and persistently brought and kept before our people, the blessed results would soon be apparent. Let the appeal be,

> "Can we, whose souls are blighted, With wisdom from on high? Can we to men benighted. The lamp of life deny ?"

And the answer will be no, we can not, WE WILL NOT. To pass by on the other side is criminal, inhuman, unchristian. Were we in ignorance of the helpless and hopeless wretchedness of the heathen [world, or knowing it, were we in ignorance of the romedy, or knowing both. were it beyond our power to put the remedy within their reach, we should be, in the sight of God and man, innocent of their blood. But we know that out of Christ men are Lost, and that whosoever will call upon Him shall be saved, who, then, will clear us of guilt if we content ourselves to sit with folded hands while men perish?

Unless I write you en route, my next letter will probably be dated from Formosa. If the Lord will we shall reach the Island yet before the beginning of the new year, though our departure has been slightly delayed.

I do hope that all our people will bear in mind that our comfort and success in this great undertaking, as in all others, depends upon the blessing of God, and that they may secure that in rich abundance by asking in faith, nothing doubting. "The offectual fervent prayer of a righteous man availeth much." " Brethren, pray for us."

It will perhaps be of interest to most of your readers to know that we leave Toronto by the mid-day train on the Great Wes tern Railway, on Monday, the 2nd of November, and hope to sail from San Franeisco on Monday, the 16th. Yours very sincerely,

Bond Head, Qct. 26th. J. B. Fraser.

The Probationers Scheme-Another View.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-Some of our Probationers have written you regarding the regulations concerning them. Will you permit me cerning them. Will you permit me twite on the same subject from the stand point of a member of a vacant Congrega tion. According to the distribution, the Church with which I am connected should have had a Probationer last Sabbath, one vhose name was on the roll for our Presbytory; but he did not come. He was to come the next two; but instead, he pre-ferred to stay in a place where he expected to receive a call, I understand, and there fore he sent us a gentleman who has, I believe, the status of a Catechist, (preferring to help Providence in the matter of his settlement,) to preach to a congregation, by no means an unimportant one. I sup-pose he thought there was no chance of our giving him a call. In this, as it turns out, 18 was probably right. At all events we would not give him a call now. Congrelations have rights as well as Probaoners, and they do not like their rights to e trampled on. If the rules of the Church to to be observed by Congregations, I preame they are equally binding on Proba ioners, and therefore, i we are to expect a essing on our observance, they are to exect the same. But it does not look I've railing on the hand of Providence, to fore duty which Providence has laid on to the duty when Providence in an acceptance of the mention names, as I suppose to party whom the cap fits will put it on ut I write to call public notice to an evil hich should be checked, if the rules of the turch are to be binding at all.

I am Sir, Yours respectfully, A PRESENTERIAN. 28rd Oct., 1874.

IN GERMANY.

VII. STUDENTS SOCIETIES.

One feature of German Student life, and one which it is peculiar to Germany, is the brotherhood's" which are formed amongst the Students. These are based on various principles, but all have one general aimthe cultivation of brotherly feeling. If you ask a German Student why he attaches himself to a "Verbindung," he will tell that it is not morely because he enjoys a social glass of lager, but he finds in following out the principles of his society a training for the duties of life which he cannot find in the class-room or among his books. He learns there how mind and soul act and re-act upon each other, and how in the self abnegation required of him there, he is prepared to act the part of a patriotic citizen in after life. That's all very fine; I fancy I hear some one say, with a smile of ridicule. He says the truth, but the smile is out of place, for these societies have proved their usefulness, and, however many abuses may have crept into them, they are doing much for Germany still. What Student has not felt keenly his isolation, and his increasing want of sympathy with the busy and the social world around him. The alleged in compotenev of clerical boards to manage business, whether real or imaginary, only shows how a studious life unfits men for the practical. This we do not find to the same extent in Germany. Not only legal stars find their way into the "Reichstag," but medical men, University professors and theologians are found willing and competent to act as legislators. Some of Germany's greatest philo sophers have been her leading statesman. Now I do not say, of course, that all these men learnt how to combine both sides of life in the "Kacipe," or social gathering of their fellow students, but these societies are one way, and indeed the principle way, in which this striving to make education a real training of the whole man for all the duties of life manifests itself during the most susceptible period of life.

In these gatherin the pledge of mutual fidelity, and that for life, is nightly renewed. The coremonies performed all speak of patriotism and consecration to "heilige m Vaterland," and the songs which tell of loved ones far away, of the wandering, homeless student life, or the gallant de de of those who have died for Germany, fire the anthusiasm of youth. Korner who sang his war song while he wielded his sword was a typical Gorman student. To her students Germany owes her liberation from French domination, and whenever she has called upon her sons to do battle for ker honor the student Verbindung have marched in the van. In the great uprising against Napoleon the students and boys from the gymnasia roused their country, and when the usurper was expelled they returned to their class-rooms; and last winter on nearly every form in the class-room one could see a student with the "black-white-red" ribbon on his coat, indicating that he had served in the last war, not a few wore the iron cross, and a monument in the University Aula is covered with the names of Leipsic students who fell in the struggle with the last Napo-

It is hard to describe the spirit which rules in a German University to one who has not felt it. We are accustomed to con ceal our emotions, and regard demonstrations as a sort of harmless folly suitable only for grown up children, but if the German student has deep emotions he forthwith embodies these in ceremonial. An atmosphere of carnestness seems to surround him, the colors on his ribbon have each a meaning, each quarter in the Verbindung shield expresses an idea, and he feels deeply the student songs he sings, they are not mere music and words to him.

Of course such a state of things is impossible amongst us. The spirit of modern times is opposed to it. Twice already has the spirit of the age given birth to a new class of Verbindung. The "Corps" perpetnate the chivalry of the middle ages. The Burschenschaft is a society of burglars. and the more recent societies as the Wingolf, Nordalbingia, Uttenreuthia, etc., represent the social life of modern times. But just as that social and political life which they represent differs from ours, so would Student Societies amongst us differ from theirs. The aim with us is to make all the students of one college one brotherhood, that is the "idea which obtains under our more democratic institutions, and the formation of a smaller sircle would be frowned upon as tending to weaken it. We trust rather to community of tastes, class room companionship, etc., to form closer friendships if these are desired. One must confess that there is a warmth and cordiality of friendship in these societies that we lack

RECOLLECTIONS OF STUDENT LIFE in our colleges, yet without German song, and German lager, a Canadian Verbindung would be a dull affair.

> My own experience as a Nordalbingi i Christleche Verbindung must be left for another occasion.

I'S The word 'by positional occurring towards the end of last letter should have been "hypercritical."

TEMPERANCE.

NO. 4.

In pleading for total abstinence from all that would intoxicate, we are met with arguments in favor of moderation. May we not drink in moderation, it is said? But what is moderation? It is impossible to define it for this simple reason: "That what is moderation to one man is the height of excess to another," and then be it remembered there are those who cannot drink in moderation; it is impossible for them to do so. There are many examples of this. Dr. Johnson, when on a tour to the Hebrides, was asked by a lady to take wive, "I do not drink wine" he said, "I am an abstainer. "But, said the lady, "You can certainly carry off one glass;" "No. madame, said he, "It would carry me off, for with me moderation is excess, and just so is it with many. If they take the first glass they must take the second, and then they must have more; still they cannot stop short there.

And then, as has already been said, if we do not require to abstain on our own account, we ought to abstain for the sake of others: for the sake of the wook brethren who, like Dr. Johnson, would be carried off by one glass.

We should not lose sight of the great influence that example exercises. Example

No man can exercise an influence to save

is better than precept.

another, unless he adopts that principle which he wishes him to adopt. A minister of the gospel once took an individual with him to a temperance meeting, and the reand is now a Christian man. But said he to the minister, "If you had asked me to go to the meeting and had not been an abstainer yourself, had not shown such 1espect for the principles there advocated as to adopt them instead of signing the pledge, I should have laughed at the whole matter. But when you so respected the principles there advocated as to adopt them by sign-ing the pledge, I was convinced that these principles were true, and I felt I could not resist, and I gave my name and influence. So much for the influence of a good example. An instance of a different kind may be here introduced, which goes to show that professing Christians ought to be very careful as to the example they set in this matter, lost they be the means of doing that which they will never be able to undo. An inchriate was on his deathbed, and a professor of religion came to see him. The drunkard said to him, "do you him. The drunkard said to him, any our remember boing at such a temperance meeting," naming time and place? "Yes." "I was there also, said the drunkard, "and I went with the intention of signing the cledge. I kept my eye upon you to see what you would do. I knew that you were a professor of religion, and if it were a good thing you would be sure to adopt it. You did not, and the effect of your example upon me was that I did not do it either. I am now going to reap what I have sown, I am now going to reap what I have sown, and I ask you to prepare to meet me at the Judgment Seat of Christ." Solemn words these that may well ring in our ears and sibrate through our hearts, and lead us to ask the question, "Have we been the means of thus putting a stumbling block in the way of others?" It will be a terrible reflection, for any professing Christian at least, to think that his inconsistent conduct was the means of proventing some conduct was the means of preventing some erring one from taking that step which from the thraldon, of appetite and passion. It will be a terrible reflection for a parent on his death-bed to think that by the use of wine at his own table, he has been the means of raining that son whom he loved as his own soul. It will be a terrible reflection for the in nister of the gospel when he closes his eyes in death, to think that Ly his patronizing of the drinking customs of society, he has been instrumental in sending to a drunkard's grave some, who but for his evil example, might have been ornaments to society, and useful members

of the Church of God. Ministers of the Gospel have been blamed for not taking that active part in the temperance movement which they ought, and there was a time when the charge was true of many of them, and it may to some extent be applied still. An anecdote may to here introduced illustrative of the point. Christmas Evans, the great Welsh preacher, had taken hold of the temperance movement at its commencement, but there were many of his brethren that were opposed to it, and there was one in particular that was very much opposed to it, a Mr. W—— Mr. Evans determined to em brace the first opportunity of fi mg a shot at this erring brother. Such an opportunity occurred before long. Mr. Evans was preaching in the neighborhood and as usual great crowds went to hear him, and among ne rest the minister above referred He took his seat in a quiet corner of the gallery, hoping to escape the observation of the preacher. In this, however, he was mistaken, for in the course of his sermon one eye) rested upon him. Mr. Evans tion of the Church in the Assembly was knowign that the wished for opportunity also approved of.—A. McLean, Pres. lad now come, proceeded to level an ef- Clerk.

fective shot at the brother in the gallery. He went on to tell his audience that he had a remarkable dream not long ago. He dreamed that be was in Pandemonium, and before I had been long there," said he,
a loud knock came to the doors of the lower regions, calling upon Boclzobul to come up to earth for his empire was in dauger; they were forming Missienary Societies. He obeyed the summons. He went and visited the place where the missionaries were embarking for foreign lands. He went on board the vessel, and what did he see there? The own board of Billing and he see there? He saw boxes of Bibles and Tracts which the missionaries were going to distribute; but he saw some thing else. He saw there casks of rum, gin and brandy, and other strong drink, and when he saw that, he exclaimed that rum and gin and brandy will do far more harm than the missionaries with their

fisbyteran

Bibles and Tracts will do good, and away he flew back to his own place.

"By and bye another loud knock came to the doors of Hades calling upon Beelzebub to come up to earth for his empire was again and harger they may form. again in danger; they were forming Bible Societies. He obeyed the call. He went to the crowded city where the Bible Society was carrying on its operations. He saw there a benevolent body distributing Bibles among the poor. This benevolent body had just bestowed one upon a poor woman, and the demon hovered round to see what the result would be. He had not long to wait. As soon as the lady who bestowed it was cut of sight, the poor woman put the Bible under her apron, and went away to a gin shop, and pawned it for a pint of gin. When the demon saw this He exclaimed in the shout of triumph, 'aha! aha! there is no great dangeryet, and away he flow back to his own place.

"Again there came another loud knock to the doors of Pandemonium, calling upon Beelzebub to come up to earth for his empire was again in danger; they were for-ming Temperance Societies. The demon obeyed the summons. He went and found Temporance Secreties, the rich were to have the wines and the poor their beer, and when he saw this, he was satisfied that there was no great danger yet, and away he flew back to his own place.

"Once more there came a knock to the doots of the lower regions-louder than ever, calling upon Beelzeby's to come up immediately to earth or all would be lost, for they were forming Teatotal Societies! Tentotal Societies, said the demon, what in the name of reason is that? I will go and see. He went and found that Tentotal Societies meant total abstinence from all that would intoxicate. Woll said he, I don thise the appearance of things, the thing has a ballock about it, but yet after all I don't think there is very great danger yet, for the parsons are all against the Temperance movement, and Mr. W—, of A—, is at the head of them. This brought the peccant minister in the gallery to his feet, when he exclained, 'I have been at the head of the Anti-Temperance movement, but I will be at the head of it no longer, and he came

Presbytery of Huron.

down and signed the pledge.

This Presbytery met at Seaforth on the 13th of October. Mr. McLean gave a repost anent his remit to Mckillop, setting forth that matters between the corgrega-tion of Duff's Church, and Mr. McDearmid, then late paster, had been brought to a satisfactory termination. The clerk was appointed to apportion the amount expected from this Presbytery for the Assenbly Fund to the several congregations. Circular letters were read anent the reception of Messrs Cram and Beattie, as ministers of this Church. On application made, Mr. Darby was appointed to moderate in a call at Egmondville on the 27 h inst., at 11 a.m.; and Mr Brown at Duff's Church, Mckillop, on the same day and at the same hour. The stipend promised in both cases hour. The stipend promised in both cases is \$600 per annum with a manse. The missionary supply of Stephen, was left in might have been his salvation, which months. Mr. McCuaig was appointed to might have had the effect of delivering him visit Bethany, and to arrange for the supply of that place during the winter. On behalf the committee appointed to draft a suitable minute regarding the translation of Mr. Graham, Mr. Goldsmith read the following which was adopted, viz. "The Presbytery of Huron in parting with their venerable and valued friend and father in the gospel, the Rev. John Graham, would take the opportunity of recording their high sense of his personal worth, as a Christian gentleman, and a minister of the gospei. For more than a quarter of a century he has been amongst us—one of the pioneers of Presbyterian Missions in Huron, when the prime of his life and the weights of hie talents and influences were sacredly consecrated to the work of the Christian ministry. While with profound regret we part with Mr. Graham from our Presbytery, we would pray that the closing ears of his ministry, may be as rich in Divine consolations, as his earlier life has been in devoted and heroic sacrifice and labor. The Session Records of Wroxeter Church, and of McKillop and Tuckersmith were examined and attested. The subject of missionary meetings was taken up, when it was agreed that sessions be recommended to arrange for their own missi-nary meetings, and to hold such meetings when they think best, and to report at the April Assembly on the Basis of Union was approved of, Mr. Ferguson dissenting against the resolution on the modes of worship.

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for fourthen months at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the British American Presbyterian but could place the paper in the hands of a neigh-bour. Indeed, many could secure several now subscribers, if they but made the effort. But even supposing each of our subscribers forwarded only one new name, our list would at once be doubled, and The Pres-BITERIAN, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country. Don't puff off the work. Begin as soon as possible, and continue until every family has been approached.

Resignation of the Rev. Dr. Barrie.

All our readers, says the Guelph Mercury, who are acquainted with the Rev'd. Dr. Barrie, will join us in expressing regret at the notice which appears in our report of the proceedings of the Presbytery of Guelph, at their meeting in Elora on the 18th inst. It is there stated that, in consequence of infirm health, the Doctor has tendered the demission of his charge in Eramosa. About a year and a half ago he was laid aside during some weeks from pastoral duty, and was under the treatment of Dr. Herod, of this town. Health, having been restored, he resumed his ministerial labors, and conhe resumed his ministerial labors, and continued uninterruptedly at them until towards the end of last month, when his trouble returned, and he was forced to absent himself from the pulpit. His medical advisor considering it hurtful to him to be actively employed, and other reasons presenting themselves, he resolved to lay his resignation in the hands of the Presbytery, and await the action usually taken in such cases. We hope his strength may yet be so far recovered that he will be able once more to make proof of his ministry, in which he has for a long period been engaged.
We learn that Dr. Barrie came to Canada in 1841, and commenced his services in

November of that year. For a year and two months he travelled through the vacancies of the United Secession Church, as it was then called, refusing invitations to obtain a settled pasterate, because of the spiritual destitution that prevailed, and thinking he could be more extensively usethinking he could be more extensively useful by itinotating than by entering upon a fixed charge. On the 2nd February, 1848, he was ordained in Eramosa, and on the following day, in the Irvine settlement, a few muss from the present thriving village of Elora, by the Missionary Piesbytery of the United Secassion Church, the two congregations forming the joint charge. He continued asstor of both till 1849, when continued pastor of both till 1849, when after his return from a visit to Scotland the preceding year, he was loosed from the congregation in the Irvine settlement, and confined to that in Eramosa, where a manse had been crected. At the date of his ordination the congregation in Eramosa numbered just thirty members. From the last information we have received, there are now upwards of one hundred and seventy. The addition made the first year was six.

According to the arrangements made at the time of his settlement, Eramosa was to have two successive Sabbaths' supply, and the other or third Sabbath was given to the Home Settlement. He was not long in Eramosa till the congregation at Guelph, connected with the same religious denomination, applied to him for an afternoon service on those days he was preaching at Eramosa, to which he agreed, and continued to give supply till 1846, when the congregation at Guelph called and procured a

minister of their own. All who are acquainted with Dr. Barrie know him to be a .nan of untiring energy great force of character. He was abundant in labors, and was for a long time frequently away from home supplying spiritually destitute localities. Soon after his return from Scotland in 1848, he made a mission tour away to the north, through districts into which settlers were only be ginning to enter, and he may be looked upon as the pioneer of the church in that quarter. His name is widely known, and he has endeaved himself to many a heart, with whom he has sympathized, and whom he has encouraged in the trials peculiar to the early settler. Many a one will join with us in the desire that he may be restored to public usefulness, or that his life may be long spared, and rich comforts

A Correction.

enjoyed in his declining years, even although he should be laid aside from the

work he loved so well, and in which he has

Editor BRITISH AMERICAN PRESETTERIAN.

been so long honored to be ongaged.

Sir,-I notice in your issue of Oct. 16th. a mistake in the report of the Cranbrook S. S. Social and pic-nic, which you will please allow me to correct. The Cranbrook Sabbath School was not organized as your correspondent states, on the 10th of May last; but was on that day reopened by Mr. Dey, the student labouring there during the past summer. The School was organized the previous summer, and carried on successfully by Mr. Thomson till October, when it was deemed advisable to close it for the winter. Yours truly,

Grand Truths in Nature Overlooked by Tyndali.

PAPER READ BY DR. McCoon, PRESIDENT OF PRINCETON COLLEGE, BEFORE THE DO-MINION EVANGELICAL ALLIANCE.

All throughout his address Dr. Tyndall advocates the right of free thought, leaving the impression that this has been denied him somewhere or by somebody. I know of no one throatoning to deprive him of his title to think. There are not a few, indeed, who, in the exercise of free thought, venture to doubt whether he showed any sense of propriety in opening the meeting of a purely acientific society with such a speculative paper, the more so as no one was allowed to reply to it in the Association. But we to reply to it in the Association. But we often find that those who claim liberty of speech for themselves are least inclined to allow it to others. For myself, all that I claim is to review the reviewer in the same exercise of free thought as he claimed and

Prof. Tyndall is not a scientific man of the highest order—I am not aware of his having made any great discovery. But he is a brilliant experimenter and an elegant and plausible expounder. His address is the clearest statement within a brief compass of the combined views of the school of which he is an active member; the others being Mr. Darwin, Mr. Huxley, and Mr. Herbert Spencer. I am not without hopthat his exposition as disclosing the full development of his doctrine may lead to a reaction—just as the publication of Mr. John Stuart Mill's ariobiography turned away so many from his philosophy, as showing clear-ly to what blank results it led.

Tyndall thinks he can derive the whole universe from atoms and their action. He finds anticipations of his doctrine in certain ancient philosophers such as Democritus and Lucrotius. I am willing to admit that atoms may account for certain of the phenomena of the world; but there are others which cannot be so explained. The pro-foundest thinkers of ancient times have dis-

covered other great truths in the universe.
Reflective thought as distinguished from
spontaneous thought appeared all over our
world about 600 B.C. From that time philosophers began to express what thinking men foli all along. In Greece the Ionians discovered elements; the Pythagoreaus, forms and numbers, and the Eleaties, that that there was a fixed Being underlying all superficial changes. In the following age Anaxagoras maintained that intelligence was necessary to arrange the elements of nature. Empedocles called in strace and friendships-in other words, repulsions and attractions, and Democritus, atoms. In the latter half of the fifth century, before Christ, Socrates stood up resolutely for a Providence, as manifested, for instance, in the socrates stood to be seen and car. His pupil, Plato, argued that in the mind of Deity, in the mind of man, and in nature, there were ideas or patterns and in nature, there were ideas or patterns and buffets the billows till she clasps him in her arms, and lavishes her affection on the carms, and lavishes her affection on the carms, and the carms are affection on the carms are care in a region beyond that reaches the carms. regulating all things. Aristotle showed that in order to explain the universe we must call in four kinds of causes. He takes as an illustration the statue of Hercules ir a an illustration the statue of Hercules 12 temple. We may seek for its material cause, it is marble; for its efficient cause, the workman and his hammer; the formal cause, the figure of Hercules; and the final cause, to adorn the temple. He shows that we must seek for like causes in nature; not only a material cause in atoms, and an effi-cient cause in force, but a formal cause in the order un versally prevalent, and a final cause in the adaptation of means to an ord. In modern times Bacon adopted the same fourfold division of causes, and four d in nature a formal and final cause carrying us up to God. Descartes dwelt fondly on the essential distinction between mind and ma. ter; and Leibnitz pointed to a beautiful harmony through all nature. The Scotch philosopher, Reid, carriel us down to self-evident mental principles, and the German philosopher proved that these were ultimate and necessary forms of thought. Profound thinkers thus discovered other principles, and deeper than more atoms, having a place in the constitution of the universe. Let us admit the existence of atoms. Not

that any one has ever seen them or handled them; but as an hypothesis they explain some of the phenomena of the universe. All that is known of these atoms is contained in a beautiful paper by Mr. Clerk Maxwell, a much more trustworthy authority on this subject than Tyndall. These atoms are unalterable in their mass and properties. As to weight they are so light that a million million million million of them would amount to four or five grammes. They are so small that there are nineteen million million of them in a centimetro. They are flying overywhere and striking each other. They diffuse matter, momentum and tem-perature. Mr. C. Maxwell says that they have the essential character of a "manu factured article," which "precludes the idea of their being eternal and self-evident.' Though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which those systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number, meas ure and weight, and from the meffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and jus-tice in action, which we recken among our noblest attributes as men, are ours, because they are essential constituents of the mage of Him who, in the beginning created not only the heaven and the earth, but the ma terials of which heaven and earth consist But besides atoms there are other principles in naturo:

1. Intelligence.—Atoms may be the ulti mate constituents of the material universe but they are quite as capable of working disorderly as orderly, of producing evil as good. There must, therefore, be a power to dispose them. They account for this 1 y the fittest surviving. But if all things were left to chance the unfit might be as likely to survive as the fit, and it is a beneficent aw of Providence that the fittest survive.

2. Final Cause -The whole school are seeking to do away with the evidence of purpose. Yet, as inturalists, they are ever brought into the presence of it. Take a

case described by Darwin and quoted by case Gosciller by Dallyin an aperture serv-ing as a sport is formed in an orchid. Bees visit the flower; in eager search of material for their combs they push each other into the bucket, the drevelsed once scaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigma of the flower and obtain glue; then against the pollen masses, which are thus stuck to the back of the bee, and carried away." "When the bee thus provided flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then crawls out by the passage, the pollen mass upon its back necessarily comes first into contact with the viscid stigma, which takes up the pollen, and this is how that orchid is fertilized." ond this is now that oronic is forthised. Or we may quote the case mentioned by Huxley at the last meeting of the British Association. It is that of a frog deprived by artificial means of senses and feeling and put upon one's hand. "If you melling your hand, doing it your cantly and incline your hand, doing it very gently and slowly so that the freg would naturally tend sionly so that the frog would naturally tend to slip off, you feel the creature's forepaws getting a little on to the edge of your hand until he can just hold himself there, so that he does not fall; then if you turn your hand he mounts up with great case and do-liberation, putting one leg in front and then liberation, putting one leg in front and then another till he balances himself with perfect precision upon the edge of your hand; then if you turn your hand over he goes through the opposite set of operations until he comes to sit with perfect security on the back of your hand. The doing of all this requires a delicacy of co-ordination and an adjustment of the muscular apparatus of the bely which is only comparable to that of a ropedancer among ourselves. All this seems to me clearly to imply, not, it may be, such a mechanism as man is obliged to employ, but a designing wisdom above the frog.

3. Lieas or Typical Forms, in the mathematically exact forms of crystals, in the types of plants and animals, and in the orbits and regular recovements of the heavenly bodies, and indeed in the universal prevalence of law that is order. ence of law, that is order.

4. A Universal Harmony reaching as far back as the goological ages go, and as far out into space as the telescope can reach.

5. The Human Mind. This cannot be accounted for by atoms. Those cannot account for perceptions, for reasoning, for feeling, for revolution, for volition. We can trace so far into the brain what takes place when the mother sees her son thrown out from a boat on the wild waves; we can follow the rays of light through the eye on to the rotina, to the sensorium, possibly on to the grey matter in the periphery of the brain. But in the end as at the beginning we are in the domain of matter and motion; we have only the same action as takes place in the brain of the dog as it looks on. when the mother's affection rises up, when she forgets herself in thinking of her boy, him, we are in a region beyond that reached by the phrenologist, a region which I believe that he can never reach, and it is of importance to tell him so.

6. A Personal God. We know that man possesses a soul endowed with intelligence, personality and benevilence; and rising from effect to cause we believe that the Being from whom man proceeded must himself posse s like attributes.

The whole school is ever falling back with Herbert Spencer on something unknown, as Tyndall expresses it, on "a power absolutely inscrutable to the intellect of man." But we hold that this God is known, so far as known, by his works. "The invisible as known, by his works. "The invisible things of God from the creation of the world are clearly seen, being understood from the things that are made, even His eternal

power and Godhead."

Tyndall believes in a region outside of science, and admits the unquenchable claims of the emotional nature, "and that physical science cannot cover all the demands of man's nature;" but he and his school are doing as much as within them hes to undermine the convictions and beliefs from which our highest feelings grow, just as the glow of the evening sky fades speedily into darkness after the sun which produced it sinks beneath the horizon.

The Church of Rome.

How does the Church of Rome define her own position? As Roman Catholic and Apostolic. The name of Christ is not mentioned; the name of Nazareth and Bethlehom are not mentioned. She is not called a Christian Church. She makes no secret of the fact that she is first Roman, and only atterwards Catholic. She puts the special before the general statement, so as in truth to limit even her pretended universality by the girdle of Rome. Does the actual or ganization tend in any way to widen this purely local definition? Rather the reverse, for if the local nature of an Italian Church is expressed in words, this local nature is maintained with vigour in the facts. Are mointained with vigour in the facts. Are popes and cardunals selected from a Catholic body on a Catholic principle? Who is the pope? An Italian. Who are the cardinal bishops? Italians Who are the cardinal deacons? All Italians. Who are the cardinal dinat priests? Nearly all Italians. Whe are the leading ministers and secretaries of the Sacred Congregation in Rome? Italian
—all Italian. Not long ago an emment
Swiss Bishop, when a ldressing a vast meet ing of his follow Catholics at Fribourg, said the great sin of modern days was the im-piety of longing for a national Church. Yet it would seem that in the distribution of her offices, the great society of which he is a shining light, affects no wider character than that of an Italian Church .- Fraser's Maga žine (Conscrvative)

It is illustrative of the degrading powers of Romanism that in Spain, where there are 16,000,000 of population, 12,000,000 are unable to read or wate. This fast also furnishes a poor ground of hope for the pros perity of a republic in that unhappy land. It however calls loudly for the most earnest endeavours of Protestant Curistianity for the evangelisation of the people.

Mesers. Moody and Sankey in Belfast.

The Weekly (Edinburgh) Raview of Oct. 3rd, contains the following particulars of the Revival work in Belfast:-

The pressure to gain admittance to the evangelistic meetings in St. Enoch's Church on Friday evening, was as great as on the previous days, although the evening was inclement, and the impression produced on the immense gathering was most profound. The fraternity amongst clergymen of different denominations, which was so distinguishable a feature of the movement in Scotland, has also followed the ministrations of the evangelists here, and a pleasing evidence of this was afforded on Friday night in the fact that the Rev. Isaac H. Doncon, incumbent of Trinity Episcopal Church, presided at the meeting in St. Enoch's, and occupied, for the first time in his life, a Presbyterian pulpit. The fermion of the first time in the life, a Presbyterian pulpit. vency of Mr. Moody's addresses meets with a responsive sympathy on the part of the people, and at almost every diet of prayer and meeting for inquiry there are reported well authenticated cases of conversion. At the meeting on Friday night a sion. At the meeting on Friday night a young man rose spontaneously in the area young man rose spontaneously in the area of the church, and in the presence of upwards of two thousand people declared that he had been converted only a few days before. Singing continues to be an effective instrument in the work, and Mr. Sankey's contributions to the success of the movement are most investment and empreciable. ment are most important and appreciable. After taking part in the proceedings on Friday evening he left by the steamer at eight o'clock for Edinburgh, where Mrs.

Sankey is residing.

The young men's meeting in the May
Street Church was crowded, and the after
meetings were large, while the sense of the presence of God throughout the entire pro-

ceedings was deep and solomn.

The noon-day meeting on Saturday was for children. Mr. Moody presided, and in his opening address, with consumate tact, drew their united attention by demanding and the statement of the statement simultaneous answers to simple questions and then impressed their minds by aptly narrating incidents illustrative of the truths he wished them to remember. The Rev. Mr. Hanna took part in the proceedings, and after singing with great arthusism a conafter singing with great enthusiasm a con-

cluding hymn, the moeting separated.

The inability of working people to attend the ordinary meetings has led to the suggestion that special meetings, to which admission shall be by ticket, should be held

for their convenience.

On Sundaty, a vast concourse, numbering over 85,000, assembled round a temporar pla form erected in Templemore Park situated in a suburb named Ballymacarett on the county Down side of the River Lurgan. On this platform were seated a number of ministers and a choir to lead the singing. Many of the audience had come over four een miles to be present, and were greatly disappointed at the absence of Mr. Sankey. On the approach of Mr. Moody, there were heard not a few exclamations of "God bless him." The Rev. Mr. Johnston prayed, Mr. Moody read a for verses of the 34th chapter of Ezekiel, and of the 15th of Luke, and the "Gates ajar" having being sung, he prayed again. His opening sentence—" Many aching hearts are here, but not too many for the Man of Sororws to bind up"-indeed the whole prayer met marked response. came to seek and save the lost," was lhs subject. His remarks on the freeness of the gospel were finely conceived and delivered with a lofty flight of oratory. Ha the gospel were finely conceived and delivered with a lofty flight of oratory. He worked out most impressively the contrast between the sympathy exerted in this country by the Chicago calamity, and God's sympathy for man by the calamity in Eden, and his tender, yet forcible appeals—illustrated by affecting stories—to parous not to stand in the way of salvation of —mustrated by affecting stories—to parents not to stand in the way of salvation of their children, melted all hearts; and when he gave out the hymn, "Safe in the Arms of Jesus," the great multitude of voices blended in one full rapturous song.

Mr. Moody related at one of the meetings during the week how he mat a years leave.

during the week how he met a young lady of infidel opinions who had found the gates of St. Enoch's closed, and had wandered down to the church open for anxious enquires, into which she sallied "to see how people got converted." He asked her kindly if she was anxious, and she answered no, and commenced to reason on the existence of God, &c., when Mr. Moody simply toll her that he could not keep others waiting, the meeting being for the anxious; she seemed to wince Moody sweetly said to her, "I'll pray for you. Next evening she returned ovening Next and expressed her dissatisfaction with her state of mind. After a short conversation slie became deeply carnest, and I understood Mr. Mondy to say that she professed her faith in Jesus; but the audience, which had been still up to this point, began to breathe and move positions involuntarily, and I only heard the concluding clause, which he said with profound gravity," I was scarcely prepared for such a sudden answer to my prayer. A lady teacher going to her class two Sabbaths ago found some of her pupils in tears, and on inquiry discovered that two of them had trusted in Jesus. The teacher felt her insufficiency to lead her class, and at once resigned, a deep im pression was produced on her soul, which led her to pray, and God graciously manifested His love to her, and she returned to her class last Sabbath to teach for Jesus. A married lady from the country missed the last train; she attended the evening address on "What think ye of Christ?" Being impressed, she went to the inquiry room and found the Lord. She was is no hurry now to return, and when I saw her next night she was rejoicing in Jesus as her Saviour. In a foundry shop there were a Christian man and a young convert apprentice, both of whom were desirous that a young follow working a should be blessed, but all admonitions addressed direct to him he scoffed at and ridiculed. The two Christians frequen ly con rersed with each other in his prosence, and these indirect appeals, coupled with the evident pleasure and satisfaction which possessed their souls, enlisted his sympathics. One day he dropped his hainmer and waved his friends to his side, and

sayed. Amid the whir of the machinery

the three knelt down and the old Christian the three knet down and the old Ontistan prayed, and whilst yet in this waiting ex-pectant position the Lord shed his light and love into the heart of him who used to scoff, but rose to give thanks, while the tears of penitence coursed down his begrimed cheeks. These instances are great encouragement in prayer.

The Voluntary System

What has been the effect of the voluntary system on the ministry?—a question which offers a severe and practical test. Not only the purity of public religious instruction, but its constancy, its power, and the character of the instructors are involv

The Voluntary system has called into ex-The Voluntary system has called into existence the molern Protestart pulpit, which, claiming no dominion, disengaging itself more and more from priestly traditions and functions, and descending ever nearer to the level of the pews, tries to share with the whole body of the people all which experience or research has verified as "profitable for doctrine, for reproof, for which experience or research has verified as "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" so sooking to realize the model which Jesus gives of the wied scribe, or religious teacher, who "brings forth out of his treasures things naw and ald." Follows his treasures things now and old." Following up the advances of knowledge, it draws on the whole universe of matter and mind for illustration; accepting all-helps it uses them for the highest and widest service of all souls. Pardon me! I do not speak of this, alas! as the average and ordinary Protestant ministry, but it is the ideal, and freedom alone makes it the pos-

With increase of intelligence among the people comes an advancing standard among the preachers, so that freedom in religion brings the glory of the nations into the temple, and collects the best wisdom and life of all lands and times as oil for the lamps and furl for the altar-fires of God and humanity. Tyndall speaks not for science alone, but unconsciously also for religion, for truth, and therefore for goodness, when he claims for the human mind unlimited right of search in every realm of in quiry. The reconciliation of science and religion, which Rome and theologic usurpation make impossible, is itself accomplished when every eye is free to follow every ray of light to the central sun. Only unfetter-ed can we march with Providence in the unfolding order of events. Ah! if Protestant half knew this good gift of God! It is often remarked that the Romish

clergy acquire great shrewdness in managing men and affairs; but, except in routine, they rarely aim to be their instructors, no they rarely aim to be their institution, in-are they zealous to inspire and uplift man-kind as a whole. It is only in Protestant countries, and notably where all mist in-tions are fashioned in freedom, that the people are wont to assemble for peaceful public deliberations concerning social and general improvement. In our system every minister is a friend of general education, for the value and effectiveness of his own work depends on the intelligence of those whom he addresses.

The purity of the ministry is doubtless promot_d by making every pastor or preachor responsible to a large and enlightened public as well as to the standard of his professional brothern. In all churches and in all religions, unless held to their work and or couraged in it by public opinion and the general tone of society, the priests and ministers of religion, as a rule, tend to settle down into indolence, ignorance, incapacity, and often into brutality. "Like neople like priest," and vice versa.—Charles G. Ames, in Unitarian National Council.

Thoughts about Preaching.

What is preaching! is a question to which there would probably be as many replies as to what is truth? Almost every minister, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this sub-One man thinks that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of Scripture, brinking out from it all that is in it and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the odium theologicum. This is the polemical idea of preaching. Another likes up preaching but what contains a string of appeals, and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick and no conscionce so hard as to exclude or resist the perpetual tunult. This is the clap trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling above his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishly awake, or lu'l him into dreamy repose. This is the fleril and Corinthian idea of preaching. Auother is content with exclamation, he is not pleased unless overy other sentence begins with oh! The interjection ah! has to him a pecularly pathetic sound; it seems to melt mto his midriff like snow, and that preacher would be his Magnus Apollo, who would say, "oh! we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery. No minister is a favourite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profession of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wish to indicate that interesting organ. This is the materia or authropiomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour or because it is only the half of the time. This is the arithmetical idea of preaching.—Gilfillan, quoted in "Biblical Museum" under Rom. 10, 14-15. announced to them that he could stand it no longer, and announced his anxiety to bo

Bundom Bendings.

Conscience whispers, but interest screams

GRATITUDE is a duty which ought to be naid, but which none have a right to ex-

Wiren we see a young man that spends all he carns, we are inclined to suspect that he does not always earn all he spends.

HAVE the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and du-plicity by whoseever exhibited.

In the training of children, a mother's every movement, word, look or tone, is a vital lesson given. A child may be schooled in a room with bunches and a rod, but his training goes on at home.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, unsullied holiness, eternal versal dominion, unsumed nonness, eternal veracity and unspeakable glory; and then you may say, "This is my God for ever and over, and all that he has is mine; why then are I cast down.

CHARACTER is of prime importance to the workers for Jesus. If his conduct is not approved by the consciences of those he eeks to benefit, he will do them no good Character is power far more than know-ledge. It is so, even in a worldly sense. A man may have fees who work hard to injure him, but if he can pursue an unswerving course of rectitude, he can well per-mit his "character to take charge of his reputation." I would give ten thousand dollars for your character," said a dishonest dealer to one of sterling integrity, because it would enable me to make double that amount of money."

Uron the higher Alps, the snow is some. times piled so high, and so evenly balanced, that a crack of a whip, or the shout of a voice, may give sufficient vibration to the air to bring down the whole mass upon the travellers below. So, in our moral world, there are souls just hovering over the abyss of ruin: a world, or even a look from us, may cause them to plunge down into the depths from which there is no return; or a holping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace. Knowing that we have such power, shall we not humbly pray," Lead us not into temptation, but deliver us from ovil?"

THERE are some Christians who are able to look forward to death, not only without reluctance and dread, but with resignation and pleasure. Thus Dr. Gouge was acustomed to say, "I have two freads in the world—Christ and death. Christia my first, but death is my second." Such a Christian may be compared with a child at school. The little pupil is no enemy to his book; but he likes home, and finds his present condition not only a place of tuition, but of comparative confinement and exclusion. He does not run away but while he studies he thinks with delight of his return. Ho welcomes every messsenger to himbut far more the messenger who comes for him. And though he may be a black servant, he says, "Well, he will take me to my father's house."—Jay.

Enjoy the present, whatever it may be, and be not solicitious for the future; for if you take your foot from the present stand-ing and thrust it forward to to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst by fearing you will want to drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day is ours. We are dead to yester-day, and not yet born to to-morrow.-Jeremy Taylor.

GLOWING hearts, carnest praying, zealous co-operation, springing from, and suffused with the spirit of grace, have often been the harbingers of whole winters of revival. Every man is about as religious as he means to be. The stream cannot rise higher than its source. The churches which are refreshed are those which pray and labor for "the time of refreshing." It will be largely our own fault if our hearts and the churches to which we belong are not revived and strenthened. Coldness, formatity, declension, are never from God. Like produces like in his kingdom. "As a man soweth so shall he reap." The great day s coming fast, when the sowing ing shall be ended. God in mercy grant that no one who reads these lines may then take up that hopeless lamentation, "The harvest is past, the summer is ended, and we are not saved.'

Anglican Orders.

The recognition of Anglican orders has come from two such opposite sources during the last two weeks as to make one, without being very Utopian, calculate the possibility of the Church of England forming common ground on which the Bastern and Western Churches may yet one of these days meet. The Syrian Patriarch, with his suffragan Bishop of Jerusalem, had luncheon with the Archbishop of Canterbury, and seemed at all events open to conviction on the Mo nophysite question; and the friendly forms with which be reciprocated the good wishes with which he reciprocated the good wishes when his health was proposed at the dinner given by the Lord Mayor to the Orientalist at the Egyptian Hall, indicated his desire for union. Again, on the other side, Dr. Dollinger and Bishop Reinkins at Bonn formally assures at the magles in favour of the mally expressed themselves in favour of the validity of the order of bishops and priests in the Church of England. It may be that the Jacobite Syrians and the Old Catholiss are but pioneers of a movement towards the re-union of Christendom, and that Dr. Pusey's almost plaintive aspiration for unity addressed to the Association of the Catholie Union for Prayer, may be destined to meet with realization in a speedier manner than-nud by a different method from that con-templated: A fusion between the English Bitualists and the Old Catholics has long. since suggested itself as more than proba-bie; but this visit of the Syrian Patriscon

introduces a new and interesting factor into

the probabilities of re-union. Weekly (Lon-

Our Floung Loths.

Gracie's Kitty.

Gracic's Kitty, day by day,
Moped beside the fire and pined;
Would no longer friek or play,
Or the worsted ball unwind,
Gracic ceaxed, "Play, kitty, do p"
Kitty auswered sadly, "Mow!"

All in vain were dointy fare,
Bread and milk all warm and new,
Downy nest and tender care;
Thinner, weaker still sho grow,
Could no longer run or pury,
Lay in bed and would not stir

Gracle trailed her long white gown Down the steins at early light, Wondering "If litht; the rown Any better over night; Found poor kith; cold and dead In her preety base, t bed.

Gracio mado another bed Where the morning-clories climb; With red rose exves, lined and spread, And perfunced with pinks and thymo Racely has a hum in head Found so soft and sweet a bed,

Gracio's little tender hends, End at last their loving task, Sobbing by the grave she stands, Then she litts her face to ask, While the slow teers downward roll, 'Manimu, where ith kitt,'th thou!? Elizabeth Akers Allen

Number One.

"I always take care of Number One said one of a troop of boys at the end of a bridge, some wanting to go one way and some another.

"That's you, out and out," cried one of s companions. "You don't think or care his companions. about any one but yourself; you ought to be called Number One."

"If I did not take care of Number One, who would, I should like to know?" cried

True, Number One was right. He ought to take care of himself-good care.

"But does not that smack a little of sel-fishness?" the boys asked. "Number One thinks of nobody but hunself."

Nobody but himself! That certainly is selfish, and therefore wrong. Yet Number One is committed to our own care. What sort of care? is the all important question.

The care of his soul. Number One has a soul to be saved from sin and from hell. Number One has a soul to be wen to Christ, to holiness, and to heaven. Here is a great work to do.

Take care of his habits. Make Number One industrious, persevering, self-denying, nd frugal. Give him plenty of good, work to do; teach him just he do it, and keep him from lounging and all idle company.

Take care of the lips of Number Onc.

Let truth dwell on them. Put a bridle on his mouth, that no angry, backbiting words shall come from it. Let no professe or impure word escape. Let the law of kindness rule his tengue, and all his conversation be

such as becomes a child of God.

Take care of the affections and feelings of Number One. Tench him to love God with all his heart, and his neighbor as himosif; to care in others and share with others, to be lowly in mind, forgiving, gentle, sympathizing, willing to bear or forbear, easily entreated, doing good to all as he has

This is the care to take of Number One: and a rich blessing will it prove to his home, his neighborhood, and nimself. Boys, you all have Number One to take care of; and a responsible charge it is.

Grandma and the Strawberries.

I called last July to see two little boys (pets of mine) who were just recovering from scarlet fever, and had not yet left their pleasant room. I found them sitting by a little table, busily engaged in removing the hulls from some fine large strawberries.

After the usual kiss of welcome I said: "Where did you get those beautiful ber-

"Mrs. G. brought them to us," said Willie. "Wasn't sho kind?"

" She was so," I answered. " There are none in market yet, and will not be for a

Presently a large saucer was filled, and Willie said: "Please wash these for me." I washed and drained them carefully; he covered them plentifully with sugar, and handing them to me, said: "These are for grandma; won't you please put them in her room ?

Gentlyremoving about one-third of them, I said: "Here are as many as grandma will eat."

Willis protosted: "O, auntie, it looks mean to send so little." I reasoned: "You want to have a few for

papa and mamma, and you ought to cat some yourself, since Mrs. G. brought them

He yielded, and as I turned to leave the room with the berries, Harry called out:
"Put a card on, won't you, piease? so that
grandma will know who sent them." In a moment a card was arranged with their

approval—"To our doar grandma, with their approval—"To our doar grandma, with the love of Willie and Harry.

The betries were placed in grandma's room, where she could see them as soon as she entered; returning, I found them both watching eagerly for her coming. In a little whill her feeble step was heard, and the two little feest were health with a received. the two little faces were bright with expectation. A few moments of waiting, and grandma's voice was heard in glad surprise; and then, in loving tones, she thanked her little darlings for their kind remembrance of her. Clapping their hands with glee at the success of their loving little plan, they returned to their pleasant employment. A portion of berries was put aside for papa and mamma, for Katie the nurse, and Monu the German girl, and then the little fellows helped themselves to the remainder, enjoying them with a keen relish. I never saw two happier boys. Shall I tell you why? They had the good spirit in their hearts, the spirit of love and kindness, which made them. them think of and care for others.

them think of and care for others.

A few evenings afterward, as grandma sat in the bay window taiking with a friend, I heard her telling the story, and, taking the little card from her pocket book, she read with evident pleasure the loving words: written upon it. I said to myself as I looked at her, "How much of awestness has been dropped into that dear old lieart, by this little act of loving kindness!"

Subbuth School Teacher.

LESSON LXV.

Nov. 8.) The Two Commandments. { Mark 12

COMMIT TO MEMORY, VS. 83, 80.

PARALIEL PASSAGES .- Matt. xii. 85-40; Luke x. 27.

With v 28, rea 1 Cor. viii. 1, with v. 29, 30, Deut. vi. 4, 5, with v. 31, Lot. xix, 18, with v. 82, 1 Tun. n. 5, with v. 33, 1 Sam. xv. 22, with v. 84, Rom. xiv. 17.

CENTRAL TRUTH .- Love is the fulfilling LEADING TEXT.—Love is the fulfilling of

the lew.—Rom. xiii. 10.

The Great Teacher permitted questions.
He had no fear of being silonced, and he condescended to the weakness of men. Even when the motives was bad, he avails himself of the question to reveal in reply positive truth. The snare is broken, and where it was laid Jesus plants seeds of ever-lasting truth. This chapter is full of such conversations. See the question of sub-mission to civil rulers (v. 15), of domestic relations in the next life (v. 26), and of the principal commandment in our lesson. If any of these replies Lad been made by wise and great men of the world, they would have been quoted as master-pieces of genius. It would be amazing if a common Jowish peasant had uttered them. But they are fitting in the lips of the Divine Teacher.

The scribes were proud of their intellects (Matt. xv. 2). They were men of points (Mark ii. 16). They argued for arguments sake—not meaning to act on the conclusion, and not, it is to be feared, in honest search for truth (Mark in. 22). They were the lawyers of the people, and while zealous for the statues with which they had to do, they were not more spiritual in feeling, then the year of the Lorge Mark ing than the rest of the Jews (Mark xi. 18). They felt some interest in the discussion with the Sadducces, in which Jesus had silerzed his questioners, and probably they felt some pleasure in the result. One of them accordingly offered a the new topic for discussion, and whatever the mixture of motive with which he began the conversation, a good impression was made on his spirit in the progress of it. More-over he became the occasion of most valuable teaching to us, which, let us oe careful to receive.

THE FIRST COMMANDMENT.

The question came from a mind accustomed to distinguish between God's com-mandments, where true love makes no distinction—the same order of mind that marks off mortal and venial sins. "First" —not in point of time but of moment, is the point of the question. The Lord's reply is from the law—was unanswerable to a scribe. He quotes from Deut. vi. 4, 5. Christ never fails to put honour on, the written Ward of God written Word of God.

(a.) We have the object of supreme love one supreme God. Heathen nations, unable to conceive of one almighty maker of all, distributed the work of making and ruling among gods of the sea and of the land, of the mountain and the plain. And they came to distribute their love, service and gifts in like manner, the soldier devoting himself to one god, the farmer to another. It is so with modern heathen, as the missionary report. The first point is to know one Supreme

Deity, to whom men are to render undivided love and service.

(b.) The principal of obedience, love, individual ("thou") love. Form and wordsplitting, ritual and subloties, were the life of such Jows as this scribe. Christ passes by the all and goes to the heart of things. by them all, and goes to the heart of things. Love is demanded first by all. All is worthless without it. And it must be entire—"hear's,' "soul." "mind," "strength" -the words being used as in modern laws to shut out any possible exception ("claim, right, title, &c.") Where we give such love we give all; nothing is withheld. Fear, confidence, obedience, are all included in it. See Gen. xxii. 12, for proof and illustration. Love leads to all good works (James ii. 22).

The New Testament makes no char here. Christ's taught his disciples (John xiv. 15, 21, 23,. So did the beloved disciples (1 John ii. 5). So Paul taught (1 Cor. xvi. 22), for "God is in Christ" (2 Cor. v. 19), and "the love of Christ leads to obedience (2 Cor. v. 14.)

(c.) The extent of both love and obedience of all this, as God. It is best for the creature when he renders this. "Man's chief end is to glorify God." It does not leader his happiness any more than it hinders that of angels, that he "is the Lord's." No lower standard is set up in the Right. the Bible. Nor could any lower be set up. If not all the heart, how much? Who can share with God the love and reverence of his creature? No creature can justly re-ceive t · least of that regard, which belongs to the one supreme Creator. See the experience of sauts (Ps. xovu. 7-10; Ps. lxu. 1, 2; Rom. xiv. 8; 1 John iv. 19).

The question is from the Old Testament. If this demand was just and reasonable to the Hebrews, how much more reasonable must it be to us who have the clear display of divine love in the face of Jesus

THE SECOND COMMANDMENT (V. 81.)

It is "like the first," in its authority. origin, simplicity, wisdom and comprehensiveness; for as the first supplies a spring of action towards God, so does this toward all men, included in "thy neighbour."

He is to be leved, not as God, not supremely, but as one a self. His interests are to be to us as our own, so that what we should have done to us we shall do to him (Matt. vii. 12). This love is not morely negative, so that we shall do him no harm. As in the case of God, it is to be positive, so that we shall seek his good, as wo sook our own.

we seek our own.

This love assumes form according to the condition of our neighbour. To the bad it is pity, without contempt. To the poor it is compassion without pride or vanity. To the great and noble it is admiration without any. To an angust it is foreigness.

tude. To the suffering it is sympathy. Without love life is poor: with it the poor is rich.

THESE . 'MANDMENTS CONSCIENCE ACCEPTS (v. 82).

The questioner of our Lord was not a believer, not in the kingdom, but his conscience was at work. He was in that condition of mind when men approve and feel truth, whether they act on it or not. His truth, whether they act on it or not. His leart was not hardened. His conscience was not seared. He felt the truth and propriety of our Lord's words (v. 82), 'Well, Master,' &c. So does conscience, let alone, everywhere feel. It can be darkened, blinded, perverted, but when free and clear it approves these all embracing laws. laws.

YET APPROVAL DOES NOT SAVE. One must YET APPROVAL DOES NOT SAVE. One must do one or other of two things—(1st) perfectly keep these commandments and ive (Rom. x. 5) by this obedience; or (2d), obtain pardon for breaking them by union through faith with Jesus Christ. One may have clear views, sound opinions, a just idea of duty, a zeal for God (Rom. x. 2, 8), and yet not be in the kingdom. We as anyway as the first, the second sunners cannot now do the first : the second,

blessed be God! is open to us, and Rom. x. 6-11 explains fully this "way of life."

From this interview with the scribe (who is not reported, be it observed, as becoming a disciple), we may learn:
(1) The divine requirement, supreme

love to God, and love to man as to one's self. Micah vi 8.

(2.) The universal failure to come up to "All have sinned." Rom. in, 10.
(3.) The one remedy for the world's wees return to God's law. Love is the jul-

filling of it. (4.) Jesus has come up to this requirement. He loved Godsupremely, and man, to the extent of dying for us.

(5) Only in Him can we have pardon.

and life, and righteousness.
(6.) Knowledge of what is good and true is not saving, unless accepted and rested upon with the heart. We may commend and approve the truth, and not receive it.

Only by receiving it, are we saved. No matter how well caught we are in Sundayschool, or elsewhere, we are saved when we believe with the heart. Rom. x. 10.

SUGGESTIVE TOPICS.

By whom Jesus questioned—with what re-Fult—the Sadducces' question—the scribe's
—their general character—habits of mind the question—meaning of "first"—the Lord's reply—from what Scripture—why —the divine requirement—just—good for man-elsowhere made-effect of ance—the heathen idea—the second, how "like" it—distinction between the stand-ards—why—nature of love to mon—form of it—effects of it—the human consciencehow approval expressed-value of this approval—not saving—lessons from this interview.—Dr. John Hall, in S. S. World.

Disturbing School Worship

If a superintendent really desires to pro moto irrovoronce in his school, there are various ways in which he can carry out his purper. A not uncommon method of purpo . A not uncommon method of reaching this end is by calling on a visitor to lead the school in prayer, with a formal introduction of the stranger thus invited to the desk. When the Scripture reading and singing have brought the school to a reverent frame of mind, in preparation for united prayer for God's blessing on the hour of Bible study, the superintendent turns the thoughts of all whom he can influence away from God and prayer by a fow untimely words: "I am very glad to see with us this morning the Reverend Diodorus Squibbs, one of the most distinguished Sunday-school workers in this country. Will Brother Squibbs please stop this way, and leed us in prayer?" At once the heads of such teachers and scholars, as have any measure of natural currosity, follow the direction of the superintendent's eyes, and are turned on "Brother Squibbs." Prayer is for the time forgotten, and until the stranger has been fairly canvassed in his manner and appearance, by those who we che him, there is an end to their serious thought and

their solemnity of mind.
What did the superintendent do this for What did the supermonders do sits for.
Did he want to compliment Squibbs at any
cost to the school? Did he think Squibbs
I ad ome in to make a little speech, and it
would be cheaper to put him off with a
prayer? Did he think it was a good way of interesting scholars who might tire of the brief devotional exercises which custom insists on in the Sunday-school? He could not, as a man of ordinary sense, suppose that his course was a wise and seemly one. in the line of true and desirable worship. Whatever he thought his conduct was most reprohensible.

Perhaps "Brother Squibbs" did not come in to interrupt the school exercises Even if he did, he should have no aid end comfort from the superintendent. A complaint by the teachers would fairly rest ost magistrate, for disturbing public worship. He should be broughtto order in some way.

THE present division of our common Bible into chapters and verses, may be "convenient for r ference," but it is very inconvenient for getting the sense of what is read It is a merely human arrangement, and often so obscures the meaning that many Biblica critics transfer the notation of chapters and verses to the margin, and break the text into paragraphs only, as required by the sense. The Examiner and Chronicle recommends as one of the best possible helps to the study of the Scriptures, to sapply teachers and scholars with "paragraph" Bibles, that they be not misled by these senseless divisions as to the sense of pas-

THE experience of every Sunday-solvool missionary labouring in the new and sparsely settled portions of our country, shows that it is more difficult permanently to establish a Sunday-school than simply toer moista is duday sensor than simply exer-ganize it. An observing correspondent of The Presbyterian sponding his vacation in the "Ozarks" of the Southwest, comes to the same conclusion, and says: "We must have some kind of a missionary that can the great and noble it is admiration without only organize sensol i but stay long the out envy. To an enemy it is forgiveness enough in these sections thoroughly to establish them, and instruct officers and teach patience. To those who serve us it is gratiers in the simplest duties." Though the la Roma.

writer was a clerical commissioner to the Presbyterian General Assembly at St. Louis, he adds there suggestive questions, "Why not employ women for this work? Will the American Sunday-school Union con-

A Story of Nature.

A little incident related in the " Life of Addubon" forcibly illustrates the patient, persistent, painstaking manner in which men of science, as well as mon of letters, prosecute their investigations. It was while he was hunting in the forests of Louisiana that he discovered a tinz little woodbird hitherto unknown to the ornithologist. It was not so big as a wren, and was clad in a coat of such plain, soher gray, that none but practised eyes would detect 't flitting in and out among the similar coloured branches of the peculiar species of trees it inhabited. But, however humble the bird migit be, to Audubon it was one of a charming and curious race of beings that interested him above all other living things and to accertain its history and habits was a matter of as much importance as though it were chief of the tribe. He, therefore, bout every en-ergy of his intense and eager nature to the study of it One night he came home with the exciting news that he had found a pair which were evidently preparing to build a nest. Next morning he was up and off to the words at daybreak, taking along with him a telescopic miscroscope. Erecting this: under the tree that sheltered the almost in-visible little creatures he was anxious to observe, he made himself a pillow of moss, and then lay quietly down on the ground, with his eye to the instrument, and romained throughout the livelong hours until nightfall, watching the movements of the secret and unsuspecting architects. This course he repeated day after day, for three weeks, without respite or intermission, and then he was able to tell, with minute and accurate detail, just what material these builders in the heart of the wild wood choose for their dwellings, just how they put it to-gether, and the number of days required to complete the process of incubation

Æsthetical Fowls.

A writer in Land and Water gives some curious instances of the sensibility of ducks to colors and musical sounds. He once had in his garden a border of China asters of the most brilliant colors. The ducks would congregate round these, and lie there for hours. They nover pecked at them, as if they found snails or slugs among them. as it they found shalls or slugs among them. They appeared simply gazing at them, as if attracted by the gay colors. Another time he had a large clump of very brilliant violet flowers, which by their brightness, shone out from the rest of the border. This clump was like a magnet to the ducks; some of them were alvays around it. One ovening the writer had a party of friends. It was summer-time, and the doors of the sitting-room were open to the lawn. One of the company commenced playing on the piano. No sconer was there a pause in the music than two ducks, which by some means had got into the room, rose from under a chair and waddled about the apartment quacking loudly. On the music com-mencing again, the ducks crouched down perfeetly silent while a continued. The experiment was made several times with the same result. That it was not surprise or fear which induced this behavior was afterward proved; for on subsequent occasions these same ducks would, upon hearing the piano, leave the field and come into the room to liston.

Church Comfort.

We ventured, says the editor of the Philadelphia Presbyterian, to ask a lady, some time since, why she had left her Presbyteran connections for the Episcopal Church. As usual, we were met by the almighty reason—the beautiful service and ordination; "and besides," said she, "Presby orians are so exacting upon their members; they must be so awfully pious that they can have no enjoyments. Presbytorians cannot go to innocen: theatres and balls; they are too straight-laced for any use." "But," said we, "they are not more strict than the Bible, are they?" "I don't know," said she;
"I know they are too long faced for me. I think the Episcopal Church is perfectly splendid." It is such a Pullman car arrangement.

Suffering the Key of the Bible.

Many a blessed promise in the Bible would remain a scaled promise if the key of sortow, or trial, or temptation, were not sent to open its stores, and send warm to one's heart such words as "Be of good cheer, it is I, be not afraid."—Maria Hare.

The conviction gains ground that Bible study is better for the young than catechism study. Many desire to retain both, but where the time and energy of children, for-merly devoted to the intelligent study and memorizing of the catechism are now given by them to the intelligent study and mem orizing of the Bible there is small cause for regret. In a comparison of the old method and the new Rev. Dr. Roy says, n The Advance, that through the modern Su lay-school and its accessories children have seen "gaining an amount of Bible truth which they would not have gotten from the cateclusing ordeal," and that they have "taken it up in the way in which God gave his revelation—in the concrete, and not in the abstract." So he concludes that, "in place of the old method, Providence has preferred another which may be even more practically useful." Yot he cautions parents not to yield the privilege and duty of training their own children at home, however much heip they can find in the Sunday-school agency.

THE first Testaments printed by the Prothe first restaments printed by the Prostants in Rome—10,000 in number—were paid for by the children of the Sabbath Schools in this country. They were printed in Nero's Garden, where the early Christian martyrs were burned to death, close to the Vatican and St. Peter's Church. The Pope, looking from the windows of his the ropes tooking from the wintows of ms residence, the Vatican, can see the work of the press printing the Bibles which are flooding the city and Italy with light. The Bible is working an entire revolution

Moral Earnestness.

The real cause or the prevailing unbelief of thinking men at the present time, is the want of moral earnestness—this and nothing more. This is evident from the significant facts—that the prevailing unboliof is atherstic rather than anti-Christian, that it denies conscience and duty as em-phatically as it dispenses with Christ and the Christian life, that it rejects a personal God as it disowns the 'Word made flesh," that it doubts of immortality as coolly as it sets aside the resurrection, and that it mooks at prayer as confidently as it sneers at miracles. It is further evident from the fact that many men of science and culture also accept Christ, and find in their knowledge and culture incitements and confirms. tions to faith. Let the suggestion be for ever dismissed from your minds, which now and then penetrates these halls, that unbe-lief or half belief is a mark of distinguished illumination or a sad necessity that haunts a cultivated soul.

Histo'y and observation abundantly prove that no class of men are so do; matic or bigoted or perverse as men of culture who fail fully to bring into the light any data which should determine their conany data which should determine their conclusions on any subject. Even right conclusions of history, science, philosophy, or letters are not made sure by clearness of insight, amphitude of knowledge, comprehensivness of view, felicity of diction or clevation of sentiment, provided important facts or principles are omitted. Let the moral light which is in any man become darkness by wilful neglect or dishonor, and his conclusions concerning the subject in conclusions concerning any subject in which these conditions are concerned, must be defective and misleading, just in pro-portion to the mental force by which they are derived or the brilliancy by which they are enforced. If a man be a scientist and give scalt recognition to the force and laws of conscience, or a lusterian and overlooks the functions of conscience in the story of the race, or a literary critic and overlooks the place which duty and furb occupy in the phases of literature—he of all men is most likely to come to false conclusions concerning the doctrine of Christ, simply because he is so clear and so selfreliant in his judgments and so pronounced and refued in his tastes. On the other hand, let duty be sacredly revered by any man, and God be honoured by an carnest life, and the materials for correct conclu-sions will be so abundant that his studies and acquisitions will minister to faith. In-terpreted by the light of his own living, ex-perience, science, history, criticism will all testify that Christ and His doctrine are from God .- President Porter of Lule College.

"PRECEPT upon precept, line upon line," has properly more applications than are usually made use of. The Independent gives a bit of good advice respecting the showing of pictures to the primary class. Show one picture at a time; use it to the best advantage; make the most or it for that session. Then, if there are other pic-tures of the series, say so, and promise to show one of them next Sunday or at some show one of them next sunday or at scrue future day. In this way the interest of the scholars in the picture showing will be greater, and so will be the profit of their lessons. It is almost invariably a mistake to show more than one picture to a primary class at one session of the Sunday School."

How highly the Hindoos prize the Ganges water we may learn from the fact that the Rajah of Cashmere has the water for his Rajah of Cashmere has the water for his daily bath and all that is used for his drinking and cooking brought to his capital from Hurdwar. Dr. Morrison recently met his servants returning from the latter city with six large four-ex carts filled with jars of Ganges water. On the missionary's question why the Rajah's hely ablutions did not prevent his government from being oppressive the his government from being oppressive the servants laid the blame on the subordinates; but with the suggestion that the latter ought through similer washings in sin-cleansing waters o be purified from their oppressive conduct the servants were heacti-

Tite Christian Era says: man, who was a decided and thorough unbeliever—so decided that the arguments of modera infidels seemed to him very weak, at the age of twenty five years chanced to fall in with a copy of Strauss' Life of Jesus. He cagerly devoured the book. He was charmed with the keeness of its statements and the completeness of its views. But the more he read, the more he was impressed by the conviction, that if the display of such keeness and ability was necessary to prove the Gospel history a myth, it is a far simpler thing to accept the history just as it stands. Thus the scales fell from his eyes. His former system, on which he his eyes. His former system, on which he prided himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of san... Having read the last page, he exclaimed, 'I thank thee, Strauss; thou hast been my salvation!' From, that day, now more then thirty years age, he has been an earnest Bible student, and has read and reflected much on the argument for and flected much on the argument for and against Christianity, and every year his faith in Christianity has grown stronger."

QUEEN'S UNIVERSITY. -The examinations QUEEN'S UNIVERSITY.—The examinations in connection with the opening of the session of the University of Queen's Collego commence to-day. There are sixty-matriculants in arts, and thirteen occassional students. The number of students now in connection with the University is larger than at any previous period of its history, a fact which cannot fail to be highly gratifying to all interested in its progress. Inving to all interested in its progress. dependent of its church connection, our citzens should feel glad to know that the prejont condition of the University is most satisfactory, and that its future prospects were viewer so bright as at the present time. It has an able staff of professors, and time. It has an able staff of professors, and as an institution of learning ranks second to none in the Louinion. Upwards of a hundred thousand dollars have already been paid of the subscriptions promised in aid of the Endowment Rand, which promises at ne very distant day to reach nearly two hundred thousand dollars. The learned Principal and his able co leagues in the different faculties are to be congratulated in connection with a state of affairs security.—News, 8th Cet.

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribors to look at the little RED LAVEL on his paper, which will tell him how his account stands with us. Should you find that the time paid for has expired, ronew at once, by remitting in REGISTERED LETTER, AT OUR RISK. Let no one delay because he may suppose the amount of his indebtedness to be small. Thousands of subscription accounts over the country aggregate a large amount, and it is only by the prompt payment of these small sums that the publisher is placed in a position to meet the for midable bills for paper, wages, reut, &c. During the next two months we have unusually heavy demands to moot; and we look to our friends for a cheerful response to this somewhat pressing invitation to PAY UP!

Britisk American Bresbyterian.

FRIDAY, OCT 80, 1874.

THE LATE REV. JAS. NISBET.

The two funerals so close upon each other in the churchyard of Kildonan suggests the words of the famous lament over father and son dead on the field of Gilbon: "They were levely and pleasant in "leir lives, and in their death they were not divided." It was no doubt a work of no ordinary trial to hold for eight years the field at Prince Albert Mission in the great lone land. Away 400 miles from the nearest white settlement. Mr. Nisbet and his wife had to endure sufferings of heart, we say nothing of other hardships, to which missionaries in India and China are strangers. In the mission fields of the East there is hardly a town or city in which the missionaries settle down. but they have access to Christian society; but on the banks of the Saskatchewan there was no society for the missionaries but what they found within the walls of their own house. In these circumstances we can imagine how much each must have become to the other, the husband to the wife and the wife to the husband, when they were all the world the one to the other.

The health of Mrs. Nisbet gave way. Need we wonder? What a small thing that is, to give a few cents to support missions, or even to give many dollars, even to the tenth of one's income-what a small thing, we say, in comparison with giving one's time, friends, comforts, health and life to the work. Away from home and society, surrounded by deathlike solitude, face to face with discouragements, burdened with anxiety for the salvation of those who put the salvation from them, need we wonder that Mrs. Nisbet (the heart of the Prince Albert mission-house) grew faint and weary and longed for a sight of her home in Kildonan. It was thus, therefore, we read recently that Mrs. Nisbot was sick, and that her husband was to take her to Red River in search of health. They arrived among familiar scenes and familiar faces, but it was too late to bring health and to prolong life. Mrs. Nisbet died, and was laid in the churchyard of her native parish. Many a heart in Canada sympathized with Mr. Nisbet and his four motherless children when the sad news came that his wife was taken

There was, it seems, no need of prolonged sympathy for the husband, though now the child- need a double portion of it. In a few days her, who had been for years of trials his only companion and sollor, he followed to another and a better world. "They were levely and pleasant in their lives, and in their death they were not divided." Their singularly isolated situation on that boundless, houseless wilderness for eight years, had, it would seem, so knit them into one that the death of the one was the death of the other, and now they sleep -the race run, the fight over-side by side in the churchyard of Kildonan.

Had Mr. Nisbet entered on mission work at an earlier age, and had his work lain in a more impressible field, he would have left a record behind him second to none of the best missionaries of our day. He was deeply imbued with a missionary spirit, it was an instinct of the divine life in him to do mission work. It was natural to him to pity people without the go-pel, and he was in his element when he was, to use Dr. Chalmer s expression, "excavating." When settled in Oakville, his heart went out in sympathy towards the new settlers round the Georgian Bay. Again and again he drove his own horse from Lake Ontario to the shores of the Georgian Bay, preaching as he went, diving into the woods, preaching and administering the Sacrament in all kinds of places, and roughing it in shanties, all with a kindliness of lieart, a softness of a nner, and a wisdom of action, that made his name a household word in many townships in North Simeon and the County of Grey. This love for missions (which seems to have been a family passion, for his brother has a name of renown in the South Seas, carried him into the heart of the Indian country and kept

have become discouraged. He died with harness on his beek. Measured by the converts made by his mission, we can not place him higher or lower than his neighbours; but measured by the aughtles he displayed as a pastor in Oakvil., as an evangelist in the Saugeen district, and as a missionary in the Saskatchewan, we must place James Nisbet among that honourable band of pioneers whose names the Presbyterians of Canada shall never allow to die from its memories and its annals.

A SPECIAL WORK OF GRACE AT OSGOODE.

Mr. Entron,-Will you kindly make room in the PRESEYTERIAN for the following extracts from letters which I have received from Mr. Jas. Whyte, minister of Osgoode, touching a very special work of God in his congregation. On the 12th September he

"Mr. Stowart, of Packenham, has been with me for the past week assisting in a most extraordinary work of grace. About three weeks ago this work began among the young men. Some of the leaders in all sorts of mischief were the first to come under the power of the Spirit, and they have been very diligent in helping to bring others to Christ. Last Tuesday evening about fifty came to the manse, who professed their faith in Christ and love to Him. Every day for the past week we have been hearing of four or five believing the Gospel and finding peace. I think over eighty are now resting on Christ. Last night we conversed with about forty inquirers, many of them in tears, and some in deep distress for a time past. We have had meetings every night for the past three weeks; the church is crowded to its utmost capacity. Our communion is to be on the 27th inst. The reception of so many members will entail labour and prudence. Do you think it possible that you can assist me on that occasion? The work appears now to be only beginning, and we can put no limit to the power of the Holy Spirit. A large number of young men are among the converts, some of whom speak for Christ to others, and lead in prayer at public meetings. Some of them might see it their duty to study for the ministry. I will in all probability let you hear more after this."

On the 29th September Mr. Whyte writes again, giving further information as to the continuance and extension of this work:-

"I was sorry you could not be with us at our communion season. Mr. Mackenzie, of Almonte, was with us all the week, but had to leave on Saturday. I was thus left alone, but did not feel alone. All things went on well. I baptized 11 on profession of their faith, on Saturday, and received 124 on profession of their faith (including those who were baptized on Saturday), and 4 by certificate, 128 in all. We had our Sabbath services at 11 a.m. and 1 p.m., in the graveyard. I preached in a small tent to over 700--subject, Deut. xv. 15. The church seats only 860, including gallery. The lower part of it was at 1 p.m. filled by 240 communicants, and in quietness we kept in remembrance our blessed Lord Jesus Christ showing His death for us. At 2 p.m. twenty minutes were allowed for the people to retire from the church and let the rest of the communicants take their place. About 110 sat at the second table. Meantime the people were engaged in worship outside in the graveyard during the first table. After the second table, all assembled again in the graveyard, and the services closed about 8.80 p.m. It was a sweetly solemn time.

Last night we had a meeting at 6.30 of volunteer workers for Christ, when \$5 gave in their names, 85 young men and 40 young women. I asked for volunteers to form two bands of Christian workers in the two neighboring villages, Metcalfe and Kenmore, on Friday evening next, and to report on Saturday evening. Ten volunteers for the one and eleven for the other. These new bands, like the one at Osgoode Church, are for the purpose of winning their comrades to Christ by prayer and personal effort * * * *

I need not say to you what a great change this wonderful work of the Spirit has wrought in the whole community. Whole families have been wrought to Christ. The conversation is changed -the faces of the people are changed-there is a brightness in the eye, and a gladness joyfully-they are willing to work.

Our township fair is to-day. Thirty or forty volunteered to go to the fair and assist, by singing, &c., to get the people together that we may preach the gospel to them in the grounds.

On Thursday we are to have an all-day meeting from 10 a. m. to 4 p. m. Subject -The Cospel, Rom. i. 16. I. Its substance. II. Its power. 1II. The realization of it by faith. IV. Not is amed of the Gospel. I hope the work is but beginning. Pray for us.

On the 21st inst., Mr. Whyte writes me a third time:

"The young people persevere in their meetings. I trust with good results. Last night Tibegan a Bible class with about 50 him there, when an ordinary man would leager scholars. The night was rainy. Lex-

pect 100 during full and winter. We lutend taking the book of the Bible every week. Bosiden we will occupy some time hearing passages of scripture that may be sub mitted for explanation, and in removing difficulties that may occur to any in their spiritual life and christian work. Singing and prayer complete the exercises. The last not least. We are holding Evangelistic meetings in Metcalfe Village this week, iucreasing in numbers and interest nightly, but the heart of the community not yet stirred, though there are three or four who profess to have come to Christ, and a number who are anxious."

Mr. Editor, having obtained leave from Mr. Whyte to make public use of this cheering information, I now give it to the church at large in his own words. It is suggestive of many reflectious:

1. This work occurs in connection with the services of the Pastor of the flock, assisted by neighbouring Pastors. It was not deemed necessary to send abroad for some distinguished Evangelist in order to begin a revival. God quickens dead souls and revives his saints, and we can all humbly ask him to do this work. While not depreciating or overlooking the value of the services of itinerant Evangelists so long as they present the gospel in a clear and correct manner, my conviction is that our own ministers are the best Evangelists. Their patient, self-denying earnest services have told, and are now telling powerfully for good throughout the Dominion. We possess in the church as already organized all the appliances requisite for the revival and edification of the saints and the ingathering of sinners, but we may require to exercise a little more care in the adaptation of means to certain ends.

2. This work has occurred, and is carried on in connection with special meetings. I need not define the nature of these. This is made sufficiently apparent by Mr. Whyte's narrative of facts. Why should not such services be held in every congregation in our cities as well as throughout the country? We need them. Who that observes the characteristics of our age will doubt that we should seek by frequent meetings or any means deemed wise and scriptural to break in upon the formality, the ritualism. the secularism, and general godlessness which prevail? We plead for nothing more in this than is authorized by the example of Christ and his Apostles, and is called for by the best of our people, viz., sermons and services wisely adapted to the wants and circumstances of the people.

8. This work which is manifeelly of God has resulted in greatly increased activity among the members of the Church. This is surely much needed throughout our bounds. It cannot be denied that we have churches with hundreds of members, who regularly sit down at the Lord's table and publicly declare that they are the servants of the Lord, among whom, however, it is difficult to find persons ready to attend to matters of ordinary routine in connection with the house of God.

Let as pray earnestly that God's Spirit may rest upon the souls of men in such power as to overcome their sluggishness, and to lead them to volunteer their ser vices, and to band themselves together like the young men and young women of Osgoode, in the glorious work of bringing sinners to the Saviour. Yours truly, D. H. MACVICAR.

Presbyterian College, Montreal, Oct. 26th, 1874.

Ministers and Churches.

The Rev. Hugh Carrie, formerly of Cannington and Manilla, has been called by the congregations of Kintyle and Napier, both in the London Presbytery.

On the morning of Sabbath last the Rev. R H. Warden preached his farewell sermon to a large congregation in the Presbyterian Church, Bothwell. The Rev. gentleman removes his family to Toronto at once. and on the 1st of November he will com mence his duties as general agent for the Building Fund of Knox College.

The Rev. L. Cameron of Acton, has accepted the call to Thamesford, Presbytery of London.

Rev. R. M. Thornton, of Knox Church, has accepted the call of a congregation in overspreading every feature. They speak | in Glasgow, Scoti ud, to which we referred a few weeks ago. The congregation of Knox Church wish to procure the services of Rev. Dr. Black, Invernoss, Scotland, a delegate to the recent Evangelical Alliance, and it is understood that they propose to ofier him a stipend of \$4,000.

The Rev. J. A. McDonald (Dorchester Station, has taken possession of the new and commodious manse crected for his ancommodation b , a congregation grateful

Ir will interest many of our readers to know that Dr. Praser and family will leave Toronto for Formesa, by the mud-day train on the Great Western Railway, on Monday 2nd of Nov. We are glad to be able to announce that the Doctor will (D. V.) address our readers from time to time. through the columns of the PRESSERRAL.

Presbytery of Guelph. The Presbytery of Guelph in connection with the Canada Presbytorian Church, met in Elora on Tuesday, 18th inst. After reading the minutes and taking down the sederunt, commissions were read from the three Kirk sessions to ruling elders to re-present them in the Presbytery, and their present them in the Presbytery, and their names were added to the roll. The Treasurer's books were referred to a committee for audit, who, after having daly examined them, reported, stating that the ordinary tund was considered. ary tund was overdrawn, and that there was a balance in hand on the account for the erection of the new church in North Luther. The statistical reports of congregations were examined, and the Clerk was instructed to correspond with those in arrears for supend, urging the payment of the same, and requesting to be informed what action had been taken by the next ordinary meeting. Attention having been directed to those which had sent in incomplete returns, the Moderators of the Kirk sessions of such, whether vacant or settled, were enjoined to see to it that full reports were made next year. The Report from the Committee on Sabbath School Conference, was handed in and read by Mr. Bentley, Convener, and on motion was received. The programme of meetings were adopted, and the Committee re-appointed to carry out all necessary arrangements for holding the Conference. The Conference on the state of religion was postponed till next ordinary meeting, and a committee appointed to arrange for the same by preparing subjects for discussion and engaging speakers to introduce thom at the meetings. An extract minute from the records of the Presbytery of Bruce was read, to the effect that Mr. A. G. Forbes, of Bervie and Kinloss had declined the call addressed to him by the congregation of West Pushneh. The Clerk reported the returns he had received from sessions and congregations to the Assembly's Remit on Union, fifteen sessions and fourteen congregations expressing themselves in favor of the same, and two sessions and one congregation proposing modification in the Basis or Resolutions. He was thereupon instructed to forward the same and any others he may receive in time to the Clerk of the Assen'ly. The Presbytery next proceeded to consider the Remit, when it was moved by Mr. Middlemiss, seconded by Mr. Smellie, that the Presbytery having considered the whole subject of Union with other Presbyterian Churches of the Dominion, and the Romit sent down by the General Assembly at its meeting in June last. expresses the hope that the result of such Union, if consummated, may be such as to disappoint the fears of many in this church in view of its consummation; and the opinion that the said Remit presents terms of Union which this church can assent to accept in as far as the Preamble in said Semit implies the ac-knowledgement, which the Presbytery cannot make, that the Church of Scotland, as at present constituted, or any Church in connection with it, holds the same doctrine, government, and discipline as this Church, and in so far as the Resolution on the Mode of Worship is, in their opinion, not only unnecessary, but highly objectionable as being a virtual sauction of any irregularity that may have crept into any congregation previous to the Union. It was moved in amendment by Mr. A. D. McDonald, seconded by Mr. Bentley, that the Remit be approved of simpliciter. On being put to the vote the amendment was carried by sixteen to six. From this deci-sion Mr. Smollie, Mr. Middlemiss, and Mr. Burnet dissented. A motion to the effect that the General Assembly delay taking further action on Union till the next regular niceting was defeated by a majority of one. The Committee to whom was resorted the oversight of Messrs. Lloyd and McGregor, who had applied to be received as Catchists, reported that the former had resorted that the country moved to a distant part of the country that they had met with the latter, and both examined him on doctrine, and given him subjects for other exercises, and that upon a careful consideration they did not feel themselves justified in recommending him to the Presbytery for the employment desired. The report was received, thanks given to the Committee, and the conclusion to which it pointed adopted as the decision of the Presbytery. The report of the Committee on the special mission to the township of Amaranth was read. Mr. Thomson, who has been engaged under the direction of the Committee, in explordirection of the Committee, in explor-ing the field, was heard. After delibera-tion the Committee was re-appointed with instructions to make such arrangements as they may deem necessary to carry ent the objects stated in the report, one of which was that a minister may be procured for one week in each of the winter months to follow up the efforts just made for the cultivation of that district. On petition of the congregation of West Pushinch, in adjourned meeting was appointed to be held in the church there on the first Monday of November, to moderate a call which they proposed to give to one to be their minis A call was produced and read from the congregation of Thamesford, in the Presbytery of London, to Mr. L. Cameron, of Knox Church, Acton, with reasons of translation and answers to the same commissioners, from both congregations, and Mr. J. A. Macdonald, commissioner, from the Presbytery of London were heard. Mr. Cameron was next called on to express his views and feelings regarding the call, who intimated that he felt bound to accept it, but left himself at the disposal of the Court. Parties were then removed. After due consideration it was moved and resolved that the translation be allowed to procood, and in this decision all the parties being recalled and having it announced to them, acquiescod. Messrs. Smellie and Ball were appointed a Committe to prepare a minute on Mr. Cameron's removal to his new field of labor, and from the or he has now occupied for a number of year, to re-port at next ordinary meeting. Mr. Ball was appointed to declare the pastoral charge of Knox Church, Acton, vacant. when required by the Clerk, and Mr. Ward-

unanimously in favor of Mr. Thomas Thomson. The call, signed by one hundred and thirty-four members and thirty-eight adherents, with relative documents, was produced and read, and having been sustained, was ordered to be forwarded to Mr. tained, was ordered to be forwarded to Mr. Thomson for his decision. Messrs, Middelmiss and McDonald were appointed a Committee to prepare subjects of trials for ordination should the call be accepted. It was agreed that the three months supply of free sermon promised to Winterbourne congregation some time age, should begin in January next, appointments having been already made from the Probationer's Roll already made from the Probationer's Roli till that date. Instead of the usual ar-rangements for missionary sermons and meetings, the Presbytery enjoined all ministers to preach to their own congrega-tions on the subject of Missions, and to hold meetings in them; Moderators of Sessions of vacant congregations to do the same and that their diligence in the matter be reported at the meeting in April. Mr. Reeve's resignation of the pustoral charge of Rockwood and Eden Mills laid on the and considered. Commissioners were heard. Mr. Reeve stated that he still adhered to his resignation on the ground of ill health. It was then agreed that it be accepted, and that his request not to be employed for the present be granted; that the Presbytery express their sympathy with him in the infirm state of his health, by which he is precluded from Ministerial or Probationary duties in the meantime, and their hope that he may, through the kindness of God, be soon restered; as also their sympathy with the congregation in being thus rendered vacant, and their prayer that they may soon procure one to take the oversight of their souls in the Lord. It was left with the Clerk to arrange for declaring the charge vacant. Mr. Little was appointed Moderator of the Kirk Session during the vacancy, and the congregation was ordered to be reported for supply to the Sub-Committee on the Distribution of Probationers. An application from Wald. ermar to have a portion of the supplement granted by the Home Mission Committee to Mr. D. D. M. Lennan's present charge to anable them to discharge some arrears for salary when they were under this care was refused as beyond the power of the Presby-tery. Dr. Barrie tendered his resignation of his charge in Eramosa on the ground of infirm health, to take effect from the end of the present year. On motion it was agreed that the Presbytory express their unfeigned sympathy with Dr. Barrie in his present affliction, and that Mr. Torrance be ap-pointed to intimate to the Congregation at s early a day as he may find convenient the steps taken by their minister, and to cite them to appear for their interests at the next ordinary meeting. A reference from the Kirk Session of Palmerston was considered and disposed of. The report of the Committee on the application of certain persons belonging to the German Reformed Church in and around Preston was given in and read. After lengthened consideration it was agreed that the Committee be re-appointed with instructions to attend carefully to the field, as also that at New Hamburg, and to the work of missions among the Germans within the bounds, as a hopeful one, and the Clerk was directed to apply to the Home Mis-sion Committee for a grant of not less than two hundred dollars a year in the event of an efficient missionary being procured. From the report it appeared that \$200 might be expected from Preston, and \$150 from New Hamburg. Mr. . Schreeder, a munster of the Reformed Church of the United States, applied to be received as a Minister of the Canada Presbyterian Church, and produced a certificate of full and regular standing. The application was directed to lie on the table till Mr. Schroeder's designation, which was promised, was received. The Committee on the German Mission was re-appointed with additions, and instructed to prepare a scheme for raising funds on its behalf, and report at the adjourned meeting in West Puslinch. A reference from the Kirk Session of Knox Church, Elora, for advice in a case of marriage with a deceased wife's sister, was not sustained on the ground that it was not in writing. The Clerk re-ported the claims against the Presbytery and each congregation for the Assembly Expense Fund. He was instructed to call the attention of every congregation that had not paid the full amount assessed las year to the deficiency. An extract minute from the Presbytery of Stratford regarding the mode in which New Hamburg was receiving supply of sermon was read, and the reply of the Clerk to the same, which was approved. The Home Mission business, and some others of a general interest having been disposed of, the next ordinary meeting was appointed to be held in Knox Church, Galt, on the second Tuesday of January, 1875, at 9 o'clock, a. m., the rok called and marked, and the sederant closed with the benediction.

Presbytery of Paris.

This Presbytery met at East Oxford on Tuesday, the 21st October, and inducted the Rev. Hugh Thomson to the pastoral charge of that congregation. The moderator, Mr. Wright presided. Mr. Cayan preached the sermon from Hebrews iv. 16. Mr. McCarrien addressed the minister and Mr. McQuarrie the people. In the evening there was a social meeting held in the church, when addresses were made by the payly didneted with the Mr. McQuarrie. newly inducted minister, Mr. McQuarie, Mr. Vincent, and others. At the same meeting of Presbytery, Mr. Alexander accepted a manimous call from the congregations of Mount Pleasant and Burford, where he has laboured for the past two where he has laboured for the past years. Arrangements were made for his induction on Monday, will November, at induction on Monday, will November, at two p.m., Mr. Lawry to preside, Mr. Thomson of East Oxford to preach, Mr. Dunbar to address the minister, and Mr. Hume the congregation. The new Presbyterian Church at Burford was opened last Sabbath. when the services were conrope to be Moderator of Session in the ducted in the morning by Mr. Alexander, meantime, and the name was ordered to be in the afternoon by Mr. Lewry, and in reported for due share of supply from the Probationer's Roll. Mr. McDonald report.

The Rev. John Anderson has been called to the pastoral sharpe of River Spreet Glonallan and Hollin, which had some out Church, Paris.

Nook Aotices.

ST. NICHOLAS FOR NOVEMBER

Offers a greater variety than usual. Among the stories there is the opening of "Tehumpin," a stirring Russian tale, by O. A. Stephens; a "Trotty" story, by Miss Elizabeth S. Phelps, a New York Thanksgiving Story, a Coon Story, and an interesting Ghost Story. Then there are practical articles, such as "The Transit of Venus;" "How the Cars Stopped;" "Yusuf," an Eastern Sketch; "Yenus of Milo;" "Legends and Superstitions," by N. S. Dodge; "A Billy-Goat Schoolmastor;" "The Aard Vark," with illustrations of this curious animal, and an article on the construction of East India Toys. There are interesting poems. The illustrations this month deserve special commendation. We have all sorts of curious stories, from "Jack-in-the-Pulpit," and the Letter-Box, and the Riddle-Box crammed full of interesting and puzzling matter. Then Mr. Bartlett has turned Mrs. Dodge's popular "Miss Maloney on the Chinese Question," into an acting charade, and there are three full pages for the "Very Little Ones." What more could anyhody want?

SCRIBNER'S MONTHLY FOR NOVEMBER.

"Pictures from Florida" is the title of the "Great South" paper in Scribner's tor November. The illustrations are numerous and striking, and the information with regard to the raising of fruit and the health-giving qualities of the climate is interesting and timely. A curious little illustrated paper in the same number tells about the celebrated Roman Catholic " Miracle of Lourdes." Dr. Holland, in "Topics of the Time, 'discusses Tyndall's late address, and "The Relations of Clergymen to Women." "The Old Cabinet" describes "A Trip to the City;" and the other departments have contents much as usual. The November number begins a new volume, and the publishers make some interesting announcements for the new year, including a serial by Dr. Holland, called "The Story of Sevenoaks," and a series of illustrated articles, entitled "A Farmer's Vacation Abroad."

BLACKWOOD.

THE contents of the October number of Blackwood, just issueed by The Leonard Scott Publishing Co., 41 Barclay Street, New York, may be summarized as follows: I. "Alico Lorraine," Part VIII. II. "The Abode of Snow. Part II .-Simla and its Celebrities." Simla is the point from which the Himalayan traveller is to start on his trip through the mountains, and as it is the place to which the Governor-General retires to escape the intense heat of Calcutta, many notable people are to be met with there in the hot season, although the climate seems to be far from attractive. The preparations for the journey are described at some length, and we expect to be fairly on the road to the abode of snow in the next number. III. "Sir Banastre Tarleton." IV. "International Vanities. No. VII .- "Alien Laws." V. "Army Control." VI. "The Story of Valentine and his Brother." Part IX. VII. "School-Board Religion." VIII. "Horatian Lyrics." A free version of three well known odes, respectively entitled by the translator, "The Golden Mean," "A Christ mas Carol," and "To Mildred," IX. "The Founders of Modern Liberalism." The criticism and review of a recent publication entitled, "Wilkes, Sheridan, and Fox: the Opposition under George III ' by W. F. Rac. A very entertaining article.

DAILY WITNESS EVANGELICAL ALLIANCE

EXTRA. During the recent Conference of the Evangelical Alliance in Montreal, the Montreal Witness, in addition to the running summary of the proceedings, which appeared as usual in the daily edition of the paper, issued a daily Extra of sixteen pages, containing a verbatim report. The latter numbers (of this Extra, concluding with one in French (being a report of the French section of the Alhancej, have come to us somewhat more sluggishly than the first Those reports contain the works of some of the master minds of the day, such as Drs. McCosh and Hall, of Princeton and New York; President Portor, of Yale; Dr. Donald Fraser, of London; and Dr. Schaff, of Constantinople; besides addresses by such men as Lord Cavan, Henry Varley, the butcher evangelist; as well as the contributions of Canadians, such as Dr. Daw son, of Montreal; Dr. Wilson, of Toronto; Mr. Grant, of Halifax; Mr. Gibson of Chicago; and others, which rank well beside these which came from abroad. These papers have been illustrated by lil messes of most of the leading men of the Confer-

We now learn that a complete edition containing 100 pages, is being published on tinted paper, with a cover, which will be posted to any address for 25 cents, giving, we are convinced, as much solid and valuable reading on the matters which are at present must exciting the thoughts of Christendom as could be got anywhere for the money. The subjects which attracted special attention were the replies by various philosophic and scientific men to Mr. Tyadall's late speech, and the speculations of Mr. Grant and others with regard to the Church of the future, with special reference

LETTER FROM FATHER CHINIOUY TO THE MINISTERS OF THE PRESBYTERIAN CHURCH.

I have lately been the witness of a spec tacle too full of solomn teaching, to keep it silent I had to wait at the Worenster (Mass.) deput, for the Northern trains, when I was not a little surprised to see that the greatest part of the crowd gathered on the platform, was composed of French Canadians. Their loud talkings made in deed a very singular contrast with the catus and few words of the Americans: many looked very sad and several were weeping. I tried, but in vain, to understand the reason of that large gathering, and of those tears of my countrymen, till the conductor's voice was heard; "all aboard !"

Then, I saw such a seem of desolation at I had never seen before. Lach one of that multitude thic whimself into the arms of each others, and rent the ans with the eries: "Adieu ! mon pere, adieu ma chere mere, adieu ma sœur, mon frere! adreu ma chere enfant, adieu mon ami ' oh! combien c'est triste de se separer encore pour la derniere fois, &c., &c.

Then the sobs, the cries, the tears of the old and the young, the convulsive em-braces of the friends, children, brothers, sisters and parents were such, that I could not contain my emotion any longer-I threw myself on my seat, and concealing my face in my hands, I mixed my silent and secret tears with those of my deso-

lated countrymen.

It seemed in that sad hour that all the echoes of heaven and earth were bringing to the ears of my soul, the cries of the exiled children of Israel.

"By the rivers of Babylon, there we sat down; yea we wept when we remembered Zion," &c., &c. After I had wept to my heart's content. I

addressed my humble and ardent prayers to the dear and beloved friend Jesus who has so much wept and suffered for us, that He might look down in His mercy upon me and my poor exiled brethren; and turning myself towards the one who was just sitting by me, and whose sobs and sorrows seemed to know no limits, I told him: "Moncher ami, porquoi pleurey, vousdone ainsi." ann, porquoi picurey, vousaone ariss."
(Dear friend, why do you weep). Ho answered: "Are you also a French Canadian, Sir? If you are one please give your name, and I will satisfy you; perhaps when you will have heard me, you will mix your tears with ours."

mix your tears with ours."
"Do you not recollect your old freind,
Father Chiniquy! I answered?"
"The chiniquy of the row or of the row of the row

"Ch! yes; I see it; you are Father Chiniquy! how happy I feel to meet you again! I was once, such a desperate drunkard, and you have made a sober man of me! you have done me so much good, when I was such a foolish young man! can you not do me as much good in this, the darkest hour of my life?"

hour of my life?" And wiping away his tears with his hands, he continued: "I was married about 22 years ago; he woman you see in the next seet machine and many to the works and machine and mac next seat weeping and surrounded by her desolated children is my wife. I was poor then, as I am to-day, but I was young and full of hope in the future; I had a stout heart; my arms were strong and my axe was sharp. I bought a timber land; I fearlessly attacked the forest; and soon I had a clearance large enough to plant a few bushels of potatoes, and sow barley and wheat enough for our support. I made a few barrels of potash, built a decent house, and felt happy in the midst of my children though they grew faster than the trees of my orchard. My first fifteen years of marringe seemed to pass as fast and smoothly

as my wedding day."
"But then, the Priest wanted to build a palace for himself and nis nicce, and a very beautiful church for us. We respectfully represented to the Bishop that these building sugar to agreeming for our magnet constant. ints were too expensive for our means; our voice could not be heard; we were ignominously turned out from his lordship's presence, with the nic-names of bad Canadians, Protestants, and Godless men. The heavy tax had to be paid to the last cent. To add to our half starved horse to make the money the Priest wanted for his parsonage. I had also some little debts contracted to feed and clothe my family. After my horse had been sold, or rather sacrificed, my land was seized by the sheriff. Then, more than once, the horrible thought came to my mind that the only way to put an end to my unspeakable miseries was to throw myself into the well, with a stone to my neck; but a look to my wife and my children, who would surely starve after my death, stoped me. "A few days before my land was to be sold I said to my wife, this land dearer to me than you suspect, I have watered it so often with the sweat of my brow! I cannot consent to be here, when it will go into the bottomicss gulf which the ourate has dug under our feet. Let us emigrate to the United States, it is the land of liberty, there the Priests will not be allowed to starve us to death, and turn us out of our homes, as here. My wife wept, my children cried, but there was no help, we had to prepare for the land of exile. The next three days were days of deso-lation, and the nights were sloepless nights. Tears, sobs and cries filled all nights. Tears, sobs and cries filled all their long and dark hours. But how can I tell you what I felt, when having walked a few steps out of the house, I looked at it for the last time! If I could have wept, it would have done me good, but my eyes were dry when my sout was overflowed by a sea of desolution. I tried to prevent my children from renting the air with their children from renting the air with their cries, but I could not matter a word : then my wife faunted and I had to run to the well to get some fresh water and wash her face, but it took a pretty long time before alle could sufficiently recover her con-cious-

ness to sit in the waggon.
"Will I confess it to you sir? When I sat by my poor wife, surrounded by my weeping children in that wargon, forced to leave my country for the land of exile, I

oursed the Priests and the Church, which were the only cause of my ruin!

A week after, I was working with my wife, my boy and my girl in a factory of Connecti-cut, we had pretty good wages and though our Priests of Canada had oven told us that Protestants, without accepting you, were vagabonds, Godless men, and thieves, we were well, paid by our Protestaat master, who dealth with as with much more kind ness and charity than our priest had over done. We were doing very well, and my hope was that I would soon be able to set something and for the rainy days. But, just then, we were told by our Prest that we had to build a Church worthy of our holy religion; and honeafter, we heard no other text from the pulpit, but "money! money! We had to send several money! money! We had to send several hundred dollars to deliver the Pope from his prison, twice more for the Bishop's Cathedral. Still more for the Priest's palaco, and still more again for our own Church! After that the souls of purgatory Church! After that the souls of purgatory were heard crying, 'money! money!' to extinguish the flames! The young man could not be married without paying from ten to twenty dollars more to the curate, the Bishop and the Church. The burial of a parent, or if a child could not take place without wrenching our last cent for the grand masses, and lights of wax tapers to save the souls from the awful terrues of

purgatory.

"There were no civil laws, of course, to force us to pay those incalculable taxes; but the denunciations of our priests against those who did not promptly satisfy their de-mands were so frightful, the torments of hell which were to torture the recalcitrants were so terrible, the insults thrown in our face, before the whole reople, in the church, were so cutting and cruel, that I, with many others whom you see weeping in this very car, preferred to give our last dollar than to disobey our priests. The little savings soon went away. At first we had the hope that our paster would show us some compassion, and that there would be an end to his eating the dead of his land. our flesh and drinking our very blood; but we had to be disappointed. The more we gave to the Pope, the priests, the bishops and the nuns, the more pressing they were the next day to cry for more money! The more we threw of our money into the flames of purgatory, in order to extinguish them, the more they seemed to be torturing their victims, and the louder were the cries, 'Money! money!' to put an end to their torments. So long as I had money to give, God knows that I wave it freals in order to forments. So long as I had money to give, God knows that I gave it freely, in order to be in peace with my priest and save my soul. My wife and my children were very pious; they used to go often to confess, and they never went without having their hands full of money for the priest. We hoped that our health would forever stand the long terminal works in the manufactories, and hours of work in the manufactories, and that those manufactories would never fail But helos! how ignorant we were of

the future! "My dear, dear boy took sick, and after two months of a most cruel disease, contracted in the factory, he died. Six months after, my beloved daughter, two years younger, fell siek, also from overwork in the same factory, and after four months of excruciating pains, she followed her brother to the grave! But, before their death, both had given the last cent of their wages to the had given the last cent of their wages to the priest for wakes, which were to prevent them from remaining too long in the flames of purgatory; and they had not left enough to pay the doctor's bill nor the graveyard man. A few days after, my wife took sick from overwork and from a broken heart, and she is still very unwell. I had then to work alone in the factory, but, though well paid, my wages were hardly enough for the daily expenses, and the burden of life grew heavy upon me. Many times when coming alone at night from my long hours of work, I had to wash my face to prevent my wife and children from seeing the traces of the tears I had shed, when walking in the streets, without my beloved boy and laughter, who used to be always with me before! But God had some more crosses in store for me. A few Sabbaths ago, having refused to give five dollars for the Pope, I was publicly denounced in the pulpit as a godless man, by the very same priest who had man, by the very same priest who had wrenched from us the very last cent we had got on this land of exile! And to-day I thank God that I could suffer this new insult in silence! The very next Monday our manufactory was stopped for the whole This fell upon me as a thunderbolt. had to be paid to the last cent. To add to our misery the early frost destroyed the best part of our crops; my two cows died fr m want of sufficient food, and I remained with only a theother factories; they had all more hands sufficient food, and I remained with only a than they wanted. I then said to my wife, than they wanted. I then said to my wife, we were runed in Canada by our priests if it were not for them, we would never have eaten the hard bread of exile. Our have eaten the hard oread of exile. Our hope was that in this land of liberty we would be free to keep to ourselves and our children the fruits of our labour; but you see how we have been eaten up by the priests of the United States! They have lattled our near children after they have decided. killed our poor children, after they had devoured the very marrow of their bones Last Sabbath I have been again cruelly insulted by the very same priests, because I refused to give five dollars for the Pope! It is impossible to remain here any longer without starving; we must go back to Can-ada. There the forest is a real providence to the poor; though I will not earn very high wages in cutting wood, I will earn

enough to prevent us nom starving.

Now, you see us on our way back to
Canada. It seems that we should be glad to see our country again; but you are the witness of our desolation; for we have to leave behind us, on the land of exile, what is dearer than our own life—our parents, brothers, sisters and friends, who had to emigrate with us! Some of them are still employed, and the others prefer to run the ot suffering some things in the United States than to starve in Canada; for it'is a fact that the poor have to meet very hard times during the endless winters of our

"Is it not too bad, Sir, that the priests of Canada have starved me out of my own country, and forced me to fly away to the States, and now the priests of the United States have not less cruelly starved me out and forced me to go back to Cauada, ruined, discouraged, and almost a beggar? When I look upon the emaciated forms of my wife and my children, after I have seen the rubicund and fat faces of our priests; when I consider how they have made me homeless to build up their palaces; how

they drink the very blood of my veius in their bottles of champagne and beer, my head ackes, a dark cloud covers my soul, a terrible doubt about the veracity and holiness of our priests and our church takes

possession of my mind, in spite of myself.
"How many times I have said to my self, Father Chanque has left our religion to follow and preach the Gospel. He loved us so much, and he had done us so much good! Is it not because he has found some thing very wrong, as I find myself in our church? I wish I could see him again, and know from his own hips why he is no more a Roman Catholic ! Our priests have spica many strange stories against Father Chini quy; one of them is, that his tongue is eaten by worms. It is evident to-day that those stories are vile and will al fabrications. If our priests could tell as such public lies against a man who is still so well known, have we not the right to suspect that they deceive us in many other things, to keep us chained to their chariot as long as they can? Is it not strange, indeed, Sir, that in the very moment before you spoke to m; I was thinking of you, and wishing to see and hear you again before I die?"

I had listened to his simple and touching narrative with a breathless attention, and more than once I had felt a burning tear rolling on my cheeks at the story of the unspeakable iniseries and indignities which my dear countrymen have to suffer from the priests of Rome. When he had flaished speaking, I told him: "You seem to realize and feel that the French Canadian people in Canadian people and feel that the French Canadian people in Canada, as well as in the United States, are trampled down under the feet of your priests, and that you are the victims of a system of slavery which is absolutely intol

orable?"
"Yes, sir," he answered; "we see, we "Yes, sir," he answered; "we see, we feel the intelerable yoke. But is it not possible to break that yoke? Is there no remedy against the cancer which is eating up the very bowels of the French Canadian people? You gave us the remedy against the degrading yoke of drunkenness; have you not any remedy against the not less degrading yoke of the priests? Oh, if you have any, for God's sake, hasten to give it to us. If you retard any longer, the French Canadian people will soon be nothing else but a skoleton!" but a skeleton!"

These last words were pronounced with

an energy which almost terrified me. I took my Bible in my hands, and after having silently asked the Spirit of Light, Truth, and Lafe to guide every thought of my mind

and every words of my hps, I answered: Your miseries are really distressing they equal, if they do not surpass those of the Israelites in Egypt; but the remedy is in your hands, if you only consent to accept it, and that remedy is infallible! God, your Heavenly Father and mine, has seen your miseries and your tears; He has heard your sobs and your cries; He has sent His eternal Jesus to heal all your wounds, dry your tears, break your chains; He has sent Him to make you as free as He is Himself from the bondage of men! You have only to the Jesus as your only Master; accept this Gospel as your only guide, and follow His words as your only light."
"Where do you find that?" rejoined my

poor countryman. "In the very Testament which Christ has given us," I answered. "Here are the words of the Son of God, who died on the Cross for you and for me: 'If ye continuo m my word, then indeed ye are my disciples, and ye shall know the truth, and the trutu shall make you free."

If the son, therefore, shall

make you free, ye shall be free indeed. (John vni. 81, 86.)

"Dear Father Chiniquy, he quickly answered, "can you assure me that this is the true Bible, and if it is the true one, will you please give it to me? You know our Prosts and the beach." They have been also beached. torbid us to read that book; I had bought one, some years ago, but a curate took it away and burnt it. Please allow me to read these words with my own eyes."

Handing him the book, I said, "it is

yours; may it guide you into the Kingdom

of God." Taking it respectfully from my hands, ho slowly, but with a clear and fine voice, read the sentence of his deliverance. "If the Son shall make you free, ye shall be free indeed." Then addressing his wife he said. "Wife, have I not told you often that'I could not believe that Jesus Christ who has loved us so much, could make a religion where his own people should be dragged by the priests as if they were mere brutes. I never could believe that they were allowed over us wit and rule more tyrannical laws than the most cruel of the civil governments ever did. Now I see why the prests are so opposed to our reading the Gospel. The priests want us to be their vile slaves. The Gospel clearly tells us that Christ has made us free.

It was then 8 p.m. I continued to speak to that man and his wife till two after midnight, when I felt so exhausted that I would have fainted, had I not gone to take some rest. But if my body was exhausted my heart was filled with a joy that no human words can express; for before I had left them they had found Jesus, and they had accepted Him as their Saviour. They had drank at the fountain of the pure water of life, and they had found them so sweet that they had promised never to taste any more of the poisonous waters which are found in the cisterns of men.

Gospel people and minister, though this letter is already long, it contains such solemn teachings for us all, that I hope, you will allow me respectfully to address

you a faw words more.

The history of that family is the history of thousands, nay of hundreds of thousands of your fellow countrymen whose souls and bodies are chained to the feet of the priests and the idels of Rome. It is the sad history of millions who are perishing at your doors. Will you not have any compassion for them? Will you not rush with me to their rescue? Will you not do all in your power to save them?

Do not forget the rich man of the Gospel who was damned, forever damned, buried in hell, because he left Lazarus starve at his doors, without giving him a share of the broad he had in such abundance. Your merciful God has given you the bread. But there, at your door, do you not see that Tuzains starving from want of that bread

Do not sliut your ears to the voice which is speaking to you to day. I am ald.

Before long I will be in my grave. Before I die let me tell you the truth as you never heard it.

Your beautiful charches-your missions to China, Japan, India and the Isles of the sen-your spiended college. - your wise and grand schemes to: the support of your mingrand senemes on the support of your musters—your home and foreign missions—your thriving trade—your alle and satin robes—your gilded Bibles in every corner of your rooms, will not save you from the wrath of God, if you continue to let Lazames to got the same down the way to got the same down to got an arms to got the same down the same transfer to got the same down the same transfer to got the same down. rus statve to death at your door. Read in your trospel book, Luke xvi, and you will see what became of that rich man who left Lazarus to starte at his door. He was a very hone-t and religious man, as you are; he was not more a drunkard than you. He probably paid all his dents honorably. He was not a bhaphemer nor a quarrelsome man. But he died, and was buried in hell. Why? Only because there was a starving Lazarus at his door and he did not care about giving him bread.

Continue to build your fine churches— your magnificant colleges—send more missionaries to China and the distant islands of the sea, but by all means do not contime to torget the Lazarus who is starving at your doors. My dear countrymen are that Lazarus. There they are starving at your doors for want of bread. What have you done to give them that bread which is for eternal life? Go to the venerable brother court, and he will tell tell you that the society which he founded some 80 years ago to give bread to the starving Lazarus is nearly a wreck. He will tell your how the milions of immortal souls are perishing at your doors from want of bread. Go and ask the venerable brother Reid, or the dear brother McVicar, a tout I read, or the dear brother McVicar, a tout I rearry, and they will tall you how they are disturbed when they see the millions of souls perishing at your does from want of bread. Come here and see the missions I have established in the midst of incredible difficulties and sacrifices, among my poor exiled country-men, and you will learn that those missions would have perished, long since, under the attacks of Rome, if I had not gone several times to very distant countries to get the help which should have come from you!

I know that several have nobly done what they could, but how many who have done nothing to give the Bread of Life to the French Canadian people, and prevents that Lazarus from starving! How many who have done so httle that it is a burning shame to mention it.

Though very old, I am more than ever

determined to give the Bread of Life, D.V., to my dear countrymen who are still in Canada, without forgetting those who are exiled in the United States. But I cannot do the work alone, you must help us to prepare the young ministers of the gospel in Montreal who want to work with me and after me—you must help me again, here, Sainte Anne, to continue to prepare those of our young converts who in my humble Collegiate Institution, are called by the "Master" to work, after their elder brethren will be gone to their rest.

After I have been bruised, stoned, and

wounded several times, and after I have shed my blood more than once, in trying to break the chains which tie my dear countrymen to the feet of the "Man of Sin" I do not come which the "Man of Sin," I do not care much about your money for myself, but I want it for our dear Missions of Himois and Canada, and ask it in the name of our common Saviour Jesus Christ.

I have given up the course of lectures which several Evangelical societies in Great Britain had requested me to deliver, in order to work on this continent the very few days which I have to live among my countrymen. More than ever, I want the help of your fervent prayers, at the throne of grace. I want the help of your sarr-fices to the feet of the Cross.

Soldiers of Christ! we have a great battle to fight, and a great victory to But that battle cannot be fought, and that victory gained; without a stern spirit jor courage, self-donial, and sacrifice !

Let us learn from Christ how to fight, and how to conquer!

He gave 'up everything—even his life— to save us! What|will we do for him, and for the immortal souls of our perishing brethren?

You do well to send miss maries to the heathens of China, Japan, India, &c. remember that you have, at your doors, a people plunged into a kind of heathenism more degrading and damning. The worof the Waler diabolical form of Idolatry than the wor-ship of the gold or silver god of China and Japan! It is the same idolatry under a different name. Both people are worshipping gods made with the hands of men?

very solemu question is before you! Will your country belong to Christ, or will it be ruled by the Enemy of your Bibles, your rights, and your liberties?

A unanimous effort on your part erous sacrifice made to-day, and blessed by our Heavenly Father, would easily dissipate the errors of Popery, which are rising at your horizon as a dark and threatening cloud. Let every one of you, as true soldiers of Christ, come and help us to fight salvation will give us the victory. Before long the multitudes of French Canadians, regenerated by the saving influences of the Gospel, will help you to bless the Lamb who was slain for us all. They will help you to make our dear country happy, prosperous and free. Amon. Truly yours, C. Chinique.

Presbytery of Kingston.

The regular meeting of the Presbytery of Kingston was held in Chalmers' Church on 13th inst., this morning. In the absence of the Moderator, the Rev. P. Gray was appointed pro tem. There was a small attendance of members. The only item of business was that these ness of public importance was that those sessions and congregations which had made reports were unanimous in favor of union. Tue organ question was not brought up, the parties intending to do so, who are members of Chalmers' Church congregation, butnot of the Presbytery, having declined to do so. Last evening the Rev. Mr. Beattie, of St. Columba, presched an excellent sermon to a good congregation.

TillSeven Times.

O little heart of man, to take, Suca scunty measure in ! Seemoth it mights to forgive Thus oft thy brother's sin? How eft? "Till seven times." Alas Lach moment we offend; Each moment we forgiveness need From our eternal friend.

And shall we dare to shut our soul, Or form our lo c away, Though our weak brother's trespasses, Avo frequent as the day? Jesus, my pitying Saviour, let Sweet mercy come from Thee, As I forsive the forring ones

Who trespess against me. "How oft shall I forgive?" The law Comes down to us from he even: "I say not until seven times, But seventy times seven."

The Wife's Resolution.

"Yes, it must be done, I am resolved upon it," said the young wife, as she claspupon it," said the young wife, as she clasped her slender fingers. "I must be firm in carrying out my resolution, for nothing n carryugout my resolution, for nothing elso can save my husband from the fate of other members of the family—and oh such a fate!" she continued, burying her face in her hands, as if she would shut out the remembrance of something terrible. "Can it be that I am destined to become "Can it be that I am destined to become
the wife of a dunkard?" she exclaimed
after a pause. "Is this pleasant home,"
she added, looking around the tastely furnished apartment. "to be exchanged for
the wretched dwelling of an inebriate, and
my kind, warm-hearted husband to become
—Oh, no, no! Father in heaven avert
the state of the state of the state of the state of the state

"Oh, no, no! Father in heaven avert this threatening calamity! Send suffering and sorrow if thou seest they are needed to purify our souls from the dross of earth, but spare us, O God! from sin and degrada-tion. They surely cannot be necessary; then grant me to avert them," and rising from her luxurious couch, she passed from her parlor into an elegant dining room beyond. "My husband will be displeased at first, and his father and brothers will ridicule me, and call me mean; but my husband is dearer to me than even my own reputation, and I must endure even his anger for the sake of saving him;" and with trembling hands but unflinching will, the lovely bride removed the decanters of choice liquors from the side board and preparing some lemonado most carefully she placed it in their stead beside the crystal goblets. Though she retired to her chamber and spont the interval until her husband's return in carnest prayer for strength to bear ridicule, and, it might be, angry repreach, her heart misgave her when she heard his step on the gravel walk and saw that he had company with him, and as she de-scended to meet him in her accustomed place, her trembling limbs almost refused to bear their light burden. "Wife, this is my friend Mr. Ormsbury,"

said the proud husband. "Ormsbury, this is Mrs. K—, the loveliest, gentlest wife in all the land!"

The visitor seemed struck with the The visitor seemed struck with the beauty of the young wife's face, but replied gaily, "You may think so now, because your honeymoon is scarcely over, and as is the custom with young husbands, her whims have been laws to you. Want a bit my friend, until her wishes come into collision and then you may change the adlicion, and then you may change the adjective to a more significant one.

"Nay, my veriest whims are laws to her,

"Ray, my veriest whims are laws to her, and I am not afraid of her setting up her wishes in opposition to mine."

"Except for our own good," said the wife softly; but she only said aloud, "Your friend will stay and take a social supper with us?"

with us?"
"Not to-night, I thank you."

"Do give us that pleasure."
"I should like to afford myself that pleasure, but unhappily, a business engage ment prevents.

You will at least take some refresh ment. My dear, order in some cake and wine."

"Nothing for me, indeed."

"Oh, you must taste of my cake in order to judge of my housewifery; only a good wife has a right to fulfil your prognostication of swaying it over her husband," and, laughing merrily, she left the room. Surely that salver berne by the servant who had returned with her, was sufficiently tempting; and those rich cakes and basket of choice fruit, and that silver pitcher of lemonade, ought to have satisfied any reasonable man; but the husband looked blank at the absence of wine, and some-thing was said in a low tone to the wife,

who answered:

"I prepared this expressly for you; will you not take it for my sake? Surely, this warm evening, it is more refreshing than wine."

While the lady was speaking to her guest the host sent the servant on some errand to the dining-room, and when she returned with the answer, "there is none," 5. flush mounted to his brow, and he muttered, "None there? stupid thing!" but no sooner had the door closed upon their visitor, than he assured himself by personal observ-

tion that she told the truth "Where on earth are those decapters, and why was not my friend permitted to refresh himself with wine in my house? 'lo exclaimed hastily. "Have we suddenly beclaimed hastily. "Have we suddenly become bankrupt that we must use such stint-

ed hospitality l"

"There is no strating here," replied the lady, and I sure none of friends need complain when they have such wholesome lemonade offered them instead of the dangerous wine cup."

"Wholesome! dangerous! What temperance stuff is this! Another such freak as this, and I shall get the name which is new to us, that of being too stingy to provide wine. None of our family were ever known to be sparing of it before.'

"Far botter if they had," said the wife unconsciously wringing her hands. "Oh, James, this omission sprang from no mo mentary freak, no woman's caprice, but irom carnest resolution to-"

"What?"

"Try and save my husband," she added mockly but fervontly. "To save me? You are vastly kind.

"From poor Frad's fate," she said faintly, blinded by the tears that would not be

held back.
"I thank you for the compliment. you think me in danger of becoming such a miscrable sot; but I hope I have too much pride, if nothing else, to keep me from degrading myself thus."

"At your age did he not think the same? A few years ago did he not look as fair as you, did he not think himself as strong? And what is he now—where are his manliness and beauty of which he was then se proud? His miserable face haunted me all night, and I dreamed of his broken-heartnight, and I dreamed of his broken-hearted wife, and his poer children, blighted in
their youth by their own parent. Oh,
James, the Bible says truly, 'wine is a
mecker,' and so long as we tamper with
the poison, we have no right to say, 'we
are safe. Those only are secure who obey
the exhortation to 'touch not, taste not,
handle not;' and I have resolved after
carnest and prayerful deliberation, never to
be cultive of offering that insidious foo to be guilty of offering that insidious foo to my friends, much less to that dearest of all friends, him in whom all my life is bound

up."
You don't mean to say that you wish to exclude wine from our dinner table and from our social parties?"

"Believing it to be dangerous, I do." "Then you would force your husband to visit the drinking saloon or the tavern for that refreshment which you deny him at

home." "Does my husband mean to insinuate that he is already such a slave to the excitement of liquors that he cannot do without them?"

Angrily he strode to and fro, muttering "fauatic," and some other words we would not repeat, because we fancy that he would recall them.

The wife retired to her chamber, weeping, but not disheartened. She felt that she was right; and while she realized her own weakness, she trusted in Him who has said My grace is sufficient for thee."

The month she had spent in the home of her husband had opened her eyes fearfully to the danger of sleeping on the exhilarating wine-cup. She had often heard in her girlhood of the evils of intemperance, but she fancied they existed only among the leaves the wage of society. He the lower classes, the aregs of society. Un-til she became an inmate of that family, she dreamed not that the highly educated, the the brute by first sipping rosy wine from shining liquor cups or sparkling crystal goblets.

Free, generous livers they were called; ex-ercising a whole-souled hospitality to all, while none who came within the circle could fail to be fascinated with their charming manners. Alas! the young wife soon ing manners. Alas! the young wife soon saw that they were only genial when under the influence of excitement, and that even those levely girls, her new sisters, sought the stimulus of wine when they wished to be lively and fascinating. When she saw their beautiful eyes sparkle with unwonted brilliancy, the bloom grow deeper, and heard the flashes of their wit, she turned away in sadness, saying: "Alas! alas! what levely victims!" The father could dispose of bottle after bottle with lesing his pose of bottle after bottle with losing his control, but not so his children. Persons occasionally wondered that their animal spirits should lead them to such excess, but there were times when she could not help but knowing what ailed those polite, refined young men.

On festival occasions, the wife began to

watch her husband anxiously.

Sometimes he poured out and drank with a sort of reckless air, and then the unsteadiness of his hand or the gleam of his eye would startle her; and once, but only once she shrank from his ardent kiss, feeling that he was inflated with wine rather than pure affection. She tried to forget that time, or to fancy it a dream, but she could

not.
The name of the oldest son, Frederick, was soldom mentioned by any of the family and the day previous to the com m coment of this sketch, he understood the reason why. Then he came reeling into her home more beast than man.

She shuddered as she looked upon that bloated, besotted face. She could not pollute her hand by placing it within his, much less in addressing the degraded being, could her lips frame the holy word

No wonder the spect ele haunted her dreams that night, or one would fancy her-self at the death-bed of that once levely woman, whose heart he had broken, and hear her whisper: "Your husband is fol-lowing in the footsteps of mine, oh! stop

Not long after the wife's resolution was formed, the young couple wished to give a dunner party to all their relatives, and as it was the first in their own home, they wished to convey very pleasant ideas of their

Then came the contention which the lady had forseen, and the bitter opposition of her husband to carry out the resolution she had formed to banish hquor from their board. In vain she told him of the delicious coffee which should supply its place: he persisted that she should not thus bring upon him the name of a niggard. And though she told him that upon her, rather than upon him, should all imputation rest, though she pleaded in the gentlest manner, she had need of all the strength she had so earnestly implored from on high.

For a time there was a serious estrange ment between them, and his family taking sides with him, told him that she wished to usurp too much author to over him as the head of the house, while they sneered opoly at her "fanaticism," her "meanness," her "want of hospitality." But she prayed without ceasing, and God at length opened her husband's eyes to the danger of trifling with that which had caused his brother's ruin. With his consent liquors wore regarded only as "medicines, and while the wife exerted herself to have a supply of good things in the house, both united in giving so cordul a velcome to their guests, that those who enjoyed their hospitality soon ceased to notice the absence of wine.

By degrees of ors followed the example of the young wife, and gladly such a re-formation took place if the town, that in a few yoars all the "ff. at families" had ban-

ished the "mocking" beverage from their

sideboards and dinner-tables.

Her hurband is now the only survivor of all his father's family. While he feels that each one fills a drunkard's grave, he turns each one fills a drunkard's grave, he turns
to his wife, new no longer young, but
heautiful in his eyes, and says, "Such
would have been my fate but for you. I
stood on the brink of a presspice, but I
knew not my danger until you levenled it
unto me." While she says with a burst of
gratitude, "Not unto me, but unto thy
name, O Lord, be all the praise."

Zwinglius, the Swiss Reformer.

The Protestants may number Zwinglius among their apostles and and their teachers; we, who are democrats, liberals, republicans, number him among our great tribunes, our heroes and martyrs. Born in the great mountains, which speak of God and of the Influite; nursed in the bosom of nature, his intelligence nourished by great ideas and his body by wholesome food; mingling with the blood of his heart the purest affections, and with the breath of purest affections, and with the breath of his lungs the purest air; leading a rustic life in his earliest years; of a temperament robust as the rude and sublime Alpino country; going to sleep throughout his boyhood at the hour when the flocks were folded and the twilight was falling, to wake at the call of the cock, when the sky-larks were taking their flight, and the hope of a new day was awaking in the first flush of morning which whitened the horizon; near to heaven and far from the world, like the mountain birds, his soul bathed in the divine as a star in other, he preserved in the battles of life the candor of the shepherd, in the labors and innovations of reform a love of tradition, in the midst of cities the aroma of the elegantine and the song of the thrush, amidst the wrath of men and of parties the infinite charity of the air and of the light, free to all being; and after having conversed with philosophers and saints, drinking at the sacred fountain of Plate and the bitter tears of Job. singing the Psalms of David and the edes of Pin ar, as if all the currents of the human spirit flowed to pour themselves in his own, he reduced the most abstract ideas to commonplace maxims, to scatter them among the people he loved in sermons and prayers. He was a hero in battle, a sister of charity in the hospitals, a tribune in the public place, a priest in the temple, everywhere an apostle One of those great characters who vary and turn with the breath of their thought, with the force of their will, the currents of time, he died in the battle for truth in the purifying embrace of a holy martyrdom.

And his reform was born, and grew, and

developed in the midst of a democracy, a republic, a liberty, ancient and deep rooted, partaking of the character of the medium in which it grew, and marching resolutely forward to modify and improve it. Loss opposed and less persecuted than other re-formers, he appears much more serene. His reform springs from the conscience rather than from passion, and relies more upon reason than upon centiment. Without breaking so openly as his coadjutors in the common work with the Pope and Church, he restricts himself solely to what he finds expressly set down in the Scrip tures. He is an orator, and in his cratory there is more of philosophic light than of the tribune. He is a priest who preaches grace, and who distinguishes himself by the charity and the grandeur of his acts, who prays and works. The logic of his arguments does not damage the subtlety of his system, nor the force of reasoning the eloquenceof his discourses. He is confronted by less opposition, and consequently fights with less revolutionary energy than other innovaters. It is plain that his individual soul is a part of the soul of a great democracy; that his inner education has flowed from the two great schools of nature and society, the country and the republic. His work is at once religious and political. He peaches the merits of Christ, and exalts the rights of every Christian; he tears from his heart the ancient theocratic faith with the same power with which he teers from the earth the foudal traditions. He speaks of the Lord's Supper as of a religious and a democratic communion: he disseminates at the same time a hatred of spiritual tyranny and a hatred of the reactionary aristocracies, and with the revolution against Roman cosmopolitanism, a worship of the Swiss Fatherland. He reforms the undestanding and the morthat the to carry souls to the sacrifice before the altars of an unquestionable authority, and that the Swiss shall cease to sell the blood of their dearest children to the armies of pitiless desnots, that the cradle of human nature shall not become a pedestal of monarchical tyranny. His doctrine, in fact, is a religion and a republic, the immortal soul of Switzerland, regenerated by this archer of ideas, this soldier of lagic, this William Tell of the spirit, who exalts above the material nation another more lofty and

A Sour Mind.

telar, in Harpers' for October.

more enduring than the eternal Alps, the ideal nation of the conscience.—Emilio Cas-

A sour mind is a great evil. It is so to him who has it. It ombiters his life. It turns the light of life into darkness, its joys into sorrows. It is evil in its effects on the happiness of others. It breeds dissatisfac-tion and fault-finding with every person and everything. It croaks of evil, not to remove or remedy, but because it loves to It pulls down, but never builds up. In the family, in the social circle, in the church, it is always complaining, detracting, destroying usofulness and bappiness, It is difficult to conceive of a misery and worth-lessness more pitiable than that of the man possessed of such a spirit.—United Presby-

"ALL THINGS ARE Yours."-Rich indeed must be the portion that includes death in its treasures—not as a bar to keep us cut but as a bridge by which we pass over and possess our inheritance. Thus the certainty of beaven. Both worlds are provided

In is often better to pray for those who are mistaken, than to dispute with them,

Dr. Tsunage on Cympastics.

Dr. Talmago, in the Christian at Work, gives the following as his experience in gyranustics."

"Soon after entering the ministry we vere reading, one day, on the importance of physical exercise. The subject flashed upon us so overpoweringly that we resolved on a gymnasium in the garret of our country parsonage. We speedily extemporized such an institution, and with coat off and slippers on, began exercise. We ran and jumped, and swung, and lifted, and climbed, and took frightful positions. Several times there was a knock at the door, and fears ex-pressed for the demolition of the parsonage. But we dislike to stop after we have started in any thing; so we kept on jerking away at the pulleys, and walking the horizontal hers, and bending over backward till our head touched the floor, and had gone through all the varieties of somersault. The second day of our exercise was excruciating, because of sore ligaments and muscles. On the third day we resigned forever the duties of that practical gymnasum. We sat two days with our feet upon a pillow, in a state of disgust with all those who had written on the subject of sanatory condi-tions. We doubted whether physical exercise was of any advantage after all. It certainly was a damage to us, Against all the learned advocates on the other side, we had before us two immovable arguments in the shape of two crippled legs. We would the shape of two crippled legs. have continued that quiet position still longer, but Sunday had come, and we must preach. Getting to church was one of the most difficult enterpress we over conducted. We went early, for the pulpit was to be climbed, and we did not desire to excite the sympathy of the audience. There was no one in church but the sexton, and we waited till he went to ring the bell before we began to climb the sacred hill. The six steps seemed like the sides of the Matter-horn for difficult ascent. The first step up we took sidewise, the second backward, the third by a strong pull on the banisters. then stopped to rest and wipe the perspir-ation from our brow, all flushed with the manly achievements of the last five min-ates. Nothing but the fact that we were half way up, and that it would hurt us as much to go down as to go up, encouraged us in the work of ascent. But the last two steps were stimulated by the sound of ad-vancing feet in the vestibule, and an indisposition, on our part to create unseemly mirth in church, or to tempt any one to irreverant laughter at an ambassador from the skies. The audience coming in were surprised to find their paster so early waiting for them. If we had that day taken the text nearest to our heart, it would have been Paul's advice to a young minis-ter by the name of Timothy, 'Bodily exer-cise profiteth little.'"

The English Channel Tunnel.

The line of the main tunnel under the Channel, the preliminary surveys for which are now taking place, is to be large enough for a double line of railway. It is drawn straight from St. Margaret's Bay, South Foreland, to a point very nearly midway between Calais and Sangate. On the English side the London, Chatham, and Dover Railway will turn off between the suburb Charlton and the town of Dover, whilst the South-Eastern Railway will branch off from about Shakespeare s Cliff, and join the line to St. Margaret's. On the French side the line bends diagonally to the westward, and joins by a fork the Boulogne and Calais Railway. In longitudinal section the pro-posed tunnel presents a fall of 1 in 2642 from the centile towards either extremity. and the vertical depth of the highest point of its floor is 486 feet from Tripity high water mark, and 200 feet beneath the sea bottom itself. From the land levels of the existing railways the two approaches make long descents of over four miles each with gradient of 1 in 80 into the tunnel ends, over two miles being under the sea, the total of the whole amount of tunnelling amounting to thirty miles. The geological section given by the engineers is made to show white or upper chalk above the grey chalk, unbroken and horizontal for the whole distance, and the tunnel bering rather above the medium line of the grey chalk beds. The greatest depth of water over the sea bed above the tunnel is stated to be 180 feet. The shaft will be 19 feet 12 diameter, built round with 24 inches of brick laid in cement, and the headings, which will be driven by machine, will be lined with 14 inches of brickwork, and have internal diameters of 7 feet. Their form will be horseshoe, with straight sides and a flat inverted arch below the floor. The estimate for the entire preliminary workswhich, to satisfy the amour propre of both nations, will be carried on simultaneously in both countries—is with all expenses con tingent on their execution, something less than £160,000. The total cost of the whole tunnel and its accessories is for the present put at £10,000,000; but there are those among the engineers who think the preliminary works will afford data for a much lower estimate.

Scothe the Frightened.

Horses and children are often most ernelly treated, and sometimes killed by mismanagement when frightened. A child screaming from terror at some huge dog, is rudely shaken, and even severely struck by a mother, who herself is thrown into a similar state of fear by a mouse or spider. My indignation is often aroused by the sight of soine man, undoubtedly an arrant coward, who is beating a nervous horse because he trembles at the sight of a train of cars. Such conduct only aggravates the difficulty. The terrified one is not inspired with the confidence which is essential to a feeling of safety. In the case of the ani-mal it is impolitic and cruel; in the case of a child it is outrageous beyond expression. A shock to the delicate nerver of a feeble or sensitive child will sometimes cause lin-mediate convulsions and fatal illness, and sometimes—a result quite as much to be dreaded—will unsettle the mind and weaken the nervous system.

The Snow Plains of Central Asia.

The days pass—some in wild fleree storms of snow and sleet, and how around us as though all the demons of the steppo were up in arms, some in bright saushine, whose intelerable glare blinds us and blisters our faces From time to time we drive down into darksome under-ground holes, hot and recking, hover around the steam-ing samover, pouring down occans of boil-ing tea; then out on the silent stoppe again to continue the weary struggle. There are nights when we awaken from a half-frozen sleep, and remember we are in the heart of the mysterious regions of Asia, and see nothing but the wide snowy steepe, silent and ghostly in the spectral moonlight. For miles and miles there is no human habita-tion, but the burrow-like stations somewhere far ahead, buried under the snow, where far anead, buried under the snow, as though crushed into flatness by 'he grim uniformity above. There is something strangely oppressive and awful in the changeless monotony of these wide, snowy plains, lovel as a floor, where for days and weeks you see nothing but snow and sky; where you are the moving centre of a horizontal part of the court of th zon-bounded plain that seems to move with you, and hang upon you, and weigh you down like a monstrous mill-stone. There is the breadth and loneliness of the ocean without its movement, the cold and joy silence of the arctic regions, without the glory of the arctic nights or the grandeur of the arctic mountains—the silent desolation of an unpeopled world. Those broad, level, snowy plains, over which the icy winds from Northern Siboria come rushing down in furious blasts with an uninterrupted sweep of a thousand miles, and drive the snow about in whirlwinds that go scudding over the plain like giant spectres; the short days of sunshine, when the glare on the snow dazzles and burns; the long cold nights passed in a half frozon, half-sonnotest state with the fixed beasts tradeing lent state, with the tired beasts trudging wearily forward;—I shiver now at the bare remembrance of it all.—Campaigning on the Oxus, and the Fall of Khiva. By F. A. MacGahan.

How the Ancients Regarded the Sun.

Deeply impressed by the fact that the sun had warmed and lighted the world from unknown time, with a fire which nover seemed to be fed, yet which nover burned low like a terrestrial flame, ancient philo-sophers concluded that the sun was formed of something quite other than any gross carthly elements—of an element of pure fire, which shone and warmed forever without fuel, because it was its "nature" to; just as it is the "nature" of a fire on to; just as it is the "nature" of a fire on the hearth to burn only when fuel is sup-plied to it. The sun was, then, to the ancient world, a kind of supernatural phenomenon, interest in which partook more of the uninquiring awe due to an im-mediate miracle of Deity, than of the curiosity excited by a fact of the natural world; and whatever we may think of such a way of regarding the matter, the view of the ancient philosophy, that the sun was an immaculate orb of pure fire, self-sustained, continued to be accepted almost as a dogma of the faith, down to times subsequent to the dawn of the modern philesophy.

When one of the first, possibly the first, of the observers of sunspots, Christopher Scheiner, a Jesuit, communicated his discovery to his provincial, the latter, Mr. Proctor relates, answered: "I have read Aristotle's writings from beginning to end, many times, and T can assure you I have powledge found in them any thing similar nowhere found in them any thing similar to what you mention; go, therefore, my son, tranquilize yourself, be assured that what you take for spots in the sun are the faults of your glassos or your eyes.—Prof. S. P. Langley, in Popular Science Monthly for September.

Womanly Dignity.

Nature, of assault which has given weapons of assault or means of defence to almost all living creatures has made men audacious, and has endowed women with dignity. And dignity has the best of it.
. The means of defence which nature has given are unassailable, and a dignified woman is mistress of the situation by the very power of negation, if by none other. But there are various kinds of dignity, and if some are more exasperating than others, some are very levely and among the greatest charms of womauhood. There is, in particular, that soft dignity which belongs to women who are affectionate by nature and timed by temperament, but who have a reserve of solf-respect that defends them against themselves as well as against others. But useful as womanly di nity is, as a womanly postession, it can be carried to excess, and from a virtue be-comes a . So long as it is an honest defence against the rough assaults of superior strength, it is both good and fair; but when it assumes to be more than this, it becomes an exaggeration, and as such ridiculous. There is no law by which woman can be exempt from a share in the troubles and sorrows of human life; and oven their dignity caunet always protect them from things that override all but nature. Still it is a valuable possession, and woman had better have too much of it than too little; for, although too much renders them absurd, too little makes them contemptible, and between the two there is no doubt as to which is worse.—London Saturday Review.

Regular Habits.

Convicts, as kept in our state prisons in the North and South of our country, are generally remarkably free from the out-breaks of disease. Not a few, if I am rightiy informed, are cured of dyspapsia and other chronic ailments by the discipline and regimen to which they are subjected; and this notwithstanding the moral and montal drawbacks that necessarily attend thoir situation. They are made to go to rost early, rise early, work at regular hours, and eat plain but sufficient food. We hear of epidemics, such as cholera and dysentery, prevailing in the locality of a prison, but the convict is almost certain to escape. Now all this speaks volumes in the convict is almost certain to escape. Now all this speaks volumes in the convenient of the convenient umes in favour of temperance, simplicity, regularity and regular employment.

Science of Health.

Scientific and Aseful.

A DEADLY SPRING,

A writer in the Colusa (California) Independent says :- "About half a mile over a mountain from Bartlett Springs there is what is called the Gas Spring. This is probably the greatest curiosity of the mountains. The water is ice-cold, but bubbling and foaming as if boiled, and the greatest wonder is the inevitable destruction of life produced by inhaling t' gas. No live thing is to be found within a circuit of 100 yards near the spring. The very birds, if they happen to fly over it, drop dead. We experimented with a lizard on its destructive properties by holding it a few feet above the water; it stretched dead in two minutes. It will kill a human being in twenty min-utes. We stood over it about five minutes. when a dull, heavy, aching sensation crept over us, and our eyes began to swim. The of carbonic, hence its sure destruction of life; also quenching of flame instantan-

SAVING ONIONS.

I liad great trouble in saving my onions until I adopted my present plan. As soon as the tops have died off, I have the onions pulled up and spread out in a high, clean place until they are perfectly dried, say ten days or two weeks, though a longer time will not hirt. I have them turned occarionally especially after a point I have sionally, especially after a rain. I have saved onions thus which have begun to decay before taking up. After being perfectly cured in this way, they may be taken into the house and kept in a dry place, either hung up or spread upon a floor.—Ex.

HEIGHT OF THE HUMAN SPECIES.

M. Silberman shows the average height M. Sitherman shows the average height of the male and female population of France taken in a certain position which he names the "geometric," is 1.600040 meters, or two meters if in the same position the hands are comfortably extended over the head. Two individuals laid lengthwise, with fingers touching, would thus measure four meters, and this he terms the base of the harmonic proportions of the human race. Thus this harmonic base is four times one Thus this harmonic base is four times one meter, just as the meridian is four times ten million meters, and the relations of the two integers is as 1 to 10,000,000. From two integers is as a to appropriate these considerations he draws proof of the equality of the sexes, as they exhibit woman not as a complement to the male portion of the race, but as constituting normally and by right half of the human family. M. Si-berman arrives at the conclusion, as the result of his various investigations and studies, that the average height of the human race has remained unchanged since the Chaldean epoch, 4,000 years ago.

OVER-REACHING IN HORSES.

This unpleasant noise, known only by the term "clicking," arises from the too of the hind foot knocking against the shoe of the forefoot. In a trot, one fore-leg and the opposite hind-leg are first lifted from the ground and moved forward, the other forefround that moved to reward, the other fore-leg and the opposite hund-leg remaining fixed; but to keep the centre of gravity within the base, and as the stride or space passed over by these legs is often greater than the distance between the fore and hind feet, it is necessary that the fore-feet be moved alternately out of the way of the hind-feet to descend. Let the smith shoe your horse behind as usual—no clipping, rasping or shortening beyond what is usual; but to prevent clicking, cut off the toe or crust of the shell of the hoofs on the fore-feet, placing the heel calks in their proper place, and you will have no clicking.—Cor. Country Gentleman.

STRENGTH OF MATERIALS.

It is a most remarkable fact that the most abundant material in nature, iron, is the strongest of all known substances. Made in the best steel a rod of one-fourth of an in the best steel a rod of one-fourth of an inch in diameter will sustain 6,000 pounds before breaking; soft steel, 8,000 pounds; iron wire, 6,000; iron, 4,000; inferior bar iron, 2,000 cast iron, 1,000 to 8,000, copper wire, 8,000; silver, 2,000; gold, 2,500; tin, 800; cast zinc, 100; cast lead, 50; milled lead, 200. Of wood, box and locust the same size will hold 1,200 pounds; toughest ash, 1,000; elm, 800; beech, cedar, white oak, pitch pine, 600; chestnut and maple, 400. Wood which will bear a heavy weight for a minute or two will break with . minute or two will break with two-thirds the force acting a long time. A rod of iron is about ten times as strong as hemp cord. A rope an inch in diameter will bear about two and a-half tens, but in practice it is not safe to subject it to a strain of more than one ton. Half an inch in di-ameter the strength will be one quarter as much; a quarter of an inch one sixteenth as much; and so on.

HOW THE CHICKEN GETS OUT OF THE SHELL. Take an egg out of a nest on which the hen has set nearly her full time, carefully holding it to the ear; turning it around, you will find the exact spot on which the little fellow is picking on the inside of the shell; this he will do until the inside skin is perforated, and then the shell is forced outward as a small scale, leaving a hole. Now, if you will take one of the eggs in this condition from under the hen, remove it to the house or other suitable place, put it in a box or nest, keeping it warm and moist, as near the temperature of the hen as pos-sible (which may be done by laying it be-tween two bettles of warm water upon some cotton or wool), and lay a glass over the bex be amused and instructed, as I have often been. After it has got its opening, it commences a nibbling motion with the point of the upper bill on the outside of the shell, always working to the right (if you have the large end of the egg from you and the hele upward), until it has worked its way almost around, say within one-half an inch, in a perfect circle; it then forces the cap or buttend of the shell off, and then it has a chance to straighten its neer, thereby locschance to straighton its neck, thereby loss ening its legs comowhat, and so, by their kelp, forcing the body from the shell.—
American Larm Journal.

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odels, & Trout, Toronto.

TNSOLVENT ACT OF 1889.

CANADA
Province of Ontario
County of Simcoo. In the County Cour or the County of Sincos.

County of Singeos. I Singeos.

In the matter of Dolla Wilson individually and as one of the firm of Frank we make Co., of Crillia in the County of Ameo and Strong The understand has filed in the onde of this Court a deed of scaposition and distaires, exempted by her creditors, andon The day the third day of November next she will apply to the Judge of the said Cours for a confirmation of the discharge thereby offected. Dated at Orlilla, in the County of Singeos, this 20th day of September, A. D. 1874

DBLIA WILSON, by Bigelow ' Hagel, her Attornoys ad litem

TNSOLVENT ACT OF 1869.

Canada,
Province of Outario,
County of York.

In the matter of Thomas Dill, in the City of To-rente, in the County of York, an Liselvent. On Tuesday, the tenth day of November next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at Toronto this sixth day of October, A.D. 1874.

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PPLICATION WILL BE MADE TO A PPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario, attis next session, for an act to enable the four following Churches, namely:—The Presbyterian Church of Canada in connection with the Church of Scotland, The Canada Presbyterian Church of Canada Presbyterian Church of Scotland, The Presbyterian Church of Scotland, and The Presbyterian Church of Scotland, and The Presbyterian Church of Courad, and The Presbyterian Church of Church under the designation of "The Presbyterian Church in Canada." to hold after the union, the property of the various congregations, collegiate institutions, and the other trusts connected with the said Churches, in the same manner as it is now held by he respective Churches, and in so far as it lies within the Province of Ontarlo, Dated, 16th Sept., 1874.

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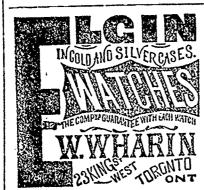
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Statemen for the year ending Dec. 31, 1873. . RECEIPTS.

Tota Receil ts\$2,171,996 64 ISBURSMENTS

 Death Lesses...
 \$416,600
 00

 Paid for Surrendored Policies
 189,668
 24

 Paid Roturn Fremiums
 315,401
 37

 Paid Matured Endowments
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 Total amount returned Policy-holders.. \$959,409 41

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Morley John
Morrison J B
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Morsky H Q
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Mulloy Owen
Munr Murdock
Munro M
Murray T & W
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Murray Chas
Myers W N

McConogal C
McGreey John
McIntosh Allan
McIntyro Dau
McKardy George
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McMetalby Wm
McNicholl John
McNicholl J Ohn
McPlatson J & Co
McPlate Donald
McQuartle Alox
Lickobert John

Noble E 2 Noel Henry 2 Noil Octave Noland John Nugent J W Nutten John A

Oleser Oluf Osborn Hy O Otis it Georgo Osman Chas

Poarco Wm Pennock & Co Perkius Oskor Perrie Mr Pottot G Phillips August Ehilips Samuel Fike Wm Playtor Edward Potts G Powell Ed

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Rolison James
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Etonchouse Isaac
Stublington L W 2
Stunden Mr
Strahop & Co O
Street F
Sutherland Alex
Swallow John 2
Sykes James

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LIST OF ADVERTISED LETTERS.

Toronto, Oct. 15th to74 fer-one celling for any of the letters in the list below wet where such for Advertised Letters, and give the date of the list.

LADIES LIST

Aörlus Iola Alben Mrs G. L. Alben Saorb Ann

Arrasinora Miss Arrastrong Mrs W 2 Aubura Mary E

Domma Mrs C
Doinpsoy Annie
Dockerty Maggie
Donovan Mrs E
Donnelly Mrs
Dophinic Miss T A
Dougless Mrs 2
Drake Mrs 8 A
Draper Sarah Jane

Kdwards Mrs Julia

Fowler Mary Freeman Alico Fuller Miss Fuzzen Miss

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Graham Mary Groon Mrs J H Groon Mrs J Groon Mrs or Miss Anna Greenfold Mrs Thomas Griffin Morintha Grobb Miss M 2 Gundy Mrs Susannah C Guiry Margaret

Massard Jennie
Head Mrs P
Hensley Mrs A
Heely Mrs Or Miss Brigot
Herns Ann
Henderson Annio
Hess Mrs Jerry
Howard Mrs
Howard Mrs
Hughes Rosey
Hunter Mrs or Miss Sarah

King J H King Mrs H Kriox Ella

Lithgan Mas J Lloyd Miss Lunder Mrs W Lugsdin Miss M J Lynch Mary

Mills Mrs J H
Mills Mrs A
Mills Mrs A
Moid A
Mitchell Emma
Monto Mrs John
Mobuley Miss E
Moore Lucy
Mortson Mrs Joseph
Murphy Mrs Catherino
Mutart Mrs Ann

McKay Adam L McKoo Eilon af Millen Mrs David McQuinuel Miss M McQueen Miss M McRao Marion McTaggart Miss

Neff Juliann

O'Gowr Mrs Jas O'Regan Mrs J F

Rowe Minnie Rowe Mrs G Rowland Jennie Roeberry Mrs Hannah Ray Jessie Rumball Georgina Ruthvan Mrs Russell Emma

Symth Sarah 2 Sum Mrs Rebecca Sparks Mary Sparrow Mrs C Springer Henriotta Stowart Miss Sallio

Stewart Agnes Grant Stevenson Mrsor Miss

Lizzle Stevenson Mrs or Miss Francis

Sallivan Mary Sutrord Mary A

Trowell Mrs T F Twible Eliza Tysor Mrs

Mills Mrs J H

Mc

Boylo Carrio
Boylo Carrio
Boylo Was Win
Boylo Mrs Wil
Brown Mrs Ednets
Branigan M
Bryont Trs II
Brouden Mrs 2
Burns Mrs Ifixa
Burns Mrs Ifixa
Burns Mrs Javin
Busyard Barah 2
Butter Mrs
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Bol Mary Jane
Boll Mar Chadette
Bishop Mrs
Bleondell Mrs
Jootul Tra Mury
Lotwick Miss Kato N
Bont He Elizabeth

Campbell Mrs
Campbell Mrs S J
Game Emelline
Carrie Mrs Henry
Cambochan Mrss L
Cartor Mrs D
CoccyMrs
Chamberlain Mrs
Cliarke Ada
Cliark Ada
Cliark Anay
Cohen Mrs Julia
Cohen Mrs Julia
Cohen Mrs Julia
Conador Mrs Ellens
Conador Mrs Ellens
Conador Mrs Ellens Conors Mrs W.
Connelly Mrs or Miss
Jonnio
Cooke Mrs Jano
Cook Mrs Hicholas
Copeland Mrs
Copeland Mrs
Conditor Mrs
Conditor Mrs
Cons Mrs Stary
Cross Mrs or Mrs Annio
Orawley Lizzlo
Cullunan Mrs G
Cullunan Mrs G
Cummin Mrs R E
Cunnings Anna

Dalton Miss 2
Danleis Mrs Brank
Darwin Mrs.
Davis Sarnh Ann
Davidson Agnes
Dayy Miss
Dayney Mrs M E
Dewe Mrs Geo.
Dillingham Sarah

Edwards Mary

Farley Catherine Foll Hmma Fergusen Mary Ann Fowler May

Gaireguo Miss MA Gallyheg Nelly Gallagher Maugio Gardinor Mrs Wm Garotry Miss D Gommel Agnes Goldon Miss Frany Gordon Mrs L Gaudies Mary J

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Hallovan Miss B
Hamilton Ellizabeth
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Hampston Mrs
Harrison Mrs W K
Harris Mrs O O
Hart Miss E
Hart Miss E
Harr Miss E

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Joffers Mrs or Miss Julia Johnston Sarah Jentle Miss A L Johnson Miss E Johnson Miss S Jones Miss Johnson Miss S Jupp Mrs T Johnston Mrs Thomas

Kellet Mary Kennedy Miss W Kineber Mis

Laird Maggio Lebbo Mrs Mary Lee Annie Lee Catherine Lister Annie

Macklor Alico
Marico Miss M
Mannory Miss Susan
Mann Mary Jane 2
Mahan Mary
Mano Mary
Mano Mary
Mary Mary Marshall Miss
Martin Mrs R A
Mathows Mrs W O
Matthows Emma

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McCorkey Miss T H
McCotcheon Miss
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McDonagh Catherine
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Sampson Miss Georgie
Scott Emily
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Scott Mrs Walter
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Shepperd Miria
Sinclair Sarah
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Taylor Miss M J Thomson Anna Thorn Mrs Ann Tilla Mrs W H

Wadham Mrs Walker Mrs Garab Wallifield Lizzio Weters Lydla Watson Mrsy Watson Mrs E A Watts Mrs A Wolf J

White Mary Ann
White Mrs Mt
Whitney Mary
Wilkins Susan
Williams Mrs Thos
Williams Mrs C
Williams on Mary Jane 3
Wison Mrs or Miss
Emma I
Wood Miss
Wray Mury J Weir J Wildon Miss O White Elizabeth

Yealand Mrs or Miss Young Elizabeth MISCELLANEOUS.

Minuse B

GENTLEMEN'S LIST.

Auderson? s Auderson Mr Anderson P Anderson R W sbbott J Abroham R H Ackins — Adams Themas

Adma , & Co H W thommet is the ansity George afreament Mr At such f. L.O Almich & Uo Almich & Uo Allem Wra Andreson Choy Auderson W H

Bally W Baker H Balar Joseph Radiwin Jas Barneon P J Baber W B Pandgett Thos Barnett Robe Rano J A Barnett Robe Rano J A Barnett Josiah Barnett Josiah Barnett Josiah Pance J H
Egmett Josiah
Battat Josiah
Battat J & Pettonard
Batumbad F
Beatte & Co T
Beatty M A
Recatty Wn
Beaven J H
Becz Alex
Bell David
Recatet J J
Bengeman Geo
Benett C J
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Bennet J Bennet M
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Blackford John
Bleir G W
Rume Wm
Blowrer Hebut

Cablo A D
Catwell Dr
Catwell Dr
Campbell Dantel
Cawood Thomas
Cargaritine J W
Carmichael J
Carrigan Wm
Carroll Chas
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Carciton H L
Castle John
Catt Sephen
Chambers W G
Chandlor Jas
Chaplin Victor
Chapman L B
Charlott & McGinie 4
Chisholm M
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Daldy I Daley R Darrah Jno Davids Chas Pavidson Jno Davidson Chas Davidson Chas Dawson O L W Davidson J M Loavitt Jno Denby Henry Devoy Wm Dilliabaugh L Dio Planto A

Easton G C Earlie D Ede Joseph Edmonds W Ellis J F Elms Geo Empoy R A End Mr

Farlie John
Farmer C E
Farman Henry
Faircloth Richard
Fay George
Fenn Jas
Feintuch M
Felton Jno
Ferguson Dr. Jno
Foll W J
Forguson Geo
Fennell Jno
Firstbrook Thos
Findlay Thos
Fitzpatrick W
Fitzgerald W
Field J F
Field Wm
Finsbury O

Gallagher Roy M
Gaby Josoph
Galton A
Gascayno Josaio
Garduono John
Gair Mr
Gadsley E
Gladding W
Garchow Mr
Garley E
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Godfrew Lowis
Glout J
Goulet B
Goodfellow J
Gowland Mr
Godley G H

Halbhaus F Hall T O Halshan John Hallain James Hall J M

Inglis T F

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Laidlaw J.C.

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Clouston R
Clinch Jas
Cornes W H
Corgen P H
Couch Henry
Coulson R B B
Contactor F
Coachead W P
Cox Chas
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Cowan Alox
Covilo James
Cramer Walter
Crandell W
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Meeds Wm
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Medich Albert E
Molner Mr
Molla Chas
Mills Thos
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Mills LW
Mills David C

McCabe John
McCarty Rov Mr
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Tate Donald Tasker Jas Taylor Wru Taylor 1 Taylor 1 Taylor 1 Taylor L C Tellor J A Truckman Geo Thompson F Thom W It Thomley Jas Thorner R W Thornton Jeseph Thornton Dr W

Urquhart Geo Vallac Jas Vanallan C D Vanwe 5 H W 2

Townsend J
Topham Jno
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Turner E
Tutton F
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Official Announcements.

OTTAWA-At Ottawa, in Bank St. Church, on 3rd Tuesday of Nov. Tongaro —In the Kaox Church Lecture Room on 1st Tuesday of November, at 11 o'clock a.m. Bruce.—At Rincardine, on 25th December, as 2 o'clock.

MONTHEAL.—In Prosbyterian College, Montroal, on the fourth Wodnesday of January next. HAMILTON -In the McNab Street Presbyterian Church, on the second Tuesday of January next. RINGS 7 18 —At Belleville, on the Second Tuesday of January, 1875, at 10 c.m.

Guelph - At Enox Church, Calt, on the Second Tuesday of January, 1875, at 9 a.m.

ADDRESSES OF TREASURERS OF CHUROH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund-Archibald Ferguson, Montroal.

and rerguton, abustros: Fronch Mission—James Troll, Montroal Juvanilo Mission—Miss Machar, Kiugaton Ont. Manitoba Mission—George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. F on Kingston

Birtles, Marriages, and Deaths.

BIRTH.

A. Die Manes, Beitraore, on the Min wet, the wife of the Rev. W. A. McKay, of a Daughter. MAREDID.

MARKHAU.

On the 20th Actober, by the Rev. J. Alexander, M. A. seristed in the Rev. L. Cameron, Mr. C. I. Russell, of Erm, to Isabella, jouncost daughter of Mr. David Henderson, of Chingacous;

At the Manse, West Kissonel, on the 5th Inst. by the Rev. Robert Hall, Mr. Lidgar J. Brooks, Br. Mary's, to Estier, second gaughter of Mr. John Brywes, Blauchard.

Bayles, Blanchard.
At Erabro on the 14th inst, by the Rev John Saimon B & Mr John Rela of Waedstock to Miss Eugenia Thompson, of Last Zorra.
At Embro, on the 14th inst. by the Rev G Munro. Mr Robert McKas, of Ingessell, to Mr & Marior McKenzie, of Fast Zerra.

At the 1-8 steines on the breve stather Blandport on the 21st unst by the Roy A Finder, Mr Thornes Junemore, pr., to Arme, third daughter of Mr John Bell, Fish Creek.

Don, Fish Creek.
At the readenes of the bride's father. The Elber's Cornwall, Out on the 14th instably the Rev Noil Machish LL D. Thomas Life bis, of Hellier, Ess. Barrister, son of Mi Justice Riterite. Equity Judge of Nova Scotta, to babeils third daughter of Ris Honor, Judge Princile.

At the Victoria Hotel, Barrie, on the 7th inst., by the Rev. M. Fraver. Thomas Ross, to Redeces, Mearthur, both of Oro At the Mense, Barrie, on the 28th ult. by the Rev M. Fraser, James Rutchie, to Mary Ann Oraig, both of Medonte.

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9 Extra Fine do
11 Superior Ganpowdor
12 Extra Fine do
13 Extra Fine do
14 Fine Imperial ... 11 Sup...
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13 Extra Curious do
14 Fine Imperial
15 Superior do
16 Extra Moyune Imperial
17 Very Superior do
18 Natural Japan
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28 Extra Kaisew do
22 Extra Fine do do
30 Finest do do best imported—
Trince of Texa
31 Good Souchung
32 Fine do
33 Extra Go
34 Extra Co
35 Extra Fine do
36 Finest Assim
37 Fine Colong
38 Superior do
30 Finest Assim
37 Fine Colong
38 Superiordo
39 Ex. Fine do
30 Ex. Fine do
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