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TORONTO, CANADA, FRIDAY SEPTEMBER 4, 1874

(Whole No. 134

Contributors and Correspondents. HOURS WITH A CHURCH COURT.

IV. NEARING NOONTIDE.

A new day brings with it fresh interest and some new associations. So the book of life goes on unrolling ever. Nor comes there a day unworthy of a record. Especially is it so at such a time as that which has furnished the material of these more vivid fragments of our memories and impressions by the way. But of the morning hours of this new day we take little note. They have their meaning, and wider issues likely than ever we shall know; but these are not so tangible as many for the moment and so they do not strike us so forcibly in passing. Those morning hours have indeed been a busy time with some, but not such as usually awakens any large degree of interest in the majority of men, as they have been chiefly occupied with sundry memorials, requests, and the like-mostly little matters of detail. Such as love a ramble to see the sights, in preference to such matter-of-fact things as these, as our stranger gentleman of yesterday, would, it may be easily supposed, have some little trial of their patience, if they chanced to be present for the time. Committees, committees are greatly in demand now. It is a busy time for committees. Most convenient things are those committees, lightening toil and care for the many, when there is a dealing with details. Some, however, who have to do with them, deserve our sympathies; inasmuch as with thom it is all toil, incessant toil, plodding on, ever plodding on, the pen ever going, the brain ever on the rack, stealing away from them the very charm and life of such a gathering as this-robbing them of its bracing and refreshing influence for their other work-drying up their very life blood in a way in dealing with a mass of facts and figures and reports.

Here a recollection apropos flashed upon us for a moment, and we wait to look at it. The scene is in the church. A committee is being named. A gentleman gets up in Court, and suggests that there are many in the house willing and able to share in the labours so heavily laid upon a few. Another followed him in the same strain. There is no need, he thinks, to have a few doing all this kind of work. Then he is succeeded by a third, telling the same tale. Now, there is something very suggestive in that picture. Far more pleasing is it, certainly than what is elsewhere as often found as net-a few willing to act, and a great many willing to let them do it. In all matters that affect religion, as in nothing else, no one can take another's place, or do another's work. For all able and willing ones there is abun. ant room to move, and there is something wanting, if they are wanting, in any case; but each has his specialty, and there he specially should devote his energies and give his sympathies their fullest play. There are committee men, and these should never fail to serve on committees. There are able professors who are no orators, and talented preachers who would be lost to the world in a professor's chair. One man might impart some noble impulse to a thousand hearts, by written or spoken speech, during the time occupied by another in dealing with the details of a record, or the ing of the matter of a report.

Everything, however, in its place. Every wall must have its mortar, no less than its stone or brick. A fountain needs its streams, as the channels of communication with the soil around. We cannot have the tree without the bark. So a Church Court, to be of ficient, must deal with details, and have its harder and more routine work attended to. Byery memorial, however commonplace, must be considered. Every orderly request, however limited its reference, must be regarded as a sacrod thing. Committee work has a value of its own, and cannot be dispensed with, although it may often need no little patient application of head and hand.

The afternoon is hastoning on, leaving a memorial still in hand, and a gem it is truly in its way. We refer now to a proposal to have an Councilat Council, in which all Presbyterian Churches throughout the world shall have their representatives. The very novelty of the thing, beside its extensive bearings, invests it with a more than common interest, and the reception accorded to it is worthy of its character. Profound deference seems to be the prevailing feeling with which it is received; as if regarded as a harbinger of coming good, or the dawning of a better day. A few explanations are asked and given. A few com mendatory words are spoken. Then a unanimous God-speed is given to the movement. We would kay that, to all appearance, mote of exultation has here touched in many minds, at the very thought of the

as that. There is a heavy father, who has long desired to see the partition walls broken down, which in council have separated him from mea, whose piety he has learned to revere, and whose wisdom he has learned to prize; and now he sees in this a gleam of hope rising on the horizon, that the thing desired is coming soon. Here is an active youth, to whom the rancour of sectarianism, especially among churches in almost everything the same, has been a great stumbling block; and now it is as if a burden were taken from his shoulder, to see such a feeling of brotherliness at work. Hera again is a vigorous hater of bigotry in every form, and he is gladdened to think that it is dying so effectually in the Church with which he has chosen to cast his lot. This, we believe, is no mere fancy picture, but a thing of real life. A grand idea, certainly, is this (Ecumenical Council. Once realized, there will be the attainment of something like catholicity, in at least one great family of Christianity in the world. And realized it seems not unlikely to be at no distant day. A few churches have already spoken in its favour, both in the old world and the new, and the rost, there is no reason to doubt, will follow suit. Meanwhile we hall it as a happy omen. As we think of it, a touching vision rises up before us of a deeply interesting group sitting together, and enjoying a hallowed fellowship togother, though differing widely in their characteristics, as members of the great family of man. Colt and Saxon, German and Scandinavian, the Negro from African Ganges, the Persian and the Syrian,—the Mother in the old lands and her daughters in the Colonies-the Missionary and his children in the Lord -all exchanging cour tesies, and consulting together for the common good, with common aims, and with hearts wonderfully at one. Each of these at the same time bringing something of his own to the common fund of the humanities, serving to make up a glorious whole. The Celt contributing his characteristic impulsiveness, his reverence for established custom, and his disposition to look at the brighter side of things. The Saxon casting in his intense practicalness, his thorough hatred of shams, with his large development of the critical faculty. The German, with his northern neighbour bringing, his large share of the ideal, his leaning to the transcendental, and his tendency to move slowly but steadily. Orientals bringing quickness of thought, their waimth of imagination, and their uncommon power of deep emotion. Missionaries imparting an inspiring element of devoteuness and zeal. The foster children of missionaries contributing their Christian simplicity and the ardour of their first love. Old lands lending their riponed experience. New lands adding their freshness and vigor of youth. All in the meantime owning a common symbol, and making a confession identical in essence, while under every variety of manner. The picture makes us feel more than ever that to belong to a Church which is striving to some effect towards ideals such as this is to be a citizen of no mean city.

MEMORIA.

The November Assembly Meeting.

DEAR SIR,-I have lately noticed several articles in your interesting paper respecting the adjourned meeting of the Canada Presbyterian Assembly. As a lay elder I will briefly give you my views. I always con sidered to Commissioners to the Assembly were appointed for one year, and although it is not customery to have more than one meeting the same year can see no reason why there should not be more if found necessary or even expedient In a very good Summary of the Laws of the Church of Scotland, published in Aberdeen, in 1853. I tind in the First Book of Discipline, Title 15; Sec. 5, that Assemblies have power to meet yearly or offener pro re nata, and in section 95 they may translate or adjourn but must finish before the year is out. Then besides I can see no lay against an adjourned or second session, and surely an out present sixumeters as it is surely in our present circumstances it is highly advisable to finish all details regarding our anticipated union so that it may finally be consummated in June next. If I am not mistaken the Free Church of Scotland held two meetings of Assembly the first year of its existence. I like fine high sounding Indian names like Stadaber of Indians in our Church, so I will sign myself.

26th of August, 1874.

There is said to be a great dearth of evangelical ministers in Holland. Over 150 clurches are without pasters, and for all these vacancies there are but 25 candidates. As soon as an avangelical candidate has has soon as an available, even the very day of it, he received perhaps ten calls to the most important places.

ONONDAGA-

MUSKOKA DISTRICT.

Editor British Americian Presenteras

Drak Sin, -As many of year readers take an interest in the Mission fields, I soul you an account of what we have commenced to do here. Feeling that little could be accomplished unless a beginning was made, some of us determined to bring matters to a point, and hence receiving the promise of assistance from the Rev. Mr. Gray of Orillia, a social was announced to come off on Tuesday evening the 25th, the arrangements were very humed, and yet everything went off as well as if a longer period had been spent in the preparation. For some time we have had service on the boat (the Nippissing), every other Subbath evening and felt there was a growing 'uterest in our cause, honce the determination to make an effort at establishing a congregation and building a church here. At present there is no room in which we can meet. The Wesleyan Methodist's have a Church a mile and a half from here, mich they have kindly allowed us to ocoupy for our afternoon service, and so we would like to return the compliment by having a building put up here, for the accomodation of all parties, but yet deeded to the Presbyterian Church. We have the prospect of getting a beautiful site, overlooking the lake, and expect to secure it immediately. Of course we have the usual cry of poverty and in our case a real fact, as the principle efforts of the settlers are expended in furnishing themselves with the wilds, and the Indian from the banks of the necessaries of existence. This is a great resort for summer tourist, and and well repays a visit for health's sake, hence more especially should we have a church here that the Sabbath may not be neglected by those seeking recreation, as is too often the case. We hope the church will soon find itself able to send an ordained missionary here as it is a very important centre. How would it do for one of our wealthy congregations to take up such a field as this, and send in an ordained missionary, supporting

> Our social was a decided success. Mr. A. P. Cockburn M.P., who has done more than any other man in opening up this Muskoka country, very kindly consented to occupy the chair, and gave us great encouragement in our undertaking. In fact he takes great interest in everything for the good of the district. Our worthy reeve Mr. Grier also gave practical evidence of his interest in our undertaking and the prosperity of the village. The burden of work however rested upon Mr. and Mrs. Best to whom much praise is due in making the necessary preparations. The evening's entertainment, after a beautifully provided tea had been disposed of, consisted in choice music by the Misses Birtis of Buffalo, Misses Burnett of Toronto, Miss Halo of Oakville, Miss Chestnut of Hamilton and Mr. Ditchburn. Besides the able and eloquent address of Mr. Gray, speeches were given by Mr. O'Burin of Port Carling, Rev. Mr. Hartley, Mr. Crasweller and Hamilton. The Rev. N. Battrick was also present but was chliged to leave early in the evening. A recitation was also well rendered by Mr. Richardson. After the usual voter of thanks, the gathering separated, well pleased with the entertainment. The proceeds form the germ we hope of the amount necessary to build a church heac. I hope to send you some account of the field and work here before long. Yours truly.

> him as regularly in connection with their

congregation and demanding therefore a

regular report of proceedings and prospects

say once a quarter. It might localize the

interest of the members.

A. M. H. Rosseau, August 28th, 1874.

The Interior says :- Within the past five years a pastor who has just taken a charge in New York, has been a Methodist, Lutheran, Presbyterian, and Congregational

The first conference of the Methodists in Rome has recently been held. Besides the English missionaries who direct the work there were present, twenty teachers representing as many centres of religious labor. There were reported 1,007 communicants, 111 probationers, 472 Sunday school scholars, and 582 day pupils.

The conversion of the Jews to Christian ity has always been a subject of considerable interest to the Christian world. Opinions have greatly varied. Some have no faith in the conversion of this peculiar peoplo, while others believe the time will come when they will all be brought under the influence of the gospel. Just at this time greater interest than usuel is manifested in some sections in the work among the descendants of Abraham. More than £800,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the gospel; ministers are now come in ever rhouse in Jerusalem. Within the last sixty years, since the etablishment of the society, 25,000 people have been converted to the Christian religion.—Christian

The Constitutional Question and Stadacona.

Liditor Brigioù American Peresterman

DEAR SIR, -This question can be settled in a very few sentences by way of quotation from the constitution and rules by which the General Assembly is governed.

Some of your readers may have been misled by one of your correspondents who gave what professed to be the Barrier Act, but which was not a correct quotation of its language; it seemed to be the Barrier Act of some Presbyterian Church, but it is certainly not our Act. By turning to the 27th page of the Rules and Forms of Procedure of the Canada Presbyterian Church we find that answers of remits sent down by the Supreme Court are to be be sent to the Assembly Clerk before next meeting. Had the words been, "before the next Assem-bly," then Stadacoan and others who take view would have had at least the letter of the law to stand on in defence of their position. But if it is clear beyond dispute that the meeting to be held in Toronto in November is the next meeting of the Assembly after the sending down of the Remit on Union, then by the Barrier Act itself, Presbyteries are directed to send their answers to that meeting and not to next Assembly.

Now let us turn to the 12th page of the Forms of Procedure and the fifth section, and there we read that "the General Assembly meets at least once every year." It is here invested with power to meet oftener than once in the year, and the Barrier Act directs answers to Remits to be sent to next meeting.

Have we not here a designed coincidence between the wording of the constitution and of the Barrier Act? It may be objected that the reasoning proves too much, and that in every year when more than one meeting of Assembly is held, all answers to remits would have to be sent to the second meeting. To this it may be replied that the Assembly in sending down remits always directs when the answers of Presby-teries are to be given in; the usual phrase being, "and report to next Assembly."
Hence, while it would be competent for the Assembly to call for answers within the year, if need be, it ordinarily orders other-wise, but is free to take either course.

If we now turn to page 16 and read section 19, we find that "the Assembly being the Supreme Court of the Church &c., is entitled, when circumstances seem to require it, not only to alter from time to time any of its forms of procedure, but also in a case of urgent necessity to dispense with the ob-servance of them. These forms are mercly intended to point out the most advisable and orderly course to be sollowed in ordinary circumstances, and are not designed to abridge or limit the undoubted and inalienable right of the Church rulers to exort the authority conferred on them by the Great Head of the Church for the maintenance of her purity and the edification of her mem

Suppose that the letter of the Barrie Act were against the procedure complained of, yet here is a discretionary power, with which, by the constitution under which it exists, the Assembly is invested and by which in any emergency that may arise the Assembly is raised above the mere letter of the Act, and of any of its ordinary rules of procedure, and is left free to follow the course which in its wisdom it may deem to be for the interests of the cause of Christ. On these grounds I consider the course of the Assembly both constitutional and expe-

Yours very truly, W. T. McMullen. Woodstock, Aug., 81st, 1874.

Knox Church, Oro.

About ten years ago, when the Rev. James Ferguson settled in Oro, the congregation of Knox Church owned neither church, globe, nor manse. At the period of his demission of the charge of the congregation in April last, the estimated value of church property was: Church, sheds and ground, \$500; glebe of 100 acres, well tim-bered, with 18 acres cleared, \$1,900; manse, \$1,500; well, pump, &c., \$200—making in all \$4,000. On this there is a debt of \$100. For this result thanks are due, in some measure, to friends in Toronto, Barrie. Orillia. Beaverton and Woodville. The arrangement for the last few years requiring almost all the services of divine worship to be conducted in Golic, rendered it us cessary for Mr. Ferguson, on account of his family (they not understanding that lan

mandy (they not understanding that ian guage), to resign the charge.

The Committee appointed to prepare a resultion, on the occasion of Mr. Forguson's demission of his charge, presented the following resolution, which was received and unanimously adopted .

"The Presbytery, in accepting the resig nation of the pastoral charge of Knox Church, Ore, by the Rev. Je nes Ferguson, desire to express their high esteem for Mr. Ferguson as a Christian, and as an earnest and devoted minister of the Gospel; and we desire to bear testimony to his unwearied diligence in the Lord's work in the midst of many difficulties, to his constant attendance on Church Jourts, to his readiness to every good work, and to the brotherly kindness which characterized his whole deport raient in his intercourse with his brothren. It is with sincere regret that we part with our brother with whom we had so much pleasant fellowship. And our earnest present fellowship. And our earnest prayor is that he may speedily find another sphere of labour, and be greatly instru-mental in the edification of God's people, and in gathering many to the fold of Ohrist."—Extracted from Minutes of Pres-bytery, by Robert Moodie, Clerk Presbytery of Simoce. Braeside Academy.

We had the pleasure yesterday of paying a visit to Braeside, where Professor Megregor, M.A., of the Metrill Normal School, gregor, M.A., of the Mothil Normal School, intends to establish an academy for young gentlemen. The work of preparation is now well advanced, and if it progresses as favorably as, from appearances, we are led to expect, everything will soon be in readiness for the opening of the school. The additional three story building which Mr. McGregor has erected in the rem of, and adjoining to, his own residence, is in every adjoining to, his own residence, is in every respect adapted to the purpose for which it is intended. It is solid in structure, ample and commodious, and its space is divided in the best possible way to meet the necessitis of the scholars. Provision has been made for the accommodation of from 85 to 40 hoarding pupils. Arrangements are made for the supply of every household convenience usually found in city dwelling houses, including bath-room, &c. The grounds are large, and there is a fine garden, containing a pond which may be used for bathing, so that there will be no lack of room and opportunity for recreation. On the premises is a fine spring well, f om which water is conveyed to the house by means of pipes. To make escape easy in case of fire, ladders reach along the roof of the original building to the front windows of the school-house; and to guard against accident, the upper windows are provided with bars of iron. The surrounding scenery is varied and picturesque, and its constant presentation to the eye cannot but be conducive to the health and purity of the mind. The locality, it is needless to say, is most healthful. In fact, it would be difficult to find anywhere a spot which combines so many advantages, and so suitable, in every respect, for the site of such an institution as Mr. McGregor proposes to establish. So much for the place, its arrangements and its surroundings. As to the character of the teaching which may there be procured—that, of course, is to be earned. But from what we know, and from what many of our readers know of Profeswhat many of our readers know of Frotes sor McGregors qualifications as a teacher, of which in his calling he has achieved speaks so highly, we have not the slightest doubt that it will be of a high standard. It is his aim to prepare boys for commercial life, or to fit them for entering college—according to the degree of their parents; and cording to the desire of their parents; and he thinks, not without reason, that he can do more justice to his pupils, in a school, the nature of which allows him to dispense a good share of attention to individuals and their peculiar needs, than he could do in an establishment where the too great number of the scholars limited such attention. It is also his desire, as far as lies in his power, to care for the comfort, health and physical and moral as well as intellectual development of those intrusted to him—his chosen motto being, "a sound mind in a healthy body." In his work Mr. McGregor will be assisted by a competent staff of

There is a Presbyterian Church at Cote des Noiges, at which services are hold overy Sunday—of the Presbyterian Church in the sunday—of the Pressylerian Church in the forencon, of the Church of England in the afternoon. The Principal will also hold a Bible Class in his own house on Sunday evenings. Convinced, as we are, of the necessity of such a school for Protestant boys in the neighborhood of Montreal, and assured the many to a find the many to the many t of the amount of good that may be effected by it, we wish Professor McGregor every success in his undertaking. - Montreal Gacette, Aug. 26th.

teachers.

For the following particulars relative to a severe accident which recently befell the Rev. C. Chiniquy; we are indebted to Rev. C. Lafontaine, of St. Anne, Kankakee; this letter is dated 25th of August:

Before this lotter reaches you, you will probably have heard something of the nar-row escape of Father Chiniquy the 19th of this month. This escape from death has really been a miraculous one. His horses took fright and launched his buggy on a board fence with such a violence that it seems impossible for a human life to escape. There was only one mind among those who saw that sad occurrence, viz., that it was the last hour of the apostle of temperance in Cauada. But God has ordered differently. As quick as thought, Mr. Chiniquy raised himsolf up from among the debris of the carriage, and though covered with blood, he could walk with the help of some friends to the next apothicary where Doctors Cornell and Condio dressed his wounds. As there are no broken bones or internal injuries, we hope, by the great mercy of God, that Mr. Chiniquy will be able to re-sume his evangelical work here, in Uanada, and even in Great Britain, where he is invited to go again. Mr. Chiniquy requests me to ask you and your Christian readers to pray to the throne of Mercy for his speedy recovery.

Mr. John McRao of Berwick, says the Cornwall Gazette, has just retrined from a prospecting tower in Manitoba. He is said to be highly pleased with the climate, soil and inture prospects of that Province and it is understood he has made an extensive purchase of real estate within three miles of Winnepog with the intention of moving there with his family in the spring.

It was said that one of the cries in the late elect on in England, which resulted so dreastrously for Mr. Gladstone, was, "Our National Church and our National Bayor-National Church and our National Baverage." And now comes the Liondon Telegraph, which says that the puzzle of Mr. Disraeli's administration is to know what to do with "the sale of drink," and what to do "with Riualism." It believes that a "Ministry might as well try to fight against the law of gravitation as against the profoundest theological and alcoholic instinction of the nation."

The Lastor and Leopte.

Profane Words.

niata a serioco leots heddicq eA From drops at random flung, So does the child, when words profane Drop from a parnet's tengue. The rust eats in, and oft we find That naught that we can do To cleanse the metal or the mind, The brightness will renew.

Jesus I Shepherd.

Tune ... Scots wha hae."

- Josus! Shopherd of the sheep, Who Thy Father's flock dost keep, Safe we wake and safe we sleep, Guarded still by Thee.
- "In thy promise firm we stand, None can pluck us from Thy hand; bpeak—we hear—at Thy command, We will follow Thee.
- " By Thy tears o'er sinners shed. By the thorns that crown,d Thy head. By Thy wounds all streaming red. Draw our hearts to Thee.
- "By Thy blood our souls were bought, By Thy life salvation wrought, By Thy light our feet are taught, Lord, to follow Thee.
- "Father I draw us to Thy Son: We with joy will follow on, Till the work of grace be done, And from sin set free.
- We in robes of glory drest, Join the assembly of the blest, Gathered to eternal rost, In the fold with Thee." - Rev. Henry Cooke, D.D , of Be fast

Living by Rule.

A great man of the last century said "He who lives not by rule, lives not at all." Perhaps there is more truth in that assor-tion than some are at first disposed to admit. Life is very short. A very great work is to be done, or we shall be forever undone. Confusion is very bad. It greatly hinders all good things. There is no example of success without a plan. Method is essential to a good habit, and good habit imparts vigour to character.

Living by rule does not consist in gather-Living by rule does not consist in gathering and remembering many notions, though it does presuppose some acquaintance with good maxims. A French dramatist brings in a man full of wonder at the discovery that he had been speaking poetry all his life, and did not know it. Good poems were written before any rules for the great art had been codified. So men who are renewed in heart are correct in life to some extent before they know all the rules that should before they know all the rules that should govern human conduct. Still maxims are good, and should be studied. Some of the rules of God's Word are prudential. Such are many things in the Book of Proverbs. Some are devotional, as in the Sormon on the Mount and it many circles. the Mount, and in many epistles; some are practical, as in the twelfth chapter of Romans; some are experimental, as in the Psalms. All Scripture is given by inspiration of God, and is profitable in some way to advance the Divine life in the soul. The following rules would be very helpful to reasy.

- 1, Set the Lord always before you. Live as seeing Him, who is invisible. Often say as seeing tilm, who is invisible. Often say, Thou, God, seest me. To God we must give account. In Him we live and move and have our being. From Him is our fruit found. He is our Rock, our Refuge, our High Tower, our Strength. Blessed is he who frames his doings to please his Maker. Some professed Christians live very much as they would if they thought there was no God.
- 2. Know, believe, and practice the whole Word of God. Indulge no prejudices against any portion of the Bible. All of it is truth—all of it is precious truth. The part of Scripture which you slight, probably contains the very truth most needful for the correction of some of your faults. The threatenings warn, the precepts guide, the promises encourage, the doctrines instruct, the examples draw, the histories illustrate the examples draw, the histories illustrate, the poems delight. "The law of Thy mouth is better unto me than thousands of gold and silver." "I have esteemed the words of His mouth more than my necessary
- 3. Adopt the pure Gospel scheme o' doctrine. Begin not in the spirit, and then hope to be made perfect by the flesh. It is very sad to see men turning away from the glorious Gospel of the blessed God to tables, however cumingly they may be devised. Whereunto you have attained in evangelical knowledge, hold fast. Never yield first principles; never be beguiled into any form of unsound word . What is the chaff to the wheat? As long as Christ is all in all to you, you are safe; but when you delight in any other way of his, you are guilty of spiritual harlotry. In no way can we more oftend against God, than by slighting his
- 4. Put a just estimate on time and eternity: on time, because it is so short, because its pursuits are so vain, because on the right use of it depend overlasting consequences: on eternity, because it is eternity—it has no bounds, it is more vast than the sea, it gives to i all its most impenetrable gloom, and to heaven the unfailing fixedness of its joys.
- 5. Do whatever is incumbent each moment as it passes. Cape and gaze not after the duties of a future which may never arrive. Wasto not life in idle regrets over a past which cannot be reclaimed. Just do present duty. Stand in your lot. Be at your post. Watch and pray. Whatsoever thy hand findeth to do, do it with thy might. No one has or gives so good assurance that in the future Le will be found faithful, as he who is now steadfact with God, and rightcous in all his ways.
- 6. Do good to all men, as you have opportunity. Deal out kindnesses and favour with an unsparing hand. The cause you understand not, search out. If you cannot find happiness by direct search, try another plan. Make others happy, and see if that the pr does not make you truly blessed. I saw a State.

little child ashed to share its apple with its playonate. It refused, and at once frowned and looked miserab o. I saw another child saked to do the savoo thing, and with a be-niguant smile that told of inward joy, it called on its mother to divide the luscious fruit. All the malevolent passions are tormentors; all the benevolent affections conduce to har piness.

- 7. Another good rule to live by, is this: Nover make a mock at sin, and nover jest with sacred things. Let holiness to the Lord be written on His day, His Word, His worship, His Name, His cause.
- 8. Never attempt to find out how near you can come to sin without ainning. He that loveth danger shall perish therein. Sam Patch made many a footish loop, but it was only the last that was fatal. In abhorring evil, and m cleaving to that which it could there it and the control of the state is good, there is no danger of excess.
- 9. Never expect great things from sloth, nor regard carelessness as the parent of any good. Feeble efforts cannot produce pow-erful results. It is the hand of the diligent that maketh rich.
- 10. Steadfastly set your face against needless delays in doing any work for the henour of your Master, for the good of your follow-men, or for your own editeation. A dilatory spirit is one of the most delusive of all the temptations of the Great Destroyer. an hour or a day. It would shudder at the thought of final and utter neglect of what it thus defers. Do this very day and hour the duties which this hour and day demand. -Rev. S. Plumer, D.D.

A Liberal Spirit.

Richard Baxter has given this striking personal testimony to the blessing of a liberal spirit. "I never prospered more in my small estate than when I gave most and needed least. My own rule has been— First, to contrive to need myself as little as may be, and lay out none on need-nots, but to live frugally on a little. Second, to serve God in my place upon that competency which He allowed me to myself, that what I had myself might be a work for any and set that which I game to common good as that which I gave to others; and, third to do all the good I could with the rest, preferring the most public and the most durable object, and the nearest. And the more I have practiced this, the more I have had to do it with; and when I gave almost all, more came in, (without any's gift.) I scarce knew how, at least unexpected; but when by improvi-dence I have cast myself into necessities of using more myself, or upon things of using more myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might secure somewhat for myself while I lived, in probability all that is like to be lost; whereas when I took that present opportunity, and trusted God for the time to come, I wanted nothing, and lost nothing."

Women's Influence.

In preaching on Sunday afternoon on the temptation and fall of Solomon, the subject of one of the lessons for the day, Canon Lidden spoke strongly of weman's power over man, and reminded his hearers that, although the king had 700 wives and 300 concubines, what happened to him might just as easily happen to a man with one wife:—That a subtle and powerful influence may be exerted over a man in this way is an unquestionable fact, and in the majority of cases it is exercised with good effect, for woman, as a rule, has higher aims, truer instince, and lofter views of life than man. Hence the proverbal say-ing that a bad woman is much worse than n bad man owes much of its force to the fact that when woman falls her fall is all the deeper because she falls from a higher level than man. And it is because her influence is often exorted without its being suspected by its subject that it is more disastrous when it tends to evil. Solomon's wives did that which no man in his empire could have done—they perverted the wisest of men. Towards the close of his sermon the preacher referred to some of the ins which to hinder Solomon's fall, and first to his age. Many men in middle life, said Dr. Liddon, think that as they grow older they grow better, or at any rate do not grow worse; that they are kept by routine and fixed habits from any great fall; but Solomon's history and our own experience prove the contrary, for the course of the soul as years go by is not upwards and on-wards, but too often downwards and backwards. After instancing the case of Judas and Demads as of men who fell in old ago, and pointing out that the assertion that "a hoary head is a crown of glory" hangs on the appen led condition, "when it is found in the way of righteousness, Dr. Liddon said that as ago does not insure man against moral rum, so it makes rum more dreadful when it has taken place. Neither (added the preacher) did Solomon's knowledge prevent his fall. Although he was a master of natural sciences, of constructive master of natural sciences, or constructive skill, of the rules of administration and government, and of all the rules of human life then known, as also of all spiritual knowledge, still he fell. The old Greeks thought that knowledge and virtue were, at the botton, the same thing, and some modern speakers and writers on education this view, and seem to think that if only knowledge—human and religious— is supplied, the kingdom of heaven will at once begin on earth. Solomon's history proves the contrary, for his knowledge only made his fall all the deeper.

A petition is in course of signature among clergy belonging to the Extreme High Church party in England, praying that the Practical Equality of the Sexes.

The main factors of the relation between the sexes have hitherto been, and probably still are, natural affection—the man's need of a helpmate, the woman's need of a protector and provider, especially when she becomes a mother, and the common inter-est of parents in their children. One of these factors must be withdrawn, or greatly reduced in importance, to warrant us in concluding that a fundamental change in the relation is about to take place. Mr. Mill hardly notices any one of the four, and he treats the natural relation which arises from them as a purely artificial structure, like a paper constitution or an act of Parliament, which legislatures can modify or abolish at their pleasure. It has no doubt been far from a satisfac-

tory world to either sex; but unless we attach a factitious value to public life and to the exercise of public professions, it will be very difficult to prove that it has been more unsatisfactory for one sex than the other. If the woman has had her sorrows at home, the man has had his wars and his rough struggles with nature abroad, and with the sweat of his brow he has reclaimed the earth, and made it a habitation for his partner as well as for himself. If the woman has had her disabilities, she has also had her privileges. War has spared her; for, if in primitive times she was made a slave, this was better, in the days before sentiment at least, than being massacred. And her privileges have been connected with her disabilities. If she had made war hy her vote, she could not have claimed special respect as a neuteral if she makes war by her vote hereafter.—Popular Science Monthly for August.

The Upright Man.

How hard is it in this world of sin, for man to be truly just; just before God, before men, and to himself. From the cradle to the tomb, at every step, man has to meet and overcome temptation and inclination to wrong-doing. Every sense cries out for gratification, and too often, alas! the wolfare of others is overlooked if self can but be gratified. But it is a delightful sight here and there to see on earth a man who is enabled either by force of character, as it is sometimes called, or as it should more properly be called, by the grace of God, to rise above self, as a rock against these opposing and selfish forces within him or without, and thus "do justly, love mercy, and walk humbly." Such a one will in every place stand firm against and oppose evil or error. He will seek the good of others as well as his own, and render unto all their just due. While he may resent an insult, he will yet do it in such way as to shame the person offering it rather than to arouse his anger. He will be ever ready to assist the needy, yet so as to enable such to help themselves, rather than to humble and weaken them. He will be slow to put himself forward or appear ostentatious, and yet will ever be ready to do his duty as a man, not because he will be praised for it, but because it is right. When such a man gives his word for the performance of any deed er act, it can always be relied upon as sure of falfil-ment. He will be slow, it may be, to pro-mise, but sure to perform, even though a a great sacrifice will often have to be made, because he prizes his character above gain. Finally the upright man is one who can be tiusted. His words may be few, but they will be as gold. Men will wait for his opinion; they will follow his example. He is a person in the world for good. Few may know his inward struggles, but all will see the bright shining of his life, and his generation will be blessed, for he over carries a blessing with him.

The Golden Opportunity.

Jean Ingelow has a sweet little story about opportunity—the golden, the silver, and the copper—as they came to a child. I have a few words to say about the golden opportunities that come to us all.

A man rose in prayer-meeting one night, and told how for long years he had never bent his knee in supplication, when the question of a little Sunday-school scholar, his daughter, made him think, and turn to God. "Papa, do you pray?" the darling had said, her blue eyes looking straight into was her gelden opportunity. and God blessed it to her father, and to many more, for he is now an active worker for the Master, and a teacher whose efforts have been crowned with success.

"I want to speak to you about your "I want to speak to you about your scul,' said a stadent to his classmate, putting his arm through his, as they sauntered over the campus. He had been days gathering courage to speak in just that frank, cardial way to his friend, whose bullant talents were not consecrated. "I have been wishing you would; and won lering why you did not,' was the reply; "I am in trouble about my soul."

Here was a golden opportunity, that had not even been suspected. Servant of Christ, there may be some one near you in trouble, longing for you to say a word, amazed that you are silent. Be up and doing! "The Kıng's business requireth hasto.

"Won't you say a word to my husband about Jesus?' said a wife to a lady who had come in a friendly way to look after the httle son, a Surday-school boy. "How can I? thought the lady, dreading to intrude upon a stranger, uncertain of the treatment she might receive. She prayed over it, and then saying earnestly, after a few words about the children: "Don't think I am taking too much upon myself, but I want to know why you don't follow the dear Saviour?" she was surprised to see the horny hand dash away the tears, while the man with a faltering voice replied: ' over twenty years since I ve entered a church, till last Sunday, and then my boy took ine to yours. I thank you for coming to talk to me.'

Archbishops may be relieved from their duties in the House of Lords. The petitioners say that they do not wish to be understock to express their opinion for or against the present union between Church and ones?—Mrs. M. H. Sangster, in S. S. Times.

Remarkable Comunion Service

Sir Bartlo Frero, soon after returning from Zanzibar, called at the office of the London Missionary Society, and made the following statement, which has since been published in their Chronicle.

When sailing along the northern coast of Madagacear on a Sunday morning, he saw a native town. He went on shore in a boat, feeling an anxiety to see what a native Matagasy town was like. He took along with him a finative interpreter. They found all the streets disorted. Sir Bartle Frere inquired of the interpreter the reason of this, and was told "the people are praying, sir." He was then conducted to a ing, sir. 110 was then conducted to a large shed, where 2,000 people were devently attending the worship of God. He listened attentively and never saw nor heard a service conducted with such a devoutness and propriety. At the end of the service some went away, the others remaining. Through the agency of the in-terpreter he was told that the people were next about to hold a Communion service. next about to hold a Communion service. Sir Bartle sat down with them at the Table of our Lord, when the worshippers produced a beautiful communion service, all wrought by native silversmiths. "Never in all my life," added Sir Bartle Frere, "had I seen a Communion service conducted with such propriety." The station referred the rest of the conduction of the station referred the rest of the conduction of the station referred the rest of the station referred the station of the station referred the station of the station referred the station of the station o ferred to was fully three hundred miles from the nearest European station; and when it was asked how the people came in possession of the truth, he was told that it had been coveyed thither in 1846 by two native slaves, who were sold at the capital and who had previously been under missionary influences.

How Much was he Worth.

There is a terrible significance in the questions we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the question. "How much was he worth?" we ask. And the angels might reply, "Worth? He wasn't worth anything. His money was worth something. His body is worth something, as a source of fertility to the soil. But he wasn't worth anything." So we vary the question: "Yes, but how much did he leave?" "Oh, leave?" it might be answered: "Yes, I will tell you. He had houses, lots, bonds, stocks, gold, notes, merchandise, farms. And he left them all. He carried nothing with him. Naked and destitute came he into the world, and questions we sometimes ask upon the death and destitute came he into the world, and as naked and destitute he did go the way whence he cause. He carried nothing; neither land, nor money, nor yet did he carry with him the blessing of the poor. He left all—ho carried nothing away with him." But his neighbor has died; a man who was not known on 'Change, nor in the tax list. "And what has he left?" we may say, or porhaps, curiously ask. "Left?" he has left nothing; but he has taken much with hum. He has gone to heaven laden with the blessings and gratitude of the poor, of the helpless, of the young, of the aged, of the widow, of the friendless; of those whom he, by his counsels, and his acts, and his prayers, had blessed; of those whose poverty he had relieved, whose ignorance he had authorized. norance he had enlightened, whose darkness he had dispelled, whose bodies and souls he had fed." When Wilberforce died, Daniel O'Connell said: "He has gone up to heaven bearing a million broken fetters in his hand." Happy he, whatever he may leave, or may not leave, on earth, who goes thus freighted into the other world-Good Words.

Giving in Secret.

When thine alms must be public, let thy intention be secret. Take 'ne delight in having the eyes of men on thee, yea, rather count it a pain, and still eye God alone, for he eyes thee. And remember it, even in public acts of charity, and ther such like, "He sees in secret." Though the action be no secret, the spring, the source of it, is, and He sees by what weights the wheels go, and He still looks upon that; views thy heart, the hidden bent and intention of it, which man cannot see. So, then, though in some cases thou see. So, then, though in some cases thou must be seen to do, yet in no case do to be seen; that differs much, and where that is, even the other will be as little as may be. Thou will desire rather, and, where it can be, still choose to do unseen, that others should know as little of thy charity, as may be, besides the party that receives it: year not know, as he that stole in money under his sick friend's pillow; yea, to let thy very self known as little as possible, as our Saviour expresses it, "Let not thy left hand know what thy right hand doeth. An excellent word! Reflect not on it as thy action, with self-pleasing; that is the left hand in view; but look on God's goodness to thee, that then are not in the receiver's room, and he in thine; that He makes thee able to relieve another, which many are not, being able, makes thee willing, which far fewer are. For both thou art to biess Him, and be the humbler the more thou dost. Take the very giving to thy distressed brother as a gitt from God, a further obligation on thee. Though He is pleased to become thy debtor for a further reward, yet, truly the thing itself is His gift, and a great one, as David acknowledges excellently in their offering to the temple. temple. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Not only the power, but the will is from God-both "of Thme own which we give Thee."—Leighton.

Grace for Grace.

The expression "grace for grace" may mean grace answering to grace, grace which was in accordance with grace already given; grace preparatory to what is yet to come. Hus not the Father given you such grace as you had capacity to re-ceive? If there had been more room you would have had more; if you had oxer-cised more faith He would have given you more joy, if you had possessed more hope you would have had more realization. He has always come up to, even gone beyond, the measure of our expectancy.—Spurgeons

Bandom Bendings.

Man judges of our motives by our actions; God judges of our actions by our motives,

The soul is a soil which requires to be due and stirred deeply, otherwise nothing will grow in it but weeds.

Some men's religion and holiness is all in their titles of God's children, and in naked names of Christians, which only they hold, when indeed all Christianity is banished from them. Nothing is more plain than that the hap.

piness and prosperity of God's people he in whole hearted obedience and devotion to him; yet nothing is so difficult for them to learu. As in a distempered and corrupt air it is hard for him that hath a strong constitution to avoid sickness, so it is in evil company,

in corrupt ages and places, very hard to live unspotted from the world. He who can look up to his God with the most believing confidence is sure to look most gently on his follow-mon; while he who shudders to lift his eye to heaven often

casts the haughteest glances on the things of earth. Every other faith but that which apprehends Christ as a purifier, as well as our atonement and rightcousness, is false and hypocritical. He can only be received into the soul, when he is desired for his goodness; and when he is there, he will not sit

down idle.—Rev. T. Adams. The religion of Jesus Christ is altogether a practical thing, Just consider how we are taught any thing else that is prac-tical. It is not by hearing or reading about making shoes that a man becomes a shoe-maker, but by trying to make them... Augustus Hare.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flowers of fruitful trees falling by the wayside, being by some birds afar, haply hereafter to finge with beauty some barren mountain-side, or to make glad some wilderness.

It is by sympathy we enter into the concerns of others, that we are moved as they are moved. and never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may be considered as a sort of substitution by which we are put into the place of another man, and affected as he is affected.

The man who goes about to humble himself, and to amend, after a fall into sin, before he looks to Christ, only gets hardness into the heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.— Sir Richard Hill.

A man may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man soldom goes into his closet, and pours out. his soul before God in Secret, unless he is in carnest. The Lord Himself has set His stamp on prayer as the best proof of a true conversion. When he sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart than this:-

The Epistle to the Romans was written to a Church who had believed, and who really knew the truth. Yet how the Apos-tic goes over the whole ground from the beginning, thus showing us that those who have believed must be continually occupied with all the truths of the Gospel—dectrinal, dispensational, and practical. We want no new dectrines, but we want a deeper usight into, and a richer experience of those things which are so clearly revealed .- Old

"Him that cometh unto me I will in no wisee cast out," were the words which proved a refuge to Mr. Brownlow North. proved a refuge to Mr. Brownlow North-They have proved a refuge to many in all-ages. An eminent divine, upon his death bed, said to a brother clergyman who was with him: "In spite of all I have written and all I have preached"—preachings and writings for which hundreds would bless God to all eternity—" there is but one thing which gives me comfort now, and it is this word: 'Him that cometh unto me, I will in no wise ever out'. Do you think I may in no wise cast out.' Do you think I may venture my soul upon that promise?" "If you had a thousand souls," returned his friend, "you might hang them all on this one word." "It is now twenty years," said one word." "It is now twenty years, saw a dying believer, "since the Lord first drew me to himself and on looking back I can thank him that I am not without evidence of being his; but you might strip me of every evidence, and I could venture into attentive resting on Cheigt." eternity resting on Christ."

In the declaration. "Precious in the sight of the Lord is the death of his saints, surely we have a most blessed announcement of a crisis in the work of redeeming nent of a crisis in the work of redeamed love, very near the leart of Jesus. The period of discipline and service "amid the contradiction of sumors," is closing; already the words are sounding from the throne of light: "Lift up your heads, Oye gates, and be ye lifted up, ye everlasting doors," for be ye lifted up, ye everlasting doors, for the entrance of another ransomed soul into the entrance of another ransomed soul into the "glory he had had with the Father be-fore the world was." We can not think of another scene in the saint's experience more precious to the Redeemer, unless it be resurrection. Then when the spirit bounds with a new shout of rapture to its immor-tal form, nothing more is left but to "follow the Lamb, whithereases he growth to the the Lamb whithersoever he goeth, to the sound of harpers harping with their harps, in worthy homage and joyful loyalty. It is inexpressibly sweet to think how precious it to the sweet to think how precious it. s to our "Elder Brother" to welcome his kindred home; to know, that when we come to the ond of all dying he rejoices with the to the end of all dying he rejoices with the yearning love of his munite heart, ever the complete, eternal deliverance of those he bought with his own blood. Yes, it makes death a triumph and a joy, to be assured by Him, who is "the resurrection and the life." Precious in the sight of the Lord is the death of his saints."

Sabbath School Teacher.

LESSON XXXVII.

HOPE 134 THE FIVE THOUSAND FED. | Mark vi.

CONTRACT TO MEMORY, V. 84.

PARALLEL PASSAGES -- Matt. xiv. 18-21 Take 1x. 10-17; and John vi. 1-14.

With vs. 84, road I Rings wif. 17; with vs. 85-88, road I Rings iv. 48; with vs. 84, road I Tim. iv. 4, 5; with vs. 42-44, road I s. 00, 27, 28.

CENTRAL TRUTH.—Josus filleth the hungry with good things.

ith good things.

Leading Text.—Thou openest thy hand, adentisfiest the desire of every living thing.

and cattrices the desire of every fiving sing. Ps. orlv. 10.

This is one of the most instructive of our Lord's miracles. It is concerned with a form of human want; common, natural, intelligible to all, and appealing to the sym-pathy of all. We can bear to think of many forms of human misery more easily than of human.

lunger.

In many points of contact with ordinary human life in those things that are simple. Including unromentic. Our Lord himself in the point of it, as allowed in the point of it, as allowed in the point of the

The circumstances are those:

and the one sufficient ANSWER.

The circumstances are those:

From Matt. xiv. 10, we learn that the death of the Baptist, by Herod's cruel order, coessioned our Lords departure by ship into a desert place. This event was fitted to startle and intimidate his disciples, some of whom had also been John's. Who may be an anything terrible overhangs us, there is not the startle and intimidate his disciples, some of whom had also been John's. Who had also been John's. Who had been anything terrible overhangs us, there is not the startle of the sta

The sun's heat.

The sullitude intent on following him, had to go round the head of the lake by land it "on foot," v. 301, no matter how they travelled, he by sea. The eager throng, as obtain quiet (v. 301, and manter head they have been been as the sum of the lake by the ham to be the late of the late of

were forgotten by them, in the loughing for spiritual food. Now we come to spiritual food. Now we come to I. The universal of exercise recommended in cases of I. The universal of the public teaching. Jerus, to set the minds of the disc'ples to work—ask Philip (see John vi. 5) whence bread could be lought, "to prove him." [See Gen. vxii.]

1. Thilip was glow at the best (see John vi. 5), hand now of the best of the body when there is any ton-lengt to be lought, "to prove him." [See Gen. vxii.]

1. Thilip was glow at the best (see John vi. 6), and now of the properties. And bocause they correct the body when there is any ton-lengt to the body when there is any ton-length to exclude the value of the body when there is any ton-length to exclude the properties. All fruits that the article they can get them if a still has the article they can get them if a still has the article they can get them if a still has the article they can get them if a still has the article they can get them if a still has the article they can get then if a still has the article they can get then if a still has the article they can get then if a still has the article they can get then if a still has the article and a still has the can article and the still has the still has the article and the still has a block of the still has a still has the article and the still has a philose the article and the still has a philose the article and the still has a philose the article and the still has a phi

baskets full of fragmonts.

In not this the question which all the years have been learning, since Adam was sent out on the earth to battle, in uncertain tell, with the thoras and thatter for bread? How many auxious fathers have asked it as they looked around their children, how many widows, old men and women! How often is it asked, even in this land of plenty, where enough is wested to feed all the hungry!

And it is the echo of a deeper question from starving souls in need of light, direc-tion, satisfaction; hungry, or trying to satisfy hunger with the hunks.

Master. "The Lord will provide.

II. HRAU THE GUPTICHET MENDONSE.
There is an imperial ring in it. "Give yo
there is an imperial ring in it. "Give yo
there is a first the strength of the str

Let us look at the "table in the wilder neas" (Pz. lxviii. 19). The bardcy loaves—plainest of fare (2 Kings vii. 1) are taken in the Lerd's hand; Lie is head of the great loneshold; if its gives thanks, "blassel" 41), even for such face, and brake the bread and fishes multiplied, and the disciple—him servants for mon—holped all, till all lind onough ty 42-441.

onough (v. 42-41).

How was it done? We are not fold—could not understand if we were. He did it who is the great prophot profigured by others, as Etalan 2! Kinga nv. 43, 41, or Moses who gave, as Godz servant, "bread from heaven." Philip can now see the full meaning of his own words (John i. 45).

45).

This was not changing one substance into another twiter, winet, nor inviteding a natural process, as in the increast from the seed, but an addition by created to be into the in hand. Is was proof of Chirat dwine power, and a sufficient answer to the earlief in an interest of the preparent of the earlief in antisty, rice Joint v. de, onthing will antisty, rice Joint v. de,

Dil.

Two sets of lessons we may learn; one on the lower, one on the higher place. Among the lower are the value of order, patience, thanks before meat, each being subject to the other, and wise thrift.

Of the higher: (a) Jesus is the living bead, John vi. 30. Let us pray, as in v. 44. This let us offer to all. There is enough for all.

8, 4.

(c) Let us not fear to lose earthly, in scarch of heavonly comforts. The Lord's day offers opportunities for learning truth and worshipping God. But how many miss the opportunity from no stronger reason than some eight inconvenience in the metter of clothing, or comfort, or acquantance, or accommodation. They who saw this miracle made hitle of incurvenience, because they were eight of hear. They were no loses. Nor shall we be, if we follow their example. See and study Ps. xxxvii. 10; Matt. v. 33; Matt. v. 0.

SUGGESTIVE TOPICS.

The circumstances—why rest sought—the place—the feeling of Jesus—the question place—the feeling of Jesus—the question place—the answer—by whome the restorment of the place of

The Reacon Why.

It is always desirable that facts should be supported by a teason. The edite: of Arthur * Home Magazine gives the following questions and naswer's which are pertuent to this season of the year:

Why is fruit most wholesome when eating an an empty stomach?

on an empty stomach?

Decause it somains a large amount of fixed air, which requires great power to disengage and expel it before it begins to digest.

Why is boiled or roast fruit more wholesome than raw?

some than raw?

Because, in the process of boiling or roust-ing, fruit parts with its fixed air, and is thus rendered cases of digestion.

Why are cherries recommended in cases of sentry, putrid fover and similar dis-cases?

them in the vinegar?

Because all vegetables abound in watery
puces, which, if mixed with the vinegar,
would diduct is so much as to destroy its
presonative property. Salt abouts a
portion of this water, and indirectly contributes to the strength of the vinegar.

butto to the water, and indirectly contributto to the strength of the vinegar.

Why is broad made from wheat from
more attemptibening than that made from
barloy or cate?

Because, as gluten, albumen and casemeare the only substances in the bread capnile of forming blood, and cancequently of
sustaining the strength and vigor of the
body, they have been appropriately called
the food of mutitte, as a detaction from
those which merely support respiration.

Wheat contains eight hundred and twenty
five parts of starch, three hundred and fitteen of gluten, albumon, and enseme, and
sixty of sugar and guin; while barby contains twelve hundred of storch, one functional guin; while barby contains twelve hundred of storch, one funcand guin; honce wheat is much
rether than barby in the food of nutri-

Dr. Swazey, of Chicago, Illinois, says that he sees no reason for doubting the salvation of good hoathens because they have not liearly of Jesus. The Apossio Paulake, "Row shall they believe in him of whom they have not liearly" The Christian Hoysica (Unitarian), recognising the saseptisal difference between the Chicago preaches and the inspired aposto, asks ancillers significant, question, Lay in the Prestyphylana Church Tw. We "give it up."

—Treebylerian.

Ladies College, Brantford.

Ladies College, Brantford.

During the recent trip of the Govenor General to Bratsford, the view round purity visited the flow building of the Prodytes as Ladies College, now in contas of value of the facility of the Country of the season carry in October. When the Sarrived at the college, the Provident, Mr. A. Roberton, presented the Countries of Dufferin with the following addices.—

To Her Fiscolloney the Countries of Dufferin with the following addices.—

To Her Fiscolloney the Countries of Dufferin May it please Your Excellency.

The President and Directors of the Brautford Young Ladies College, in connection with the Cannet Produce in Countries of the Brautford Young Ladies College, in connection with the Cannet Produce in Charles to Express the pleasure we have felt in following the tour of His Excellency to Convert and Your Excellency to Brautford and its neighbourhood, a portion of our country which we believe you will find to be one of the finest in the Dominion. We are specially gradied and bonoured by the vist of Your Excellency to the College, which we dolled the try in the College of the Warming to the Produce of the State of Your Excellency to the College, which we do not necessary to present the production, a granous act, which the stem street will the range of the College of the United States of the College of the

On bolialf of the college,

A. Robertson,

His Excellency replied as follows:—

Mr. Prorident, Indies and continuous.—

Ishould have been condensuity by Hor Excellency the Countess of Dufferin to reply in her behalf to the interesting address which prevent greater interest to Lady Dufferin and myself than that of coloration, so that the property of the control of the control interest to Lady Dufferin and myself than that of coloration, so that the property of the country, because it is so intunately counceted with the future fortunes and states of this country, because it is so intunately counceted with the future fortunes and states of this country, because it is so intunately counceted with the future fortunes and states of this country, because it is so intunately counceted with the fortune of inoral feeling, for that dedicacy of sentiment, and for that freedom from whatever in the following of the feeling for that dedicacy of sentiment, and for that freedom from whatever in the more than anything also are stored with the continuous fortunes and control glory. (Applause.) I am 'he more than anything also are stored in the feeling for the feeling fe

YOUNG LADIES COLLEGE. This stone laid by the Countess of Dufferiu, August 21, 1874.

The Catholic Review thinks Catholics the asphut the world should thank Gud and take courage in view of the passage by the British Parliament of the Fublic Worship Regulation bill, whereby the backione of Protestantiam: is broken, and the Church counsel by Henry III., and from which all the Prelociant seets, it says, have sprung, is deslared not to be a Church at all, now or at any previous time.

Does it Pay?

Does it Pay?

The late live Lebral Howard, of Rutland, Va., in the feathful developing of his pasterni dutes, to the late of the pasterni dutes, to the many of the pasterni dutes, to the many of the pasterni dutes, to make the pasterni dutes, to the many of the pasternial part of the pasternial pasternial pasternial pasternial pasternial development of the pasternial past

Variety in Toxts.

Variety in Toxts.

There are several thousand verses in the Bable, and yet he we feel the bable, and yet he we feel the law presented to us at texts for a discourse? We cannot say how the old book appears from the public, but from the way presented to us a text for a discourse? We cannot say how the old book appears from the public, but from the way than point it looks lifter a great desert, with now aid then an easier—a symbol of truth—auflicient for the topic of a sormon, but as a general thing a burrow wasts, usoful perhaps in its day, but of little consequence now. In thirty years the pew has learninger than a thereton wasts, usoful perhaps in its day, but of little consequence than a thereton. Nearly all could be counted out into niger onds. And those found there we have been a decided in the counter of the second over the pew life the offect of some sleep, drug. It makes but little diffeounce scho fills the pulpit; whether it be the regular pastor, or some great D.D., or livelop, or a stripting with an exhorter's license, it is the same thing. He chaos one o, those texts that we have heard from the other of the second of the second over the pew life of the one of the day of the order of the perhaps of the second over the pew life of the totals of a discourse, and that the Holy Scriptures are like the dry barrow plants and hill of Syria, with only here and there a green epring or a fountain of living water. If this is not so, why are so fow the discount in the pulpit?

The unsophisticated pew lass a unclow get the vice that these cances it lible books

a greon spring or a fountain of living water. If this is not so, why are so fow pussages used in the pulpit?

The unapphisticated pew has a unchow got the ulea that there anness Bible books instead of being like a desert, were like a land filled with ever living green, gerulate 4 with vines and pointegrantses, and with no lack of fountains whose ever living waters flow on in manic forever; that it a land of milk and honey. Or more plainly, that it is a book fifted with ideas so gread and rich that attacks every clause from the body and the second of the se

Educational Difficulties

In spite of all the efforts made by the Emperor Alexandria to extend the advan-tager of clucation to his people, the preju-dices of the lower classes threaten to frus-trate his schemes for their intellectual emancipation, and hitherto the unfortunate district school teachers that itemsolves met trate his schemes for their intellectual cunnerpation, and intheret the unfortunate district school trachers fluid themsolves met in most of the rural parishes by the systomatic opposition of the ontire clorucal body, including the views and families of the rural parishes the control bear the district of the control of the district of the control bear clorically denounced to the district of the bear clorically denounced to the district of the control bear clorically denounced to the district of the control of t

Unwise Comparisons,

A Christian lady, hearing a follow clumbs member talking of her neavenly loopes, felt discouraged because the could not relate a corresponding experience. On expressing her distress to her pactor, a man of ragged some and plain speech, he said:

"Madam, you can't wear sister of the could be said to the could be said; "I have a some some said to the could be said; "I a some some said to the could be said; "Be a said to the could be said; "Be a said to the could be said; "Be a said to the could be said to the could be said to the could be said; "Be a said to the could be sai

sair!"

If we would make up our minds to stop imitating others, it would often add greatly to our power of pen and tongue, and our peace of mind.

to our power of pen and tongue, and our peace of mind.

Christians vary as the leaves of the forest, and are only pepared to be useful when they cease "comparing themselves among themselves, and measuring themselves by thomselves," Do not try in be like your satine expression of his face, and the yours as the expression of his face, and the form of his person. Every Christian can find a place to work in the vineyard. Giving himself unreservedly to Christ, Christ will mould him into his own precious image, more than the property of the p

Aliscellancous.

The food crisis in Italy has come to an end. Harvat reports good. Price of corn is falling in Italian market.

The Pope has decided that the bishoprics of Stasburg and Mels shall henceforth be held direct from the Holy Sec.

A Trace tologram states that the mon-soon is usually violent at Bombay. Seven months rainfull acrealment equals a year's average.

average.

It is said that Lord Ponzance is the emi-nent person referred to by Mr. Dismolf as "input, the foliated the factories of the last adoptated to leave the functions of exclusive and index over the previsions of the Public Worship Regulation Bill.

the Paule Worship Regulation Bill.
The Catholics of Borlin are organizing vigorous political opposition to the Government. It is networthy that they permit the Social Democrats to there is distinct outside. This is extremely meeting with a vengeance.

venganics.

The session of the United Presbyterian Theological Hail, Likuburgh, was opened on Tucsday by an admir-ble address from the venerated sensor Profusor, Dr. Harper, on "Schools of Theology". In it he took occasion to insultent the importance of degraduate the control of the control

whether they ought to inscend with him. The official report from India is again favorable. The Governor General tells of a plenteous realisall in the western districts, of an improved prospect as respects all the impureant crops, and of a cessation in the number of deaths from fautine. The Times Calcutta correspondent says there have been daugerous floods in Belaur and in Eastern and Central Bengal.

nua central Bengal.

The death of Rues, Essi, the well-known historian and antiquary, rannounced. Mr. Innes was one of the Principal Clerks in the Court of Session, and also filled the Chart of Constitutional History in the University.

versity.

The Reman Catholies of Berlin have resolved to form a new political organisation
in place of the Catholie Association closed
by order of the Government. Its basis will
be the Canter Party in the Diet, which includes the Social Democratz. These were
represented at the meeting by one of their
leaders, Herr Havedmann. Another of
these leaders has been sourt to priary lora
month for attending an association the
police had closed.

police had clused.

There has been a Luther festival at Sounsberg, attended by multitudes of paople. One woulders to read an account of the proceedings. They began on Sunday morning by a "catholic" service in the town church; they closed it in the evening by a German service in the same place; and in the Interval there had been a dramate representation of extant inclusers in the Reformer's about induspense. The great Reformer's about induspense. The great Reformatch by the secretary of the Coboning theatre.

the secretary of the Coboung theatree.

The Old Catholic movement is reported to be spreading in Southern Germany. Bishop Reinkons has conscerated a new obscious in Bowvria, and an Old Catholic control in Bowvria, and an Old Catholic parall. The coorsive action of the Covernment against their opponents continues likewise to be stoutly maintained. Not only has Bishop Padderboud been borne off to his eighteen weeks' confluence, in Darmatadi, being souteneed to eight days' instant, being souteneed to eight days' instant being great by parishioners of his in favour of Liberal candidate for the Reichstag, and that this meek esclesiastic, on the following Sauday, praching on the betrayal of Christ, likened these 18 votors to Judas Iscarlot!

Sanuay, presceining on the servance Carallelikented these 15 voters to Judas Iscarioti The Bishop o' Cape Townicary the London no crospondent of the Manchester Guardian), who leaves in a few days for his discoser, preactical his last servicent in England on Sunday ovening at St. Paule, and spoke with much carnestees of the privileges of Englishryen, ospecially of the cheap religions literature and frequent services with which they are provided, and then continued the properties of the privilege of the rich, particularly in London, as contrasted with the ningardly support accorded to mission work. The Bishop male what was generally regarded as a direct reference to the rocent Royal fancy drass ball: when he spoke of the extravagence, the ingenuity, the gregosomese of speciate, and the machinent decises, which money for a single evening's coordinates for the great had powerful, and chough his serious by applying the London the watering coordinates.

British Imerican Bresbyterian

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British Imerican Presbyterian.

FRIDAY, SEPT. 4, 1874.

TOPICS OF THE WEEK.

There is some talk of a religious daily being started in this city, to be under the control of the Methodist denomination. So says the Toronto correspondent of the London Advertiser.

The number of pilgrims who visited the tomb of Mohammed at Mecca, this year, is said to have been 160,000, and owing to the precautions adopted by the Egyptian government, their health has been unusually

The rapid increase of the Irish poculation in New England cities, particularly Boston, Mass., is attracting the attention of our American friends. Recent statistics show that some noted family names have six or eight hundred representatives in the city.

The Russian Government has refused to recognize the Spanish Republic. It is in consequence of this that the other powers delay complete recognition, but it is reported that the Governments of Austria and Germany have sent credentials to their representatives to Madud.

The New York Observer says .- " A few days ago we received a request to present the name of an excellent minister to a church wanting a pastor. We cheerfully complied, and to our letter received the reply :- "We have sixty candidates already, and severel States to hear from.

The new Unitarian Review says that the two great problems for their denomination to solve is, first to find some motive power to continual action equal to the orthodox doctrine of eternal punishment of sin; and, second, it must find a form of truth that shall make God as near and helpful to the soul as the orthodox of the Deity of

We are pleased to notice that a canvass has been commenced by the temperance friends in Ottawa, for subscriptions to erect public drinking fountains. Mr. George Hay has put his name down for one fountain, and the Hon. R. W. Scott has followed his worthy example. This is a much needed as well as a most commendable undertaking; and we would like to see a similar mover nt inaugurated in To-

The Mark Lane Express, in its weekly review of the breadstuffs market, has the following :- " Bad weather has prevailed throughout the past week, but our farmers have kept a sharp lookout, and have secured their crops. There are no reports of sprouting, though much wheat was stacked in poor condition in consequence of high temperature. The same weather has ruled on the Continent. This back. It is the mability to discern this that will bring good samples to the front, and increase the value of old stock. There is little difference in prices since last reports, although the tendency is downward. France is sending back here the cargoes shipped hence. The crops here and in France are mostly secure, and the dependence of both countries on foreigners is materially lessened. The latest estimates put the crop at seven per centum below the average.

We are requested to intimate that the eleventh Sabbath School Convention for the Provinces of Ontario and Quebec will (D.V.) be held at Brantford on the 18th, 14th and 15th of October. No doubt there will be a large and profitable gathering of the friends of Sabbath Schools.

Rev. Dr. McCosh recently addressed the London Presbytery on his project of a Pan-Presbytenan Council, and advised that a public meeting be called in London to consider what should be done. The various Presbyterian Assemblies in Scotland have approved of the Council.

Rev. Mr. Ewing, United Presbyterian missionary in Egypt, recently used the cable telegraph to announce his own resignation and that of his fellow missionaries at Alexand that of their salaries were fixed at the lower rates proposed by the Board. The Board revoked its action in the salary question but accepted Mr. Ewing's resignation.

BAOKWARD, HO!

It is a common remark that all the great cities of the world are stretching westward. In this same direction are moving the conquering races of the world. Canada has set out on the same track; and as regards telegraphs, railways, of surveys and ttlements, her face is towards the Pacific. In matters commercial and colonial; in matter mundane and temporal, the cry Westward, Hot is the cry that is on the air and in the ear.

It would seem, however, that in matters ecolesiastical, the cry is Backward, Hot In our last issue, in chronicling the "end of an old song," we saw the Kirk of Scotland leaping back one hundred and sixtythree years at one bound, and settling herself down in the good old days when there was no patronage; when, as regards the State, there was no King in Israel, and the Kirk therefore lived,--

"Sine rege, sine lege, sine terore."

In Germany, the Old Catholics, with Dr. Dollinger at their head, startled by the Dogma of Infallibility, "pulled up stakes," and moved their tents back a dozen of centuries, where they hoped to find a place of rest. But as an American, once cut loose from his Connecticut home to go West, seldom settles down in his first "location," but presses on towards the setting sun, so the Old Catholics, once adrift, seem indisposed to settle down in the dreary location of the Dark Ages, as they proposed, but are preparing to push back a little nearer the rising sun and the days of the Apostles. Here is their last Backward, Ho! contained in a circular addressed to the Christian Churches of the world:

"On the 14th of September next and following days a conference composed of men belonging to different churches, and desiring the great future union of Christians, will meet at Bonn. The purpose of this conference is to examine the formulæ of fatth of the first centuries of the Church, as also the doctrines and institutions which were held essential and indispensable in the universal Church of the East and West, before the great separation. There is no question whatever of a union by absorpion or a fusion of the different churches, but of the establishment of an ecclesias-tical communion on the basis of 'unity in things necessary,' with the mainten-ance of every church's peculiarities which do not alter the substance of the ancient

"The Committee of the Reumon of the DELLINGER."

Among the Episcopalians of the United States, the cry for a day's march backward is now heard. The Reformed Episcopal Church, under the leadership of Dr. Cumming, finding itself in too close proximity to dangerous errors here, "pulled up stakes," and have moved their Church back to the ground occupied by the Church of England in the days of Cranmer, Ridley and Latimer.

As Presbyterians who profess to have got their system of Government, Doctrine and Worship-not from Knox or Calvin, nor Councils or Fathers-but from the Acts of the Apostles, and the Lord Jesus, the alone King of His Church; we rejoice at this tendency of the churches to seek settlement for themselves in the distant past. Like our American Pioneers, who do not tire and who cannot rest in their westward aspirations till they draw breath on the shores of the Pacific, so we trust the churches will go on moving backward and still backward, until the questions heard will be, not What prayer-book was used by Cranmer, but what prayer-book was used by Paul; not what were the functions of Bishops in the time of Elizabeth or Constantine, but what were the functions of Bishops when Paul addressed the Ephesian Bishops at Miletus.

But in this backward movement there may be a step too many, a stage too far constitutes the fundamental error of Romanism and Ritualism. In their movement backward the Romanist (and in this point the Ritualist is at one with him) is not content to go back to Christ, and these stop, but passes Him to get to Moses. The gist of the leading Church controversy in our day, waxing each year hotter, is just this-Moses or Chrisr-the very controvers, that wrung from Paul the tears, the besecching of his Galatian Epistle against the Judaizing teachers of his day. It is good to look backward and to cling to the old in the church's doctrine, government and worship, but it is the part of true wisdom to know where to stop in the backward march, for a step too many is as bad as a step too few. The times of Christ and his Apostles is the clear mountain top of the Church's history. From Adam to Christ it is a constant ascent, and from Christ to our day, at least, a constant descent in the line of the Church of Rome. Every step, therefore, in the direction of Apostolic times, is an ascent towards purer air and brighter prospects, but every step away from Christ on the other side of the mountain top top is a journey towards the bondage, the beggarly elements from which Christ made

Mr. W. Johnson, Barrister, delivered a ruost interesting lecture recently at Lucknow, on "John Knox and the Scottish Reformation."

his people free.

THE LATE REV. O. O. STEWART.

In our last issue we conveyed to our readers the sad news of the death of the Rev. C. C. Stewart, one of the ablest and most promising of the young men of the Canada Presbyterian Church. Had God spared him and given him health, he would no doubt have occupied a conspicuous and useful place in the Church he loved so well.

His funeral was large, the town of Owen Sound testifying its appreciation of his worth by closing places of business. The funeral sermon was preached last Sabbath in Division Street Church, by the Rev. James Cameron, of Chatsworth, to a very large audience, many of whom were deeply affected. Mr. Cameron took for his text the 12th verse of 6th chapter of the Hobrews, "Be not slothful, but followers of them who, through faith and patience, inherit the promises," and after exposition, made application as follows:

It is not difficult for you, members or this congregation, to make application of this subject and this text to yourselves. Your hate Pastor is to-day among those who inherit the promises; whose full and complete happiness is now in possession not in prospect, as it is with us. And in the language and spirit of the text, I therefore say, "Be ye followers of him, 'in so far, however, as he was a follower of Christ; but not a step

was ordained in this Church. He came among you young, he came fresh from College, with College honours, which he were meekly; with the close corret methodical habits of a student, which he retained to the last, with a zeal and an appetite for work characteristic of young Christians; with a kind, gentl. way, which got him many friends in the congregation, and among others, in town and country; but he he came with a weak constitution, with the seeds of the disease which has at last carried him to his grave. "Long dwining makes cold sheets at last." This is not the time, for the day, nor the occasion, nor the office for exalting man. "But ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you that believe." Without going beyond the Without going beyond the bounds of truth, I can and cught to urge you to be followers of him, and to urge this on you, with all the solemnity of the grave, before which we recently stood, and where we will soon lie, and the judgment seat before which we must soon stand.

Be ye followers of him (1) As to his youthful piety. He gave his heart to Christ, or rather Christ came and took lt when he was very young. At the age of nine Death, that king of preachers, entered his home, and mother and children were gathered round a father's coffin. at that age a sore but useful discipline. It coloured his after life, and helped to decide his future course.

"The grief that marks our dawning years To memory over clings, And o'er the path of future years, A lengthened shadow flings. The gayest hours trip lightly by, And leave the faintest trace But the deep, deep track that sorrow wears, No time can e'er offac?."

He turned to God as the guide of his youth, and God led him gently on, brought him kindly up, brought him safely through, and has now mercifully taken him home. To the young of this congregation I would say, Be ye followers of him. Remember your Creator in the days of your youth. It is good to bear the yoke in one's youth. Be ye followers of him (2) in his constant diligence. God gave him talents fit does not far removed from the wicked and slothful servant who hid his master's money. He studied carefully and critically the Word; carnestly and simply preaching the Gospel, preaching often when he should be in his bed. You can see now the meaning of what he once said speaking about money: "When we ask people for money, they think it is the greatest thing that can be given; but I am often called to duties so painful that to give money would be nothing in comparison.' And then he took the pen and through the press spoke to thousands who never saw his face in the flesh. And by these books and articles while dead, he is yet speaking. You cannot follow him in these departments of usefulness; but in your own sphere go and do likewise. I need not exhort you to diligence in your worldly calling. There is competition and ambition enough to keep men alive to their temporal interests and busy about them; but what about the work of God? Elders of this congregation; teachers, parents, be stirred up by the death of your pastor, to increased dilligence, for your own salvation and those of others. Work while it is day; for the night cometh when no man can work.

when no man can work.

Be ye followers of him (3) in his fath. Fatth as you know is trust in God; but this covers wide ground. To trust in God is to receive his word as our law, his Son as our Saviour, His Promises as our inheritance. I need not tell you how implicitly he bowed before the Rible, nor her leviled her. not tell you how implicitly he bowed before the Bible, nor how lovingly he embraced God's Son. nor how joyfully he walked in the hope of the Promises that he now inherits. This is to you a matter of know-ledge. But very strongly did this faith come out at last. At one time while he come out at last. At one time while ne thought he was dying he said to his wife "Bring these children up fo. Jesus; and then to one of his elders, "Toll the congregation that nothing but the blood of Jesus will do." His chief desire for gotting better was to preach Jesus more fully and camesty then aver before. At the hegunging of estly than ever before. At the beginning of his sickness, he selected several passages of scripture, fixed them in his memory, and said "Upon these promises will I rest my soul." He did so, and passed through the valley of the Shadow of Death, in faith that grew stronger as his troubles grew heavier. Have faith in God, it will make you strong, joyful and useful.

pain has a special office to perform in the work of sanctification. In the unconswed its tendency is to exasperate; when self-inflicted its tendency is to debase and fill the soul with grovelling ideas of God and religion and with low self-concoit. But when inflicted by God on his own children it, more than anything, teaches them their weakness and dependence, and calls upon them to submit, when submission is most dithoult.

From bodily pain and weakness, this procious discipline of patience, he was never entirely free from his first coming among you. But with the beginning of last winter there came a sudden increase of both. On his way to this church to preach he was arrested, sent back to his home, I might say to his room, which he hardly ever left till you carried him to his grave. You knew him as he entered the dark valley of suffering, but you could not know him as he left it. You saw his wasted form; but you could not know the attainments he made in this great grace of patience, which can be learned nowhere but in the school of trouble. In the Gethsemane to which God sent him there was given him a cup to drink. At first he started back, saying, let the cup pass from me, but like his master he took the oup saying "Not my will but thine be done. We do not know what trials and troubles await us, but in this world we will have triblation. "Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh." As a congregation you have passed through a severe trial in the long illness of your late pastor. I state a fact well known to all, when I say that you have shown towards him great kindness and considera-Our Lord has said "Ho that receive th a prophet in the name of a prophet shall receive a prophets retard; and he that recerveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward." You have your reward in some measure already. But as to its fullness, you must wait for it,—till you hear the words "Inasmuch as ye have done it to one of the least of these my brethren, ye

I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified."

did it unto me.'

SECTARIAN EDUCATION.

The following extracts are from an address delivered by Arch-Bishop Lynch, in Toronto, two Sabbaths ago. There is much in the aldress from which we must dissent, but the statement of the question in the first extract is fair; and the position of the Romanist i. temperately set forth. Perhaps, too, these words may strike a chord in many a christian heart that is mourning over the irreligious training of our Public Schools. The question is this :-

The question is this:—

Whether religious instruction should form part of public education or not. The clergy of the Church of England, and many other denomin attons of Christians, say with the Catholic clergy that education is not only incomplet, without religious, instruction, but hurtful. Education will render a man more powerful for evil, without religion. The Secularists, many of whom profess no religion, and others not overcharged with any religion, say let the state supply an education in all the branches off secular knowledge, and climinate from the schools all religious tenching, let religion, they say be taught by paronts at home or by ministers of the various denominations on Sundays. In other words, let religion be a home and Sunday affair. The difficulty of the Sunday and home religion is, the parerts themselves are very often ignorant and too mach or capied to teach their children. The poor mother has to administer to the wants of the little ones, and the father is working all day and comes home weared at light, and cares not to know how. The Sunday teaching occurring only once a week will be ineffective children, as in the Unite? States, will find Sunday-School too irksom and will end by having no religion at all, as is the case with a great majority there.

In the nineteenth century, in this our presentage when every man, except the Catholic, of course when every man, except the Catholic, of course

and will end by having no religion at all. as is the case with a great majority there.

In the nuncteenth century, in this our presentage when every man, except the Catholic, of course, claims the right to make up a religion of his own, to suit his own views or eccentricities, and when there is so large a number of protty well defined lenominations of Christians, it is very difficult, I concede, for Governments to devise a system of education to answer the views of so many individuals. We hold that it is the prents duty and his right to cluente his children in that form of beligh which he considers before woll to be the best. It is the duty but it steps beyond the limits of its power to assume the obligations of parents and to instruct the children in any State religion. It is true that the State has a right to see that its citizens are properly trained for the duties of citizons, but it can do so without interfering with the consciences of its subjects. Would it not be enough for the State to require certain qualifications in teachers and certain conditions of school requisites which it can do by means of inspectors: then subsidire those schools, as is deno in England, accerding to the number of pupils attending them. Then the best school teachers and the most pupils, parents can select that school to which they wish to send, and and will be satisfied, except perhaps the teacher who is unit to teach All Protestants have a kindred spirit, they can casily agree to have their children associate, for their differences are after all very inconsiderable. The Catholics may have schools aparts as at present in this country, but let them enjoy the same privileges as Protestants enjoy, both for a higher and minor education.

We must acknowledge that parental in

We must acknowledge that parental in struction and our Sabbath-Schools are not securing for our childron a thorough Scriptural training. We put the Bible out of our schools, not by legal inactment, but most effectually, professedly that our Roman Catholic fellow citizens might support our schools, and to avoid sectarian strife. The former object has not been attained, there are Separate Schools, and instead of religious strife, we have irreligious indifference, just as ruinous as the evil we shun.

We agree entirely with the Arch-Bishop's view as to the duty and right of the parent, and of the State in education. But we are yet quite prepared to endorse government and to denominational schools. It may; yet come to that, but we are not convinced that there is no better way. One thing should be aimed at, namely Biblical instruction in our schools, if that cannot be attained under our present system, then something else must be tried. We hope, however, to see a movement in the right direction, and wait in hope.

The last clause of the extract is suggestive showing, as it does, that our R. C. fellow Be ye followers of Him in (4) Patience. citizens cannot unite with us in educa"The experience of God's people shows," ticnal matters, and the determination of the an eminent author remarks, "that bodily Roman Catholic Clergy to commence an

agitation for Sectarian grants to Separat-High or Normal Schools, and Roman Catholic Colleges. How will our present Governments net? On their action will depend the maintainance of our present educational system. The minor education cannot be non Sectorian if the higher be denominational. Mor can we see why Roman Catholics should onjoy the privilege of giving their children a religious education with State funds, while Protestants cannot do so.

MISSION INCIDENT AT PAPUA.

The latest enterprise of the London Missionary Society has a decided flavor of romance about it. The island of Papua, or New Gamea, which is the scene of these new labors, is the least known of all the islands of the Pacific. Its constline has not yet been fully explored, and the interior, from which snow-capped mountains look out over thick groves of tropical trees toward the sea, is entirely unknown. Dutch missionaries have already been laboring on the northern shore since 1855, at four stations; but the work of the London Society, planned on a larger scale and more widely reported among English readers, has for the first time brought this second larges island in the world into the circle of our missionary interest. The climate on the coast and on the small islands between Cape York and the New Gumean mainland is regarded too unhealthful for the residence of European missionaries. These have, therefore, been stationed at Cape York, to superintend the mission, while the work on the islands in Torres Straits and on the main land has been intrusted to Polynesian converts, 18 in number, who have received very kind treatment from the natives, both Papuan and Maley. The worst that has yot happened to them was the flight of several of their number in consequence of the rough language of the chief on the Island Tauan. They have returned to their posts. How much these people need the gospel of peace will appear from an extract out of the journal of Rev. Mr. Murray in regard to the raids which the inhabitants of one village are accustomed to make on those of another:

"They come stealthily upon the village selected as the object of attack during the night, and kill such as do not succeed in negating out of their way, and carry off the heads of the slain. To obtain these is said to be their solo object. The skulls are carefully prepared and traded with to other tribes or retained as precious treasures by the parties who obtain them. They take them with them on their fishing excursions and when they go to work on their planta-tions. It would seem as if they attributed to them some sort of talismanie influence.

On entering Redscar Bay, Mr. Murray met several of those New Guinean vessels which from their strange appearance excited the dread of earlier visitors. Seven canoes lashed together and held fast by means of traverse spars, form the basis on which the structure rests. At each end is a house, strong and well thatched, and these are united by a bamboo paliside, about six feet in hight, with doorways close to the houses, and, outside of all is a sudely constructed platform, about three feet wide, forming a pathway all round. The whole structure is about 50 feet in length and 25 in breadth. There are two mast sads not more than three or four feet wide, tapering to a point, from which float gay streamers and other ornaments. Some forty or fifty painted savages moving round the outer deck and crowding the little doorways, complete the formidable appearance of these lumbering structures. There have as yet been no conversions, but the natives seem to be much interested in their teachers, and contribute liberally to their support.

MISSIONARY NOTES.

The N.Y. Independent says: "Antioch, the cradle of the Gentile Church, has scarcely any record in modern missionary enterprise which is reviving Christianity in the East. It has a small mission congregation of ten or fifteen members, without settled pastor, and at present ministered to by a student from the Rebek Seminary."

A Parsee writes to the Bombay Guardian that the only hope of their race, numbering some 80,000 in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity.

The work of the American Presbyterian Mission at Tabriz, Persia has called forth persecution. A number of Mohammedans became interested in the mission services, which seems to be the case in other parts of this field. They were apprehended, and such of them as had possessed the faith of the Christians were severely beaten. Subscquent despatches from Toheran proclaimed toleration for the Christians.

The High Church party in England are circulating a petition among the clergy of their wing of the church, "praying that the Archbishops and Bishops may be relieved from their duties in the House of Lords."

BRANTFORD LADIES' COLLEGE.

We have before us the first annual siroular of this institution. The faculty of instruction is as follows .- President, Rev. Wm. Cochrane, M.A.; Principal, Dr. Wm. Clarke; Lady Principal, Mrs. Munro, late of Hamilton; Lectures on Rhetoric, Bello Letters and Elocation, Professor Mollville Bell, Master in Drawing and Painting, Mr. Henry Mertin, M. C. S. A. A first class Professor of music will be appointed before the openining of the College The Board of Directors are certainly to be congratulated on the able staff of teachers selected. The appointment of Dr. Clarke, as Principal, is a most judicious one. A man of considerable experience, of varied culture, of excellent executive ability, and of the highest personal character; he will do all that is possible to place the College in the first rank aroong similar institutions in the Dominion. As far as we know the appointments under Dr. Clarke are equally happy. Of course it is unnecessary for us to say a single word about the worthy President, Rev. Wm. Cochrane. He is "the right man in the right place." We learn from the circular that he will " give instruc tions to the classes in Biblical Science, Natural Theology, the Evidences of Christianity, Mental and Moral Philosophy, and devote as much of his time to the general interests of the college, as his l'astoral and Public duties will admit." It is to Mr. Cochrane's exertions, perhaps more than to any other individual, that Brantford is indebted for the early and prompt establishment of the College; and we feel sure that no effort will be wanting on his part likely to ensure to the undertaking a successful result.

The business management is also in worthy hands

Plesident .- A. Robertson, (Bank of British North America); Vice-President-H. W. Brethour; Treasurer-James Ker; Secretary-B. F Fitch. Thomas McLean, Alexander Robertson, (Brant Avenue); G. H. Wilkes, William Watt, Rev. William Cochrane M. A.

NO CREED.

The Interior, of Chicago, deals with the outcry against creeds in the following

"The outery against creeds is absurd in the extreme, because a creed is the one everlasting necessity of all people who have any knowledge or any opinion. A creed is belief. Now, if there is anywhere an idiot who dosen't know anything, or a weather-cock of perpetual unrest, who has no conviction, he can logically talk against a creed. And he is the only man who can. For while the word creed may happen to be more associated with theology than with politics or medicine, or political economy or social science, the idea for which it stands runs alike and equally through every department of knowledge and opinion. Only the universal doubter, who believes nothing, either in regard to business, politics, science or religion; only the man which is so thoroughly empty than an idea never touched his brain, or who is so thoroughly the waif of circumstances that held to an idea of any kind, on any subject, can consistently flout a creed The banker has his creed --short it may be, but inflexible. The statesman has is creed, written or unwritten, but inflexible. The scientist has his creed, and it as dogmatic and as firm as the rocks for which it is gathered. Every brotherhood or association of men also have their creed. A creed is the intellectual bond not only of religious organizations, but of every other A decent consideration for the opinions of mankind prompt all men who band together for any purpose, social, moral, political or religious, to declare the principles on which they stand, and the reasons which govern their conduct. The is is, first in the constitution Deecsaity for th of our nature. A reason, whether well founded or ill founded, whether expressed or unexpressed, alone can give concert of action. And it hes, secondly, in the social and moral consideration of a "regard for the opinions" of others. Camior to the world, as well as the law of a lf-preservation, require that they who stand together and so have a line between themselves and others, should define the length and breadth of that standing-ground, and the reason for that line of division. The absence of any such definition of belief and purpose is proof positive that the croedless organization either has no claim for existence, or that its purposes will not bear ex-Posure to public view.'

A correspondent of The Presbyterian presents a very promising view of the progress of the Presbyterian mission in Northern Mexico. The centre of this mission is Zacatecas. Regular public worship was commenced in this city December 14th, 1878, and now there are 91 adult members and 29 children. At first few women attended, but the number is rapidly increasing and the new congregation has outgrown the capacity of the hall in which they are worshiping. Fifty miles north is the town of Cos, in which there is a church of 200 members, a large Sabbath-school, and day schools. The work in this place is carried on exclusively by Mexicans, who also publish a weekly—La Autarcha dvangelica. Forty miles north, at Fremillo, is a shurch, with 100 members. In no Romish country is the Gospel operating so repilly as in

Minis. and Churches.

The Rev Mr. Cochrane, M.A., of Brant ford, occupied the Pulpit of the Presbytrian Church, Oakville, on Sabbath last.

preached in Chalmers Church, Kingston, last Sabbath week.

Mr. Andrew Gilray has received an un animous call from the United Congregation of Cheltenham and Mount Pleasant, in the County of Peel.

The ladies of St. Andrew's Church, Toronto, intend shortly holding a bazaar of useful and ornamental articles, in aid of the Building Fund. The time and place of the property were obtained, distinctly will be more particularly described at an anticipated the present contingency, and early date.

The Rev. R. N. Grant, of Ingersoll occupied his own pulpit last Sabbath after several weeks restand recreation at the sea

We regret to learn the Rev. R. Ure, of Godrich has been in poor health for sometime. He left home last week for a months absence on the shores of Lake Superior. We earnestly trust that he may return to his home completely re-established in health.

The London Advertiser notices the retuin of the Rev. John Scott, pastor of the North Street Presbyterian Church, in that city after an absence of several (vacation) weeks in the north. He occupied the pulpit of his church last Sabbath.

A splendid new bell, from the firm of Meneely & Kimberley, of Troy, weighing upwards of one thousand pounds, was on the 29th ult., placed in position in the nes ower of the Canada Presbyterian Church at Smiths Falls. It has a fine tone, and promises to give satisfaction. After the operation a collation was given by a few of the ladies of the congregation to the workmen and a crowd of spectators.

A deputation from the Presbyterian Congregation, Picton, waited on Miss Eleanor Moore, at her residence, on the 10th inst., and presented her with an address and a gold watch and chain, value \$105.00, in recognition of her gratuitous services, for many years, as leader of the choir and more recently as organist. Mr. Walter Ross, M.P., read the address to which Miss Moore replied in chaste and feeling terms. After an hour's pleasant social intercourse the friends separated with much mutual satisfaction.

A. McFaul, pastor of the C. P. Church Charleston, delivered a lecture a few evenings since to a large and appreciative audience. The subject was "Influence" and the rev. gentleman handled it in his own masterly style, sustaining the highlywrought interest of the audience to the end. At the close Mr. McFaul was made the recipient of a handsome Bible and several beautiful volumes of poems from the children of the Sabbath school. The present was accompanied by an affectionate ad-

On the 24th ult., the members of the Presbyterian Church at Streetsville, presented Miss Aggie Patterson with a handsome silver tea set, in recognition of her valuable services as organist and teacher in the Sabbath School for a period of six years. Her marriage to Mr. Van Every of Flamboro', and her consequent departure from Streetsville, accasioned the presentation, which was made by Mis. Breckenridge on behalf of the congregation, accompanied ly an appropriate address. Mrs. Van Every made a feeling reply. The servery fine one. valued at 865, and bears a suitable inscription. The basement of the church was crowded during the ceremony.

A meeting was held on Friday evening 27th August, in the new Presbyterian Church now in course of election at Bis hopsgate, Burford, when, after singing the 100 Psalm and the offering up of a suitable prayer by Rev. Thos. Alexander, the Rev. John Thompson, of Ayr, delivered au instructive and interesting lecture on Church Music-accompanied with suitable illustrations on one of Mason and Hamlin's organs kindly lent for the occasion-tracing it from its earliest days to the present time. He also pointed out the beauty of some of the tunes at present sung in some of our churches, while others he condemned. He called upon the audience to cultivate the singing of God's praises with the lips, but especially enforced the necessity of singing with the heart, without which all would be as sounding brass or tinkling cymbal. Prof. Bryce followed in the same strain, and spoke encouragingly to the congregation in their efforts to erect so comfortable a church for the worship of God. A vote of thanks was tendered to each of the speakers on the occasion. The sum realized, though not large, will materially help the building committee to go on with the work till it is completed. N. B .- Mr. Alexander begs to acknowledge the receipt of \$87 \$2 from Mr. McMulien's Church, Woodstock, and \$80 57 from Mr. Dunbar's,

Our readers are already aware that the Scotch Presbytsman Church, Chicago, connected with the Canada Presbyterian Church, desires to change its coclematical relations. In connection with this subject the last isuse of the Interior had the fol-The Rev. Dr. Burns, of Montreal, lowing .-- The Scotch Presbyterian Church, Rev. Maclaughlam's, have placed in the hands of the Moderator of the Presbyters of Chicago, a request to receive that church under the care of the Presbyiery. The nunority will probably oppose this request before our Presbytery, and we hear of a dist position on their part to contest the title to the church property, which is worth about \$30,000. But the terms upon which the subscription for the purchase and exection provided that no such change could be made unless sanctioned by a two thirds vote. The majority for the change of reations is over four-fifths.

On Friday the 28th ult., the congrega-

tion of Osnabruck, Willis, Church, held a pic-me, for the children and young friends. The place of resort was very pleasant, a beautiful maple grove which groves are so characteristic of Osnabruck. The children not only of the C. P. Church and Sabbath School, but nearly all the cluldren in the locality turned out with their parents, and in all their were nearly a thousand persons present, notwithstanding the busy harvest. After the children and all present had partaken of the good things prepared by the young women and men, all repared to the platform erected for the occasion to hear addresses given by ministers and others present. The pastor of the congregation, the Rev. G M. McIntyre in the chair, began devotional exercises by giving out the 148 psalm as suitable for praise to God, with hymn, "The Lord of Heaven confess on high His glory raise," and afterwards prayer by the Rev. Mr. Smith, after which Mr. Fairan addressed the people. The speaker dwelt on [the fact that their are many grumblers and fault finders in the churches, and exhorted all present to go on with the good work of training the vouth for Christ; then followed some singing, and an address by the Rev. D. Lamont of Finch, taking for his text the words of Paul-"Ye are our Epistles in our heart, known and read of all men." The Rev. gentleman spoke with much power showing the absolute necessity of the work of the Spirit of God in regener ation and then spoke of the necessity of all who are made alive to act so as to be worthy Epistles of Christ. Mr. Searn, Baptist student, characterized by much zeal and dwelt on the necessity of parents taking a deeper interest in Sabbath Schools, and train the young of their homes and congregations for Christ. Then came fourth and last the Rev. Mr. Smith, Methodist minister, and dwelt with much pathos upon the likeness between the firmament. and bright stars and God's co-workers, in the work of saving men. Much interest was being manifested, and was it to be wondered at when Jesus Christ was lifted up before the gaze of lost souls who sat, and stood in fifties and hundreds, to hear the words of this life." You who give picnics to your S. Schools don't be backward in speaking much about Christ in your addresses. A pic-nic or church social or any meeting without Christ is like land without manuse or tillage, barren, dead. A vote of thanks was then given to the worthy committee who prepared the report. Then, after some appropriate remarks by the chairman, the pastor of the congregation and superintendent of the S. School as well, the very interesting meeting came to a close by the long metre dovology being sung, and prayer by one of the speakers .-Com.

Last Friday evening the Kirk Session and managers, together with the congregagation of St. Mark's Church, Montreal, gave a grand reception to their pastor, Rev. Mr. Black, on his return from a trip to Europe. There was a large attendante. Rev. Dr. Jenkins occupied the chair, supported by the guest of the evening (Rev. Mr Black), Rev. G. Laing, of St. Paul's; Rev. R. Campbell, of St. Gabriel's; Rev. C. A. Doudiet, of St. Matthews; Rev. C. Tanner, and James Croil, Esq. The Rev. Chairman, on belialf of the congregation, welcomed their dear friend home. He was glad to see the energy displayed by them in adding another church to afford more extended accommodation for the Sunday School and other services. Rev. Mr. Black said there were times when one hardly knew how to express his feelings, and that was his position that evening; but he begged to thank Dr. Jenkins most cordially for being the mouthpiece of this congregation to offer him their special greetings at seeing him once more amongst them. He then gave a very graphic description of his journey through Europe and the Holy Land. From Scotland, where he spent two months, he left in November for the Continent, accompanied by a friend, visited Antwerp, from thence went to Dresden, and

were also visited. In the latter city he mst a clergyman of this city, together they visited Pompeii, Naples, Alexandria, through the Sucz Canal to Port Said, entering the Holy Land at Joppa. He said, regarding this portion of the journey, from there we had to change our mode of travel ling. In Palestine there are no railways, coaches, nor even roads. i cannot express my technis when I first found myself within the walls of the Holy City-to think I was in the place where our Lord had walked, suffered and died. We visited the places of interest, and the Charch of the Holy Sepulchie, Mosque of Omar, Tower of David; and the pleasantest part of my trip has been on the shores of the Sea of Gabbee, whereon our Saviour walked. The Rev. gentleman described at great length his journeys through the Holy Land, places of interest on his journey home, after which the choir sang, "How Beautiful upon the Menntams.' Addresses were delivered by the Rev. Messis. Doudiet, Cata bell, Tanner, and Mr. Crod. congratulating Mr. Black on his successful and pleasant trip. The doxology was then sung and the benediction pronounced by the Rev. Mr. Black.

Book Actices.

HALL'S JOURNAL OF HEALTH

For September has been received. It is an excellent publication and well worthy a wide circulation in Canada; \$2 per year.

Blackmailing.

The Troy Times has the following sensible and timely observations on a subject which is now, to a considerable extent, engaging public attention :-

" Do innocent men ever blackmail? The know that they do. Various motives comnever accomplishes its object, or if accresy to the levying hand of the blackmanter, and the sacrifice of all self-respect if not of to get." honour.

he not expose them at once and forever? We cannot answer. Why do some men of prises? and why do others of less ability come to the surface of events and seem to control the light: ings and control the storm?
The chap that would nave undertaken to upon General Jackson, guilty or innocent, would have been a fool; and yet so great a man as Alexander Haunlton submitted to the arts of a blackmailer, by the very means of which the act he sought to conceal was subsequently exposed through his own confession. If he had been as brave when he was first approached for money as he was afterward, the world would never haveknown of his indiscretion or of his weak ness.

A case in point shows how good weak men may sometimes be imposed upon. The Springfield Republican recals it to our mind. Rev. W.W. Philips was pastor of the old First Presbyterian clurch of New York whose edifice formerly stood on the north side of Wall street, between Nassau and Broadway, and which was the leading one of its denomination, including many of the city's most influential names. Mr. Philips city's most influential names. Mr. Philips was young, eloquent and noted for an un-flected holiness of life and devotion to the cause he served, so that it was said that in him every Christain grace found its living exponent. One day a nurse girl in his family suddenly disappeared. Soon thereafter two men called on Mr. Philips, and obtained a private interview, and representing themselves to be near relatives of the nurse, they boldly charged him, upon her authority, with her seduction. In vain did the terror stricken man solemuly affirm his innocence of the dreadful charge; they coolly informed him that they were on their way to the office of a certain distinguished law, er to have him commence a prosecution at once for damages ; but that before doing so they had concluded to give him the op portunity to prevent the scandal that would attend a legal prosecution of the case. In a moment of supreme weakness he them several hundred dollars, with which

ev departed. He discovered his error when he received second call from the fellows, who found they had made a mistake in settling at so low a figure and wanted a few hundred dollars more. Of course their exactions were complied with. A third visit followed, but its effect was to dissolve the darkness and to recall Mr. Philips to his senses. He requested a little time; then forthwith summoned several leading men of his church, before whom, without the slightest reservation, he laid open the case from beginning to end. His friends took immediate mens uses: the men and the women were arrested on a charge of felonious conspiracy, and the woman voluntarily confessed that she had lent her aid to the schemes of the blackmailers in fear of a revelation that would harm her. They were indicted, t.ied, convioted : the men were sentenced for long terms to the state prison; the women was received much kindness from a minister of the Church of Scotland; he then visited Vienna and afterwards Venice. In Leghorn he met with a Free Church minister, who reselved him girdly. Florence and Rome all, south set believe that an impossin men

would have paid hish money, and died not long ago, after a pastorage of nearly fifty years, one of the most beloved and revered of mon and ministers.'

HOW TO PRAY.

An article, found among the majublished papers of the late Dr. J. A Alexander, on Circumlocution in Prayer," closes with the following "pratical suggestions to young men who are forming their habits " in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in the Sunday

1st. Let your payers be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.

2d. Adopt no fixed forms of expression, except such as you obtain from Scripture.

3d. Express your desires in the briefest, simplest form without oremlocation

4th. Avoid the ase of compound terms in place of the imperiect mood.

5th. Hallow God's name by avoiding its unnecessary repetition.

6th. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign sub-

7th Pray to God, and not to man.

The Chairman of the Beecher Committee.

The prominence given to the name of Mr. H. W. Sage, Chairman of the Beccher investigating Committee, recalls a circumstance which may be of interest to our readers at this time. Mr. Sage, at the time of the circumstance to be was a member of a leading firm of which a son and nephe w of Henry Ward Beecher were partners. He temporarily resided at Bell Ewart and attended the preaching of question is asked repeatedly in the press. Bell Ewart and attended the preaching of ust now. Everybody knows or ought to Rev. John Finch, a Baptist minister, now know that they do. Various motives compressing at Wintevale, in this county. Mr. Finch's congregation was in need of a new an act which is among the most weak and church, and one day Mr. Sage said to him, foolish and cowardly of the performances of alluding to it, "If you will raise a thousand poor human nature. Sensitive soils shrink dollars within a given time, I will give you from notoricty; why should not all men seek to avoid scaudal and the very suspicion of guilt in matters so repugnant as social crime! It is a false theory of course; it tered him on his success, but always said nover accomplishes its object, or if secresy "You keep your part of the agreement and "You keen your part of the agreement and is maintained it is only by long submission | I'll keep mine; only recollect it is to be eash in hand and not promises that you are

Mr. Finch succeeded in raising his thon-Now that Mr. Beecher makes the charge of blackmail against his accusers, it is asst tonishment Mr. Sago refused to fulfil his ed, Why should he, an innocent man, have submitted, to their exactions? Why did during the time of raising the money, had come to reside at Bell Ewart in order to secure the copyright of his novel "Norwood." great ability, of worldly experience, of the Whether Mr. Sage's refusal to pay was at purest principles, succumb in the hour of his instigation or not, owing to his dislike trial? Why do so many men fail when of close Communion, is uncertain, although they should have succeeded in great cutor—some people attribute it to him. Whether Mr. Sage's refusal to pay was at his instigation or not, owing to his dislike

Rev. Mr. Finch sued Sage for the money and obtained judgment. Sage resolved to try a New York dodge, and thinking the unfortunate minister's purse was not long enough to carry on the higation, appealed. He had to show cause, and for this purpose induced his book-keeper to come forv and swear that he signed the subscription list without any authority. Sage chuckled at the dodge, but he laughed too early,

Upon learning of this piece of sharp practic, Mr. Finch went to Sage and said, "Pay over the thousand dollars or I'll indict your book-keeper for forgery or perjury. If he signed the subscription list without authority, then he committed forgery. If he did not sign the list, and I know he did not, he committed perjury, and in the latter case you will stand as an abettor of his crime."

Sage saw the trap into which he had placed himself and quickly paid over the money. Said our informant after telling the story, "I don't believe Beecher is guilty of Tilton's charge, but if he were, knowing what I do of the Chairman of the Committee and his relations to the pastor of mouth Church. I don't think he would find a verdict of guilty."-Oshawa Vindicator.

MARRIED

By the Rev P. M. McKey, at the residence of the builde's brother, in Greenwood Florida, on July raide's brother, in Greenwood Florida, on July 30th, Rev T. T Johnston to Miss Carrie C. Lewis No cards.

Dalesville, P.Q., on the 90th July, by the Rev. J. Mackie Lachute the Rev Gavin Sinclair C. P. Church, to Miss Mary McMillen, youngest daughter of Hugh McMillan Esq., Harrington East.

In Owen Sound, on the 24th inst, by the Rev D. Morraca. "A. Mr William Kerr to Elizabeth, eldest daug..ter of Mr Devid Mould, all of the lownship of Sullivan.

On August 27th, at Waterdown, by Rev. E Wal-lace Waits, uninister of St Ai trow's Church, Thomas Wade, of East Flambore', to Marj Aus McFarlane of the same Township.

Progress Romeward is the order in the English Establishment. A mass for the dead was lately celebrated in St. Mary's Episcopal Church, in Soho, London, over the remains of Rev J. C. Champers.

The statistical returns of the Eastern Turkey Mission of the American Board show a sound increase. The number of per-sons under instruction has advanced from 8.592 to 4.787; contributions from \$6,702 to \$8,778; number of Protestant from 7,028 to 7,481; churches from 29 to 81; persons added by profession, 167 last year to 98 the e; and, best of all, native helvers from 186 to 239.

The Philidelphia Presbyteriassavs: "At a recent meeting of the Fourth United Prosbyterian Church of Allegheny, Fa., for the purpose of electing a pastor, the Roy. Dr. Lrvine, pastor of the Southern Presbyterian Church in Augusta, Ga., received ninetyvotes, and the Rev. H. J. Graham thirtyeight. A motion was then made to make
the election of Dr. Irvine manimous, and it failed; quite a mumber voting in the man - 100 C

Glances at Ritualism.

Undeniably, the great question of the day in Englandis Ritualism. This is the thome which has occupied the chief part of the attention of both Lords and Commons during the present session of Parliament, coming under the different names of Church Reguunder the different names of Church Regu-lation Bill, Church Patronago Bill for the Established Kirk of Scotland, and the Bill concerning Endowed Schools. It has also shown itself as the mighty underlying thought of the day, by cropping out in many debates on other subjects; the news-papers and pulpits are full of it; it is the staple of conversation in many social gath-crines.

Some, regarding Ritualism, look back, and wring their hands over the incalculable price paid by England for a Protestantism which is now being serely wounded in the house of its (so called) friends. Others look forward, and tremble at a prependenance of Romish influence, Romish aggressions, a possible war for a Romish succession. There are others occupied with the dangers There are others occupied with the dangers of the present, the decay of sound preaching in many pulpits, the bringing in of false doctrines, and the duly ruin or souls.

Indeed, the advance of Ritualism-the bold entrance of Popery, under the clock of Tractarianism, into churches once called Protestant, is something terrific, and far bo-yond what is generally appreciated in the United States. Very many of the Ritual-ists now openly declare that they are not, and have never been Protestants; that Pro-testant is a misnomer thrust upon the Church of England, which really owns no name but Anglo-Catholic. Of course, this is hotly contested by many in said Church, who cleave to the name Protestant as a right who cleave to the name Protestant us a right noble heirloom. As a specimen of the tone of the Ritualistic Church journals, we will mention a few paragraphs, which saw light just after the inauguration of the John Bun-yan Memorial, at Bedford. This Memorial, and all connected therewith, the Ritual-istic partly abboured and thus held disand all connected therewith, the little-istic partly abhorred, and thus held dis-course:—"This Bunyan party belonged to that spotless party, the Baptists, of whom there are far too many—an insolent, prating fellow, who did not know his place." "Wo cannot see that there is any greater folly than this Memorial left to be perpetrated, unless we all subscribe for a statue to the Devil, to be erected in St. Paul's, and send for Dean Stanley to inaugurate it." Such words as these show Ritualistic tone toward Protestant denominations and champions. It is quite worthy of Romanism. As for some of their practices. Lately we took up two little books, "by a Priest." One was called the Anglo-Catholic's " Vade Mecum," the other had a title of the same bearing, a "Book of Hours," if we remember rightly. In one of these precious productions were several hymns for private and family wor-ship. Of five, three were to the Virgin. Part of one of these will serve as a sample

> "Ave Maria! spotless man l, Lily of Edon's fragrant shade-Mother, to thy dear arms I flee. Mary, most blessed, comfort me," &c

A chapter of advice in one of these works ran on this wise: "All Christians should have family worship, unless all members of the family regularly attended daily morning service in church. To conduct family worship decently and in order, some place in the heaves glould he act annut or accept the service in the leaves glould he act annut as a case in the leaves glould he a the house should be set apart as sacred to it. To prepare such a place, procure a pic-ture of the Virgin Mother and her Son, as either Mary with the babe in her arms, or with the dead Christ on her lap. Let the household reverently assemble before this picture, beneath which should be a table as an altar, with books, &c., for worshipping properly."

Lately the Archbishop of Canterbury complained that ithe cards given in some churches to communicants contained prayers to the saints. His statement being challenged in the House of Lords by a temporal peer, the Archbishop produced specimens of the cards in question, and read them, remarking that the nonsense about differences between invocation and worship, and between latria, dulia and hyperdulia, did not commend themselves to English people, nor enter into their minds; they were more Romish subterfuges, and the cards in question were idolatrous.

The Irvingite, or Holy Apostolic Church, is perhaps as far gone in Ritualism as any. They have incense, daily mass, a Tabernacle for the Host, and all the other paraphernalia of Romish worship. However, their numbers are few, their ministers the very weakest in point of scholarship that can be imagined, their people poor, although they have some magnificent church properties. They will probably soon pass entirely over to Romanism, except the few who are lost by the way to Infidelity.

The Ritualists have a fully organized Order of Monks; many of them openly ac-knowledge the Pope as head of the only true Church; hinting, to keep their Church property safe, that they are not Roman Catholics because they do not admit his temporal headship.

St. Albans, and several other churches, have Orders of Sisters of Morcy, and on the street one is quite unable to detect any difference between them and the Romish nuns. The Confessional is in full operation in most of the Ritualistic churches. In such churches as St. Alban's one can see little that is dif-ferent from Romish churches. They stand open most of the day, as Romish churches do, and one sees men and women entering them, crossing themselves with holy water and then bowing before some image or pic-ture in prayer, and presently departing in the idea of having performed a very com-mendable act of piety.

At some of these churches the attendance is very large; but as a general thing, one finds but a very few people, mostly women, half asleep in the pews, the choir boys singing Psalms, Amens, and Responses, and the incumbent droning out a short and exceedingly feeble essay, on some trifling subject, quite unconnected with personal salvation

There is a terrible rumour affoat that broken down college men exist in London, who even date openly advertise serroons. written to order, at a guinea each. All the Ringlistic sermons we have had the misery of hearing, might easily be the product of one of these manufactories, so similar were they in tone, construction, and wonkness.

One readily recognizes the youthful curates who do the business of these churches, which are suffering from Catholic revival; sleck, smooth-shaved, heads bent, eyes downeast, coat tails long.

Says one of these in Punch to his elerica

"Ah, um, I suppose the higher the views

ah, the longer you make the coat, ch?"

Tailor—" Well, yes, we do, sir; but (enthusiastically) I assure you, with that coat you may hold any views whatever.

We have studied these modern Levites deeply of late. Russel Square seems a pet locality with them, and they were our neighbours. We noticed they were high in their lodging quarters, as well as their views, for they generally got up to the third or fourth story; but we should imagine this resulted rather from lowness of stipend than highness of views. But our story grows too long; we must close, crying, like Falstaffs potboy, "Anon, anon, sir."—Cor. Philadelphia Presbyterian.

Literary Style.

We have Dr. Johnson's authority for the statement that "whoever wishes to attain an English style, familiar but not course, and elegant but not estentatious, must give his days and nights to the volumes of Addi-son." There is, undoubtedly, much to be gained by the writer through familiarity with pure models of style. The recognized classics of all languages, ancient and modern, assist in the direction and discipline of taste, for they yield instruction in certain common qualities, without which no style can be good, however strongly flavored by attractive individuality. Simplicity, directness, perspicacity and perspi-cuity form the basis of all good style, but a man may exhibit all these qualities in his literary performances without having any style at all. One can hardly be said to have a style who apprehends all things uncolored by imagination, and aims to record and interpret them with literal exactness. Dr. Johnson himself-did what it would have been impossible for Noah Webster to do he carried style into his dictionary. The man who could say: "I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven," was undoubtedly injured as a lexicographer by an imagination which made him the author of a style still recognized as "Johnsonian."

We have not unquestioning faith in Dr. Johnson's prescription. A style may be corrected, chastened and modified in various corrected, chastened and modified in various ways by a familiarity with models, especially with models with which the writer finds himself in sympathy; but we do not believe that a good style was ever "attainby conscious or unconscious imitation. Fish is good, but fishy is always bad. thing is more offensive than the colouring that a weak writer always receives from the last strong man he has read. Every possessor of a positive style, provided 'le be a valued writer, produces a school of imita-tors, who try to do their things in the way in which he does his large ones, and make themselves ridiculous, of course. A worthy style must be the fitting expression of worthy thought. Chesterfield calls style "the dress of thoughts," and to have dressed Chester-field's thoughts in Johnson's or Addison's style would have been the most absurd masquerading. The same may be said of almost any other man. Washington Irving might have received great good, in his early life, by giving "his days and nights to the volumes of Addison," because he was a cognate genius; but Carlyle could no more have clothed his thoughts in the style of Addison than he could have fenced or boxed in a straight-jacket. Style, that is not the outgrowth of a man's individuality, is, of course, without significance or value in the expression of his thought. It is never thoroughly formed until character is formed, and until the expression of thought has become habitual.

No man of power can do himself a greater wrong than to make an attempt to acquire the style of another man, under the impression that that style will at his thought. He might as well have his clothes made to his neighbor's measure. There is not one chance of a thousand in a fit, unless it be a fit of disappointment or disgust. The sensitiveness of language to the impulses and characteristics of the spirit that sits behind and utters it, is one of the marvels of the every variety of thought and every form of imagination, its power to transit an atmosphere or an aroma which no analysis of word or expression betrays, and the ease with which it is either made puerile or majestic, in accordance with the spirit of its maker, show that style, unborn of the individual, is an utterly valueless attainment. We can imagine no good to come from "attaining" a style by studying other men, except, perhaps, to cover up the literary coxcombry of such writers as Willis, the rhythmical follies of such men as Poe, or the affected barbarisms of—Mr. Emerson knows who, because he once did the world great mischief by praising him.

All direct aims at the acquisition of a style, for the style's sake, are always, in some sense or another, failures. We beg the lady's pardon for mentioning it, but Gail Hamilton's incisive, brusque and forceful style,—sometimes saucy, always clear, though often redundant, and strong beyond the average feminine quality,—has done without any premeditated guilt, a great deal of harm to the lower grade of literary women in America. The weaker woman, undertaking to speak through such a style, is simply and insipidly pert. She lacks the strong common sense and the hight and breadth of imagination of her model, and so appears as ridiculous as if she were to "assist" at a New York party in an old dress of Queen Elizabeth or the soldier-clothes of Jean d'Arc.

As a fair illustration of the absolute im possibility of one man writing in the style of another, take the two great poets of England now living, and let Browning and Tennyson undertake to acquire each the style of the other. It would absolutely rain both. All writers who are good for any-thing have a style of their own. It can no more be transmitted or "attained" than the powers and qualities in which it had its bitth; and a man who is so strongly im-

pressed, or magnetized, by the style of another, that he finds himself trying to work in his way, has his own weakness and lack of individuality demonstrated to him. It follows that most of the criticisms of style are equally without common sense and common justice—so far, at least, as they are made with the idea that there is they are made with the near that there is such a thing as a standard of style. There is abundant wealth of literary style in the world which has no characteristic similarity to Addison 4; and the young writers who fancy that they must shape their style upon some approved or popular model, would do well to aban lon the effort at once. A good style is always the natural offspring of a good literary mind. It is polished and chastened by self-criticism, and is a growth from the center. A style thus formed is the only legitimate representative of a literary man. No lack of heart, or brains, or cul-ture, or marked and large individuality, can be hidden by adopting another man's literary dress and presentment. If a man has no style of his own, he has no literary calling whatsoever.—Dr. J. G. Holland; Scribner's for September.

Poisons and their Antidotes.

Fatal results of poisoning are most frequently occasioned by delay in applying, or by ignorance of, the autidote. The following is a list of the autidotes of the common poisons, and I suggest that chemists, dypres, druggists, and others who are housely delivered and others who are brought daily in contact with poisonous substances, post this list in some conspicu-ous place in their laboratories.

For alkaloids, such as morphine, quinine, etc.: Emetics and the stomach pump must be relied upon rather than chemical agents. Astringent liquids may be administored, such as tannic acid, which precipitates many of the alkaloids from their aqueous solution, absorption of the poison being thus retarded.

For antimony (tartar emetic, etc.). Any form of tannic acid may be administered (infusion of tea, nutgalls, cinchona, and cak bark, or astringent solutions or tinctures), an insoluble tannate of antimony being form-The stomach pump must be also applied as speedily as possible.

For arser's (Paris green, etc.): Recently precipitated moist ferric hydrate, best administered in the form of a mixture of a solution of perchloride of iron with carbonate of soda. Emetics should be also given, and the stomach pump applied.

For copper (verdigris, etc.): For an anti-doter, administer from filings, also white of an egg (albumen), which forms with copper a compound insoluble in water. Apply the stomach pump.

For hydrocyanic acid (cyanide of potassium, etc.): A mixture of green sulphate of iron, solution of perchloride of iron, and either magnesia or carbonate of soda, is the recognized antidoto in cases of poisoning with prussic acid. Inhalation of ammonia is also advised.

For lead: Admisister a solution of Epsom salts or alum, and induce vomiting.

For mercury (corrosive sublimate, etc.): Swallow the whites of several eggs. Albumen gives a white precipitate with salts of mercury, which is insoluble in the juices of the stomach.

For oxalic acid: I. cases of poisoning with oxalic acid or salts of sorrel, chalk and water may be administered as a chemical antidote, with the view of producing the ozalate of lime. Emetics should also be applied.

For tin: In case of poisoning by tin salts (dyer's tin liquor), solution of carbonate of ammonia should be given. White of egg is also said to form an insoluble precipitate with compounds of tin. Vomiting should also be speedily induced.

For Zine: Large doses of zine, fortunately, are powerful emetics. If vomiting has not occurred, or has taken place apparently to an insufficient extent, a solution of carbonate of soda (common washing soda), immediately followed by white of eggs and demulcents, may be administered.—Scientific American.

Muffled Drums.

A captain, observing that one of the drums did not beat, sent his lieutenant to inquire the reason. "tell the captain," winspered the drummer, "that my drum is loaded with turkeys, and one of them is for him. "Well, well, said the captain, for him. he needn't do duty, if he isn't able.

How often, when men should speak, they are silent, because they have, or think they have, a selfish interest inconsistent with what they ought to utter.

The conscience and the heart are often oaded and muffled by sinful purposes and recollections.

Wrong in the heart so unfavourably affects even the intellect, that it does not promptly and plainly respond to the stroke of the hand of truth. It only mumbles when it should ring or rattle with the alarm or animation. He who drinks wine alarm or animation. as a beverage warms against whiskey with a very hasky voice. A man should have his mouth clean from tobacco before he opens it wide against brandy. The spirit of the world in the heart prevent one from speaking effectively for spirit-mindedness. National Baptist.

Victoria a Veteran.

As respects contemporary monarch, Queen Victoria has outreigned all who were living when she ascended the British throne, and a number of those who began throne, and a number of those who began to reign later,—Louis Philippe, Isabella II., Ferdinand I., Czar Nicholas, Mahmoud II., Frederick William III., Charles (XIV..) John (Bernadotte,) Leopold I., Otho, Douna Maria de Gloria, Napoleon III., Frederick William IV., William II., (Holland,) Abdul Medjid, Charles XV., (Sweeden) Louis and Maximilian II. (Sweeden,) Lonis and Maximilian II., (Bavaria,) Ernst Augustus, (Hanovor,) Fredorick VIII., (Donmark,) and a number of lesser sovereigns in Italy and Our Joung Folks.

Safe.

Not on the mother's begom, Held by her clasping arm; Not o'er the carpet tottering, Guided by her from harm,

Not by her side low kneeling, Asking the Shepherd's care: Not in the crib sweet sleeping, The wee lamb was not there

Not with the father—playing, Laughing with childish clee; Not on his shoulder shouting, Not on his father's knee.

Up-in that " beautiful city, Which hath "no need of the sun," Safe—on the Saviour's bosoni-Resteth the little one.

Useful Advice to Boys

To throw stones. Fold each one carefully in a feather bed, and give notice to all the neighbourhood when you are going to pitch.

To carry gunpowder in the pocket. Soak it well in cold water, then wrap it up in a cover of oiled silk.

To slide down the bannisters. Let a surgeon sit upon the lower stair. Also, carry a pailful of poultice in either of your hands, as you may need it.

To cure creaky boots. Wear them always in going to the cake pantry. To be polito to sisters. Get their big

brothers to introduce you to them.

The Marvels of a Seed.

Have you over considered how wonderful a thing the seed of a plant is? It is a miracle. God said: "Let there be plant yielding seed," and it is further added, "each one after his kind."

The great naturalist Cuvier thought that the germs of all past, present and future generations of seeds were contained one within another, as if packed in a succession of boxes. Other learned men have explained this mystery in a different way. But what signify all their caplanations? Let them explain it as they will, the wonder remains the same, and we must look upon the reproduction of the seed as a continual miracle.

Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is enclosed in a single little seed—one grain of corn, one little brown apple seed, one small seed of a tree, picked up, porhaps, by a sparrow for her little ones, the smallest of a poppy or a blue-bell, or even one of the seeds that a blue-bell, or even one of the seeds that are so small that they float about the air invisible to our eyes? Ah, there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. Consider their immense number, the perfect separation of the different kinds, their power of life and resurved to and their wooderful fruitful. resurrection, and their wonderful fruitfulness.

Consider first, their number. About one hundred and fifty years ago, the celebrated Linnæus, who has been called "the father of botany," reckened about eight thousand different kinds of plants; and he then thought that the whole number existing could not much exceed ten thousand. But a hundred years ofter him, M. de Candolle, of Geneva, described forty thousand kinds of plants, and supposed it possible that the number might even amount to one hundred thousand.

Well, let me ask you, have these one hundred thousand kinds of plants ever failed to bear the right seed? Have they ever debeat the figure seed. Have they ever deceived us? Has seed of wheat ever yielded barley, or a seed of poppy ever grown up into a sun-flower? Has a sycamore tree ever sprung from an acorn, or a beech tree from a chestnut? A little bird may carry want the small seed of a grayment in its away the small seed of a sycamore in its beak to feed its nestlings, and on the way drop it on the ground. The tiny seed may spring up and grow where it fell, unnoticed, and sixty years after it may become a mag-nificent tree, under which the flocks of the valley and their shepherds may rest in the shade.

Consider, next, the wonderful power of life and resurrection bestowed on the seeds alante ea that th from year to year, and evan from century

Let a child put a few seeds in a drawer and shut them up; sixty years afterwards, when his hair is white and his step is tottering, let him take one of these seeds and sow it on the ground, and soon after he will see it spring up into new life and become a young, fresh and beautiful plant.

M. Jounanuet relates that, in the year 1835, several old Celtic tombs were discovered near Begorac. Under the head of each of the dead bodies there was found a small square stone or brick, with a hole in each, containing a few seeds, which had been placed there beside the dead by the heathen friends, who had buried them, perhaps, one thousand and five hundred or one thousand and soven hundred years before. These seeds were carefully sowed by those who found them. What was seen to spring from the dust of the dead? Beautiful sun-flowers, blue corn-flowers, and clover-bearing blossoms, as bright and sweet as those which are woven into wreaths by the merry children now playing in our fields.

Some years ago, a vase, hermetically scaled, was found in a mummy pit in Egypt by the English traveller, Wilkinson, who sent it to the British Museum. The librarian there, having unfortunately broken it, discovered in it a few grains of wheat and one or two peas, old, wrinkled, and as hard as a stone. The peas were planted carefully under glass on the 4th of June, 1844, and, at the end of thirty days, these seeds were by the English traveller, Wilkinson, seen to spring up into new life. They had been buried probably about three thousand years ago, perhaps in the time of Moses, and had slept all that long time, apparently dead, yet still hving in the dust of the tomb. -Gansson.

It is reported that Father Hyacinthe has resigned his curacy in Geneva.

Splendor and Distance of Sirius.

Mr. Proctor's "King of Sune" is the magnificent Sivius—that splendid star of the southeastern sky, whose fixed blaze is not diminiched, even though he was receded from us, during the past century, more millions or millions of miles than we millions on munous of mines than we would dare to say. How must be have appeared—with what unatterable glory, to the first races of mankind—to the human beings who preceded the ancient Egyptians who preceded the ancient Egyptians of the matter wavehinned Siting itans? These latter worshipped Sirius.

H . wore a red hue, then-three or four thousand years before the time of Christ. His color has changed during the last four thousand years—and he, himself, is untold and untollable miles further away than he was then, but such is his ununagmable distance that even his awitt recession from this particular region of endless space seems to make, in any one century, no per-ceptible difference in his appearance.

Of one star alone, of all the infinity host outside of our solar-system, the distance has been measured. It is Alpha Centauri. It is found to lie more than 200,000 times further away than the sun. At this distance, our sun would shine much less brightly than Alpha Centauri. But Sirius, that ineffable sun, is still more remote. He is at a vastly greater distance away; the best computations assign to him a distance exceeding that of Alpha Centauri five-fold to ten-fold.

Taking the smallest of the distances, it follows that if Sirius shone no more brightly than Alpha Centauri in appearance, lie must nevertheless give out twenty-five times as much light. Yet a careful comparison of his brightness with that of Alpha Cen-tauri shows that Sirius is about four times brighter. Therefore, says Mr. Proctor, in reality he must give out about one hundred times as much light a- that great star.

In other words, coming back to our sun, it is found that Sirius shines in reality three hundred times more brightly than the sun. Proctor proves mathematically, that if this be-true (and he believes it), then it follows that the volume of Sirius is about twenty-two time as great as the sun's. Even the diameter of this King of Suns is between seventeen and eighteen times that of our sun.

Out of that kingly sphere, of light inconceivable, two thousand such orbs as our sun might be formed, "each fit to be the centre of a scheme of circling worlds as important as that over which our sun bears away." What must be the planetary system of Sirius?

A Cat Whipped by Robins.

An exciting contest was witnessed in the Court House yard says the Genesee Republican between a cat and some robins. "A robin had a nest under the north stoop of the Court House, and on Friday her brood of young robins made their first attempt to fly. As one poor half-fledged bird was laboriously flying near the ground, a tigerish-looking cat spied it and gave it chase. The bird flew as best it could, but the cat's swift, stealthy steps gained upon it, and the fate of the bird seemed sealed. But its terrific cries brought relief, and just as the cat pounced upon and soized it in her mouth, half a dozen old robins lit upon her back with a fury that was perfectly aston-ishing to her catship, and dropping her prey, she inconsistently turned tail and flew across the yard, the releutless robins pursuing her with the greatest fury, and filling the air with their vengeful cries. Not until the cat took refuge in an adjoining building did the birds give up the chase and return to the young bird. The latter was unhurt, and the noise of the contest having drawn to the spot twenty-five or thirty other robins, it completed its days practice under ample protection, and amid the elat-tering of bird tongues seldom heard in Northern climes.

Sandwich Island Women-

A lady writing from Honolulu, this dis courses upon the native women and their free and easy manners: "The women are creet, wide in the shoulders, and carry their heads like queens. Many of them are truly handsome, wearing their hair falling over their shoulders in curls, and surmounted with 1 ttle straw hats, garlanded with wreaths of lovely native flowers. They clothe themselves modestly and prettily, wearing the dress to cover neck and arms, and falling loosely from the shoulders to the top of the fect, which are often bare. Not being civilized like us, they have not been enlightened into compressing their ribs with iron and whalebone corsets; nor to disturb and torture their feet with over-tight shees; nor to put bonnets upon their heads running up into arrets of silk and artificial flowers, and leaving the ears at the mercy of bitter winds; nor to make up forty-five yards of steel wire into cases and fasten yards of steel wire into cages and fasten themselves within them; nor to carry an extra half yard of dress stuff bravely after them over the pavement through thick and Yes, these women have the advantage of us, for are we not forced by the exigencies of custom, when we come with our long garments upon any impurities of the pathway, to shut our eyes and clench our teeth and rush blindly over them, whereas those Kanaka women, at the sight even of a spot of water, lift their light garments gingerly, and pass over, clean and unsul-lied from its contact. Can this be barbarism?

Sixty-two persons were received to the churches connected with the Syria mission during the last year reported.

In Liberia there are fifty-two ordained ministers, all colored men, except one, and six of themare converts from gross heathenism. Ninety other persons are engaged in missionary work.

A missionary in Osaka roports that on a recent Sabbath he had a congregation of forty Japanese. At the close of the meeting he called upon a convert, teaching in Osaka, to offer prayer. When he closed one of the prominent physicians of the city continued in an impairment physicians of the city continued in an impairment. continued in an importunate, touching prayer. Four men remained to connect themselves with the church.

Scientific and Alsefut.

CANNING CORN.

Cut the corn from the cob, put into a kettle and covered with water. Then disclve
two ounces of fartario acid in one pint of hottwo ounces of fartario acid in one pint of hottwo ounces of fartario acid in one pint of hotwater add six table-spoonfuls of the liquid
to each gallon of corn, and boil the corn
tightly, but let into water stand over
it, and soal and put in a coc. place. When
you open a can, suntyl into a crock a 1
wash through a couple of waters; add a
half-leaspoonful of soala-two table-spoonsfe'
of sugar to one quart of corn and finish
with sait, pepper, buttor, and, if you like,
crean and flour. Cook five minutes, and
your corn will taste as ustund as it just cut
from the cob freel. It has been proved.

COLIO IN YOUNG CHILDREN.

Fut a lump of assafetida, about as large as lazelmui, in a three-onne vial, one tea-spoonsful of magnesia and two or three-cases of the season and the seaso

STRENGTH OF MATERIAL.

STIEMSTH OF MATERIAL.

It is a most remarkable fact that the most abundant material in nature, iron, is the strongest of all known substance. Made into the beat steel a rod one fourth of an inch in diameter will sustain 9,000 lbs. Made into the beat steel, 7,000 pounds; iron wire, 6,000; iron, 4,00; inferior barien, 3,000; east iron, 1,000 to 3,000; opper wire, 3,000; silver, 2,000; gold, 2,500, till, 3,00; cast zine, 1,00; cine, 800; indical read, 50; nilled read, 200. Of wood block in cadar, white oak, pitch pine, 000; ciosmut and maple, 500; poplar, 400. Wood which will bear a blocky weight for a minute or two will bear a blocky weight for a minute or two strong as being provid. At one inch in diameter will bear about two and a laif tone, but in practice it is not a afe to subject it to a strain of more than about one on. Half an inch in diameter the strongth will be about one quarror as much; a quarter of an inch one sixteenth is much; and so on.

Rev. George Track does not pretend to cesucal his prejudice against tobacco. He says: "Certain ladies of the superime, superficial type, we confeas, sometimes trouble me a little by despatching the mighty ovils of tobacco by a more stroke of non-chalance, a toss of the head, or a feeling hugh." On, my husband amoires a little, sunder the best eignes, and if he does not injury or a feel of the same of the head of the same of the head of head of the head of head of the head of head of head of head of head of the head of the head of head o

POUL CELLARS.

Nearly all farmers and villagers keep through the winter a stock of fruit and vegatables in the collar. As apring comes on they decay rapidly, and they are unusually thrity housekeepers who extend their house-leaning below the kitchien floor. Very eleaning below the kitchien floor. Very eleaning below the kitchien floor. Very eleaning below the kitchien floor. The partment which should be sweet and elean smolle offensively, and loads the attachment when the bould be sweet and elean smolle offensively, and loads the attachment which should be sweet and elean smolle offensively, and loads the attachment when the state of the whole house with peleonous effluvia. In selecting a summer house, interfore, take your eyes and nose at once into the cellar. The worst ovils here are generally easier remedied, and the most ignorant householder will appreciate the clange which a single day's labour will accomplish.

HOW TO RESTORE THE DIGWEND.
CATTY the body to the nearest home, with head raised. Stirp and rub dry. Wrap in blankets. Infinite hunch we cosing the medials with thumb and fluger, and blowing into the mouth foreibly, and then pressing with hand on the cisest. Again blow in the mouth and press on the closet, and so on, for ten minutes, or until he breather. Keep belong the marin outernities also. Continue the continue of the con

EVENING DAMP.

any chance of aucess.

RVENIME DAMP.

The range of the thermometer from noonday to morning or coming is not only greater in the ountry, but the heavy down some of the company of the comp

Mew Advertisements.

TOME MISSION COMMITTEE CANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the Bonce Mission Committee will be held in Knox College, On Tuesday, October oth, 1874, at 9 a.m.

On Therapy, torour un, arry, and all appli-ant his present the retiral list of all appli-mental congretations and ill-size finitions seri-respecting or otherwise and ill-size for the illegrants extect for by Practic row for the presenting other risk and the areal claims for the sections of other risk and the areal claims for the first constant. Three should be in the hands of the Converger a week prior to the necking. WM. COCHBANE, Convenor II. M. C.

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cyclid; the seed is architect, with humaning
continued bleed; a swelling of the upper
lip; occasional headerle, with humaning;
or throbbing of the ears; an unasual secretion of saliva; alimy or ferred tongue;
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and vomiting; violent pains throughout
the abdomen; bowels irregular, at times
coative; stools slimy; not upirequently
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Toronto, the 1st day of September, A.D. 1874. JOSEPH RING, By T.D. DELAMBER,

His Attorney ad litem.

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