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# British American Presbyterian.

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[Whole No. 134

## Contributors and Correspondents.

### HOURS WITH A CHURCH COURT.

#### IV. NEARING NOON-TIDE.

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, lightning 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 them it is all toil, incessant toil, plodding on, over 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 abundant room to move, and there is something wanting, if they are wanting, in any case; but each has his speciality, 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 arranging 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 efficient, must deal with details, and have its harder and more routine work attended to. Every memorial, however commonplace, must be considered. Every orderly request, however limited its reference, must be regarded as a sacred 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 hastening 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 Ecumenical 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 commendatory words are spoken. Then a unanimous God-speed is given to the movement. We would say that, to all appearance, a note of exultation has here touched the many minds, at the very thought of the prospect such a far-reaching conception

as that. There is a hoary father, who has long desired to see the partition walls broken down, which in council have separated him from men, 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 a native 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. Here 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 rest, there is no reason to doubt, will follow suit. Meanwhile we hail 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 together, though differing widely in their characteristics, as members of the great family of man. Celt and Saxon, German and Scandinavian, the Negro from African wilds, and the Indian from the banks of the 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 courtesies, 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 basking, his large share of the ideal, his leaning to the transcendental, and his tendency to move slowly but steadily. Orientals bringing their quickness of thought, their warmth of imagination, and their uncommon power of deep emotion. Missionaries imparting an inspiring element of devoutness and zeal. The foster children of missionaries contributing their Christian simplicity and the ardour of their first love. Old lands lending their ripened 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.

#### MEMORIAL.

##### The November Assembly Meeting.

Editor BRITISH AMERICAN PRESBYTERIAN

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 considered the Commissioners to the Assembly were appointed for one year, and although it is not customary 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 find in the First Book of Discipline, Title 15; Sec. 5, that Assemblies have power to meet yearly or oftener *pro re nata*, and in section 26 they may translate or adjourn but must finish before the year is out. Then besides I can see no law against an adjourned or second session, and 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 Stadacona, and I would like to see a grant number of Indians in our Church, so I will sign myself.

ONONDAGA.

26th of August, 1874.

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

## MUSKOKA DISTRICT.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—As many of your readers take an interest in the Mission fields, I send 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 hurried, 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 Nipissing), every other Sabbath evening and felt there was a growing interest in our cause, hence 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 have a Church a mile and a half from here, which they have kindly allowed us to occupy for our afternoon service, and so we would like to return the compliment by having a building put up here, for the accommodation of all parties, but yet decided 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 necessities of existence. This is a great resort for summer tourists, 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 an ordained missionary, supporting 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.

Our social was a decided success. Mr. A. P. Cookburn 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. Craswell and Hamilton. The Rev. N. Battrick was also present but was obliged 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 here. I hope to send you some account of the field and work here before long. Yours truly,

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 Congregationalist.

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 Christianity 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 people, 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 usual is manifested in some sections to 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 welcome in every house in Jerusalem. Within the last fifty years, since the establishment of the society, 25,000 people have been converted to the Christian religion.—*Christian Era.*

## The Constitutional Question and Stadacona.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 Form of Procedure of the Canada Presbyterian Church, we find that answers of remits sent down by the Supreme Court are to be sent to the Assembly Clerk before next meeting. Had the words been, "before the next Assembly," then Stadacona and others who take his 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 this 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 Form 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 *desiderata* 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 Presbyteries 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 otherwise, 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 observance of them." These forms are merely intended to point out the most advisable and orderly course to be followed in ordinary circumstances, and are not designed to abridge or limit the undoubted and inalienable right of the Church rulers to exert the authority conferred on them by the Great Head of the Church for the maintenance of her purity and the edification of her members.

Suppose that the letter of the Barrier 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 expedient.

Yours very truly,

W. T. McMULLEN.

Woodstock, Aug., 31st, 1874.

#### Knox Church, Oro.

About ten years ago, when the Rev. James Ferguson settled in Oro, the congregation of Knox Church owned neither church, glebe, 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 timbered, 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 Gaelic, rendered it necessary for Mr. Ferguson, on account of his family (they not understanding that language), to resign the charge.

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

"The Presbytery, in accepting the resignation of the pastoral charge of Knox Church, Oro, by the Rev. James 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 Courts, to his readiness to every good work, and to the brotherly kindness which characterized his whole deportment in his intercourse with his brethren. It is with sincere regret that we part with our brother with whom we had so much pleasant fellowship. And our earnest prayer is that he may speedily find another sphere of labour, and be greatly instrumental in the edification of God's people, and in gathering many to the fold of Christ."—Extracted from Minutes of Presbytery, by Robert Moodie, Clerk Presbytery of Simcoe.

## Braeside Academy.

We had the pleasure yesterday of paying a visit to Braeside, where Professor McGregor, A.A., of the Metcal 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 rear of, and 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 necessities of the scholars. Provision has been made for the accommodation of from 85 to 100 boarding 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, from 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 Professor McGregor's 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 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 entrusted 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 teachers.

There is a Presbyterian Church at Cote des Neiges, at which services are held every Sunday—of the Presbyterian Church in the forenoon, 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 of the amount of good that may be effected by it, we wish Professor McGregor every success in his undertaking.—*Montreal Gazette, Aug. 26th.*

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 letter reaches you, you will probably have heard something of the narrow 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 Canada. But God has ordered differently. As quick as thought, Mr. Chiniquy raised himself 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 apothecary where Doctors Cornell and Condo 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 resume his evangelical work here, in Canada, 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 McRae of Berwick, says the Cornwall Gazette, has just returned from a prospecting tour in Manitoba. He is said to be highly pleased with the climate, soil and future prospects of that Province and it is understood he has made an extensive purchase of real estate within three miles of Winnipeg with the intention of moving there with his family in the spring.

It was said that one of the cries in the late election in England, which resulted so disastrously for Mr. Gladstone, was, "Our National Church and our National Beverage." And now comes the London 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 "Ritualism." It believes that a Ministry might as well try to fight against the law of gravitation as against the profoundest theological and alcoholic instincts of the nation."

The Pastor and People.

Profane Words.

As polished steel receives a stain From drops of random slung...

Jesus! Shepherd.

Tune.—'Scots wha hae.'

'Jesus! Shepherd of the sheep, Who Thy Father's flock dost keep...

Living by Rule.

A great man of the last century said: 'He who lives not by rule, lives not at all.'

Living by rule does not consist in gathering and remembering many notions, though it does presuppose some acquaintance with good maxims.

1. Set the Lord always before you. Live as seeing Him, who is invisible.

2. Know, believe, and practice the whole Word of God. Indulge no prejudices against any portion of the Bible.

3. Adopt the pure Gospel scheme of doctrine. Begin not in the spirit, and then hope to be made perfect by the flesh.

4. Put a just estimate on time and eternity: on time, because it is so short, because its pursuits are so vain...

5. Do whatever is incumbent each moment as it passes. Gaze and gaze not after the duties of a future which may never arrive.

6. Do good to all men, as you have opportunity. Deal out kindness and favour with an unsparring hand.

little child asked to share its apple with its playmate. It refused, and at once frowned and looked miserably.

7. Another good rule to live by, is this: Never make a mock at sin, and never jest with sacred things.

8. Never attempt to find out how near you can come to sin without sinning. Ho that loveth danger shall perish therein.

9. Never expect great things from sloth, nor regard carelessness as the parent of any good.

10. Steadfastly set your face against needless delays in doing any work for the honour of your Master, for the good of your fellow-men, or for your own edification.

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.'

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 Liddon spoke strongly of woman's power over man...

A petition is in course of signature among clergy belonging to the Extreme High Church party in England, praying that the Archbishops may be relieved from their duties in the House of Lords.

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...

It has no doubt been far from a satisfactory 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.

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.

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 want to speak to you about your soul,' said a student to his classmate, putting his arm through his, as they sauntered over the campus.

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.

'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 little son, a Sunday-school boy.

Friends, we are not doing all we might for Christ. The harvest is plenteous. The labourers are few. Opportunities are around us all the time.

Remarkable Communion Service.

Sir Bartle Frere, 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 Madagascar 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.

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.

Giving in Secret.

When thine alms must be public, let thy intention be secret. Take no delight in having the eyes of men on thee, rather count it a pain, and still eye God alone, for he eyes thee.

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.

Random Readings.

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 dug 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 happiness and prosperity of God's people lie in whole-hearted obedience and devotion to him; yet nothing is so difficult for them to learn.

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 fellow-men; while he who shudders to lift his eye to heaven often casts the hughtest glances on the things of earth.

Every other faith but that which apprehends Christ as a purifier, as well as our atonement and righteousness, 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.

The religion of Jesus Christ is altogether a practical thing. Just consider how we are taught any thing else that is practical. It is not by hearing or reading about making shoes that a man becomes a shoemaker, but by trying to make them.

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, borne by some birds afar, haply hereafter to fringe 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.

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.

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.

The Epistle to the Romans was written to a Church who had believed, and who really knew the truth. Yet how the Apostle 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—doctrinal, dispensational, and practical.

'Him that cometh unto me I will in no wise cast out,' were the words which proved a refuge to Mr. Brownlow North. They have proved a refuge to many in all ages.

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 love, very near the heart of Jesus.



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British American 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.

The number of pilgrims who visited the tomb of Mohammed at Mecca, this year, is said to have been 100,000, and owing to the precautions adopted by the Egyptian government, their health has been unusually good.

The rapid increase of the Irish population in New England cities, particularly Boston, Mass., is attracting the attention of our American friends.

The Russian Government has refused to recognize the Spanish Republic. It is in consequence of this that the other powers delay complete recognition.

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."

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.

We are pleased to notice that a canvass has been commenced by the temperance friends in Ottawa, for subscriptions to erect public drinking fountains.

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."

We are requested to intimate that the Seventh Sabbath School Convention for the Provinces of Ontario and Quebec will (D.V.) be held at Brantford on the 13th, 14th and 15th of October.

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

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 Alexandria.

BACKWARD, 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.

It would seem, however, that in matters ecclesiastical, the cry is Backward, Ho! In our last issue, in chronicling the "end of an old song," we saw the Kirk of Scotland leaping back one hundred and sixty-three years at one bound.

"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.

"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 formulae of faith 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.

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.

But in this backward movement there may be a step too many, a stage too far back. It is the inability to discern this that 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 Christ—the very controversy that wrung from Paul the tears, the beseeching of his Galatian Epistle against the Judaizing teachers of his day.

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

THE LATE REV. O. C. STEWART.

In our last issue we conveyed to our readers the sad news of the death of the Rev. O. C. Stewart, one of the ablest and most promising of the young men of the Canada Presbyterian Church.

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 Chatham, to a very large audience, many of whom were deeply affected.

It is not difficult for you, members of this congregation, to make application of this subject and this text to yourselves. Your late 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.

It is just four years next month since he was ordained in this Church. He came among you young, he came fresh from College, with College honours, which he wore meekly; with the close, correct, 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, gentle way, which got him many friends in the congregation, and among others, in town and country; but he came with a weak constitution, with the seeds of the disease which has at last carried him to his grave.

Be ye followers of him (1) As to his youthful piety. He gave his heart to Christ, or rather Christ came and took it when he was very young. At the age of nine months, that king of preachers, entered his home, and mother and children were gathered round a father's coffin.

"The grief that marks our dawn, years To memory ever 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 ever efface."

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. Be ye followers of him (2) in his constant diligence. God gave him talents (it does not become us to say how many). And he was far removed from the wicked and slothful servant who hid his master's money. He studied carefully and critically the Word; earnestly 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."

Be ye followers of him (3) in his faith. Faith 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 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 knowledge. But very strongly did this faith come out at last. At one time while he thought he was dying he said to his wife "Bring these children up to Jesus, and then to one of his elders, 'Toll the congregation that nothing but the blood of Jesus will do.'" His chief desire for getting better was to preach Jesus more fully and earnestly than ever before.

Be ye followers of Him in (4) Patience. "The experience of God's people shows," an eminent author remarks, "that bodily

pain has a special office to perform in the work of sanctification. In the unrenewed 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-conceit. 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 difficult."

From bodily pain and weakness, this precious 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 cup saying "Not my will but thine be done."

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."

SECTARIAN EDUCATION.

The following extracts are from an address delivered by Arch-Bishop Lynch, in Toronto, two Sabbaths ago. There is much in the address from which we must dissent, but the statement of the question in the first extract is fair; and the position of the Romanist is 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:—

Whether religious instruction should form part of public education or not. The clergy of the Church of England, and many other denominations of Christians, say with the Catholic clergy that education is not only incomplete without religious instruction, but harmful. Education will render a man more potent 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 of secular knowledge, and eliminate from the schools all religious teaching, let religion, they say, be taught by parents 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 parents themselves are very often ignorant and too much occupied to teach their children. The state, it is argued, should take the wants of the little ones, and the father is working all day and comes home weary at night, and cares not to teach his children their catechism, even were he to know how. The Sunday teaching occurring only once a week will be ineffective. Children, as in the United States, find Sunday-school too irksome 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 present age 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 pretty well defined sects and denominations of Christians, it is very difficult, I concede, for parents to give to so many individuals. We hold that it is the parent's duty and his right to educate his children in that form of belief which he considers before God to be the best. It is the duty of the State to help the parent to fulfil the duty which he owes to God and to his children, and to assume the obligations of parenthood in respect to 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 citizenship, but it can do so without interfering with the consciences of its subjects. Would it not be enough for the State to require certain conditions of school requisites which it can do by means of inspectors: then subdivide these schools, as is done in England, according to the number of pupils attending them. Then the State would have the most attentive will to which they wish to send, and all will be satisfied, except perhaps the teacher who is unfit to teach. All Protestants have a kindred spirit, they can easily agree to have their children associate, for their differences are after all very inconsiderable 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 instruction and our Sabbath-Schools are not securing for our children a thorough Scriptural training. We put the Bible out of our schools, not by legal enactment, 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 aid 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 citizens cannot unite with us in educational matters, and the determination of the Roman Catholic Clergy to commence an

agitation for sectarian grants to Separate, High or Normal Schools, and Roman Catholic Colleges. How will our present Governments act? On their action will depend the maintenance of our present educational system. The minor education cannot be non-Sectarian if the higher be denominational. Nor can we see why Roman Catholics should enjoy 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 Guinea, which is the scene of these new labors, is the least known of all the islands of the Pacific. Its coastline 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 largest 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 Guinean mainland is regarded too unhealthy 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 Malay. The worst that has yet happened to them was the flight of several of their number in consequence of the rough language of the chief on the Island Tanaan. 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 getting out of their way, and carry off the heads of the slain. To obtain these is said to be their sole 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 plantations. It would seem as if they attributed to them some sort of talismanic influence."

On entering Redsear 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 palisade, about six feet in height, with doorways close to the houses, and, outside of all is a rudely 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 sails 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. Subsequent despatches from Teheran 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 circular 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, Belle Lettres and Eloquence, Professor Melville Bell, Master in Drawing and Painting, Mr. Henry Martin, M.C.S.A. A first class Professor of music will be appointed before the opening 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 among 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 instructions 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 Pastoral 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. President.—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 trenchant terms:—

"The outcry 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 a belief. Now, if there is anywhere an idiot who doesn'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 that an idea never touched his brain, or who is so thoroughly the waif of circumstances that he never 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 his creed, written or unwritten, but inflexible. The scientist has his creed, and it is 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 kind. 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 necessity for this is, first in the constitution of our nature. A reason, whether well founded or ill founded, whether expressed or unexpressed, alone can give concert of action. And it lies, secondly, in the social and moral consideration of a "regard for the opinions" of others. Candor to the world, as well as the law of self-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 creedless organization either has no claim for existence, or that its purposes will not bear exposure 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, 1873, 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 worshipping. 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 Asterca Evangelica. Forty miles north, at Fresnillo, is a church, with 100 members. In no Spanish country is the Gospel spreading so rapidly as in Mexico.

Minis. and Churches.

The Rev. Mr. Cochrane, M.A., of Brantford, occupied the Pulpit of the Presbyterian Church, Oakville, on Sabbath last.

The Rev. Dr. Burns, of Montreal, preached in Chambers Church, Kingston, last Sabbath week.

Mr. Andrew Gilray has received an unanimous 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 will be more particularly described at an early date.

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

We regret to learn the Rev. R. Ue. of Godrich has been in poor health for some time. 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 return 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 23rd ult., placed in position in the new tower 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 highly-wrought 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 address.

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, occasioned the presentation, which was made by Mrs. Breckenridge on behalf of the congregation, accompanied by an appropriate address. Mrs. Van Every made a feeling reply. The service is a very fine one, valued at \$65, 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 erection at Disbopgate, Barford, 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 an 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 \$77 82 from Mr. McMullen's Church, Woodstock, and \$30 57 from Mr. Deubar's, Chatham.

Our readers are already aware that the Scotch Presbyterian Church, Chicago, connected with the Canada Presbyterian Church, desires to change its ecclesiastical relations. In connection with this subject the last issue of the Interior had the following.—The Scotch Presbyterian Church, Rev. MacLaughlin's, have placed in the hands of the Moderator of the Presbytery of Chicago, a request to receive that church under the care of the Presbytery. The minority will probably oppose this request before our Presbytery, and we hear of a dis-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 erection of the property were obtained, distinctly anticipated the present contingency, and provided that no such change could be made unless sanctioned by a two thirds vote. The majority for the change of relations is over four-fifths.

On Friday the 28th ult., the congregation of Osnaburck, Willis, Church, held a picnic, for the children and young friends. The place of resort was very pleasant, a beautiful maple grove which groves are so characteristic of Osnaburck. The children not only of the C. P. Church and Sabbath School, but nearly all the children 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 repaired 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. Farran 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 youth 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 regeneration 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 fiftes 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 picnic or church social or any meeting without Christ is like land without manure 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 doxology being sung, and prayer by one of the speakers.—Com.

Last Friday evening the Kirk Session and managers, together with the congregation 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 attendance. 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 behalf 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 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 received him gladly. Florence and Rome

were also visited. In the latter city he met a clergyman of this city, together they visited Pompeii, Naples, Alexandria, through the Suez 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 traveling. In Palestine there are no railways, coaches, nor even roads. I cannot express my feelings 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 Church of the Holy Sepulchre, Mosque of Omar, Tower of David; and the pleasantest part of my trip has been on the shores of the Sea of Galilee, whereon our Saviour walked. The Rev. gentleman described at great length his journey through the Holy Land, places of interest on his journey home, after which the choir sang, "How Beautiful upon the Mountains." Addresses were delivered by the Rev. Messrs. Doudiet, Campbell, Tanner, and Mr. Croil, congratulating Mr. Black on his successful and pleasant trip. The doxology was then sung and the benediction pronounced by the Rev. Mr. Black.

Book Notices.

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 question is asked repeatedly in the press at present. Everybody knows or ought to know that they do. Various motives combine to influence their conduct, and impel an act which is among the most weak and foolish and cowardly of the performances of poor human nature. Sensitive souls shrink from notoriety; why should not all men seek to avoid scandal and the cry suspicion of guilt in matters so repugnant as social crime! It is a false theory of course; it never accomplishes its object, or if secrecy is maintained it is only by long submission to the levying hand of the blackmailer, and the sacrifice of all self-respect if not of honour.

Now that Mr. Beecher makes the charge of blackmail against his accusers, it is asked, Why should he, an innocent man, have submitted, to their exactions? Why did he not expose them at once and forever? We cannot answer. Why do some men of great ability, of worldly experience, of the purest principles, succumb in the hour of trial? Why do so many men fail when they should have succeeded in great enterprises? and why do others of less ability come to the surface of events and seem to control the lights and control the storm? The chap that would have undertaken to 'play it' upon General Jackson, guilty or innocent, would have been a fool; and yet so great a man as Alexander Hamilton 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 have known of his indiscretion or of his weakness.

A case in point shows how good weak men may sometimes be imposed upon. The Springfield Republican recalls to our mind, Rev. W. W. Phillips was pastor of the old First Presbyterian church 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. Phillips was young, eloquent and noted for an unaffected holiness of life and devotion to the cause he served, so that it was said that in him every Christian grace found its living exponent. One day a nurse girl in his family suddenly disappeared. Soon thereafter two men called on Mr. Phillips, 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 solemnly affirm his innocence of the dreadful charge; they coolly informed him that they were on their way to the office of a certain distinguished lawyer to have him commence a prosecution at once for damages; but that before doing so they had concluded to give him the opportunity to prevent the scandal that would attend a legal prosecution of the case. In a moment of supreme weakness he paid them several hundred dollars, with which they departed.

He discovered his error when he received a 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. Phillips 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 measures; 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 have ruined her. They were indicted, tried, convicted; the men were sentenced for long terms to the state prison; the women were let off with a nominal punishment consideration of her confession and testimony upon the trial. And the minister survived the one weakness of his life, though not unscathed of suspicion from those who, after all, could not believe that an innocent man

would have paid hush money, and died not long ago, after a pastorage of nearly fifty years, one of the most beloved and covered of men and ministers."

HOW TO PRAY.

An article, found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical 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 school:

- 1st. Let your prayers 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 circumlocution.
4th. Avoid the use of compound terms in place of the imperfect 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 subjects.
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 Beecher 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 narrated, was a member of a leading firm of which a son and nephew of Henry Ward Beecher were partners. He temporarily resided at Bell Ewart and attended the preaching of Rev. John Finch, a Baptist minister, now residing at Whitevale, in this county. Mr. Finch's congregation was in need of a new church, and one day Mr. Sage said to him, alluding to it, "If you will raise a thousand dollars within a given time, I will give you another thousand." "All right," said Mr. Finch, "I'll do it!" Mr. Sage frequently met Mr. Finch during the time, and bantered him on his success, but always said "You keep your part of the agreement and I'll keep mine; only recollect it is to be cash in hand and not promises that you are to get."

Mr. Finch succeeded in raising his thousand dollars within the time, but to his astonishment Mr. Sage refused to fulfil his part of the bargain. Rev. H. W. Beecher, during the time of raising the money, had come to reside at Bell Ewart in order to secure the copyright of his novel "Norwood." Whether Mr. Sage's refusal to pay was at his instigation or not, owing to his dislike of close Communion, is uncertain, although some people attribute it to him.

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 litigation, appealed. He had to show cause, and for this purpose induced his book-keeper to come forward 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 practice, 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 Plymouth Church, I don't think he would find a verdict of guilty."—Oshawa Vindicator.

MARRIED

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

Daltonville, P. Q., on the 30th July, by the Rev. J. Mackie Leche the Rev. Gavin Sinclair, C. P. Church, to Miss Mary McMillan, youngest daughter of Hugh McMillan Esq., Harrington East.

In Owen Sound, on the 24th inst., by the Rev. D. Morrison, "A. Mr. William Kerr to Elizabeth, eldest daughter of Mr David Mould, all of the Township of Sullivan.

On August 27th, at Waterdown, by Rev. E. Wallace Waite, minister of St. Andrew's Church, Thomas Wade, of East Flamboro', to Mary Ann 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. Chambers.

The statistical returns of the Eastern Turkey Mission of the American Board show a sound increase. The number of persons under instruction has advanced from 3,592 to 4,787; contributions from \$6,703 to \$8,778; number of Protestants from 7,023 to 7,491; churches from 29 to 81; persons added by profession, 167 last year to 98 the year before; and, best of all, native helpers from 186 to 230.

The Philadelphia Presbyterians: At a recent meeting of the Fourth United Presbyterian Church of Allegheny, Pa., for the purpose of electing a pastor, the Rev. Dr. Irvine, pastor of the Southern Presbyterian Church in Augusta, Ga., received ninety votes, and the Rev. H. J. Graham thirty-eight. A motion was then made to make the election of Dr. Irvine unanimous, but it failed; quite a number voting in the negative.

Glances at Ritualism.

Undeniably, the great question of the day in England is Ritualism. This is the theme which has occupied the chief part of the attention of both Lords and Commons during the present session of Parliament...

Some, regarding Ritualism, look back, and wring their hands over the incalculable price paid by England for a Protestantism which is now being sorely wounded in the house of its (so called) friends.

Indeed, the advance of Ritualism—the bold entrance of Popery, under the cloak of Tractarianism, into churches once called Protestant, is something terrific, and far beyond what is generally appreciated in the United States.

"Ave Maria! spotless one! Lily of Eden'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."

Lately the Archbishop of Canterbury complained that the 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 mere Romish subtleties, and the cards in question were idolatrous.

The Trinitarian, 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.

The Ritualists have a fully organized Order of Monks; many of them openly acknowledge 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 Mercy, 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 different from Romish churches.

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 afloat that broken down college men exist in London, who even dare openly advertise sermons, written to order, at a guinea each. All the Ritualistic 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 weakness.

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

Says one of these in Punch to his clerical tailor:

"Ah, um, I suppose the higher the views, the longer you make the coat, eh?"

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 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 stipe than highness of views.

Literary Style.

We have Dr. Johnson's authority for the statement that "whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." There is, undoubtedly, much to be gained by the writer through familiarity with pure models of style.

We have not unquestioning faith in Dr. Johnson's prescription. A style may be 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 "attained" by conscious or unconscious imitation.

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 fit 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.

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.

As a fair illustration of the absolute impossibility 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 ruin both. All writers who are good for anything have a style of their own. It can no more be transmitted or "attained" than the powers and qualities in which it had its birth; 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 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; and the young writers who fancy that they must shape their style upon some approved or popular model, would do well to abandon the effort at once.

Poisons and their Antidotes.

Fatal results of poisoning are most frequently occasioned by delay in applying, or by ignorance of, the antidote. The following is a list of the antidotes of the common poisons, and I suggest that chemists, dyers, druggists, and others who are brought daily in contact with poisonous substances, post this list in some conspicuous 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 administered, such as tannic acid, which precipitates many of the alkaloids from their aqueous solution, absorption of the poison being thus retarded.

For arsenic (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 antidote, administer iron 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 antidote in cases of poisoning with prussic acid. Inhalation of ammonia is also advised.

For lead: Administer 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: In 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 oxalate of lime. Emetics should also be applied.

For tin: In case of poisoning by tin salts (dye'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 Zinc: Large doses of zinc, 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.

Muffled Drums.

A captain, observing that one of the drums did not beat, sent his lieutenant to inquire the reason. "Tell the captain," whispered the drummer, "that my drum is loaded with turkeys, and one of them is for him." "Well, well," said the captain, "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 loaded 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 as a beverage warns against whiskey with a very husky 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.

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 to reign later.—Louis Philippe, Isabella II., Ferdinand I., Czar Nicholas, Mahmood II., Frederick William III., Charles (XIV.) John (Bernadotte), Leopold I., Otho, Donna Maria de Gloria, Napoleon III., Frederick William IV., William II., (Holland,) Abdul Medjid, Charles XV., (Sweden,) Louis and Maximilian II., (Bavaria,) Ernst Augustus, (Hanover,) Frederick VIII., (Denmark,) and a number of lesser sovereigns in Italy and Germany.

Our Young Folks.

Safe.

Not on the mother's bosom, Held by her clasping arm; Not over 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 glee; 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 bosom—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 pelt.

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 painful 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 polite to sisters. Get their big brothers to introduce you to them.

The Marvels of a Seed.

Have you ever 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 explanations? 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, perhaps, by a sparrow for her little ones, the smallest of a poppy or 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 resurrection, and their wonderful fruitfulness.

Consider first, their number. About one hundred and fifty years ago, the celebrated Linnaeus, who has been called "the father of botany," reckoned 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 after 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 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 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 magnificent 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 of plants, so that they may be preserved from year to year, and even from century to 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. Jouanuet relates that, in the year 1835, several old Celtic tombs were discovered near Begone. 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 seven 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 sealed, 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 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 living in the dust of the tomb.

It is reported that Father Hyacintho has resigned his curacy in Genoa.

Splendor and Distance of Sirius.

Mr. Proctor's "King of Sums" is the magnificent Sirius—that splendid star of the southeastern sky, whose fixed blaze is not diminished, even though he was receded from us, during the past century, more millions or millions of miles than we would dare to say. How must he have appeared—with what unutterable glory, to the first race of mankind—to the human beings who preceded the ancient Egyptians? These latter worshipped Sirius.

If you were 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 untellable miles further away than he was then, but such is his unmeasurable distance that even his swift recession from this particular region of endless space seems to make, in any one century, no perceptible 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, he must nevertheless give out twenty-five times as much light. Yet a careful comparison of his brightness with that of Alpha Centauri 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 as 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 times as great as the sun's. Even the diameter of this King of Sums 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 seized it in her mouth, half a dozen old robins lit upon her back with a fury that was perfectly astonishing to her catship, and dropping her prey, she inconsistently turned tail and flew across the yard, the relentless 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 clattering of bird tongues seldom heard in Northern climes.

Sandwich Island Women.

A lady writing from Honolulu, this discourses upon the native women and their free and easy manners: "The women are erect, 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 little 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 feet, 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 shoes; nor to put bonnets upon their heads running up into arrears 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 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 thin. 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 unsoiled 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 thomare converts from gross heathenism. Ninety other persons are engaged in missionary work.

A missionary in Osaka reports 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 importunate, touching prayer. Four men remained to connect themselves with the church.

Scientific and Useful.

CANNING CORN. Cut the corn from the cob, put into a kettle and covered with water. Then dissolve two ounces of tartaric acid in one pint of water...

Put a lump of arsenofide, about as large as a hazelnut, in a three-ounce vial, one teaspoonful of unstrained, three tea-spoonfuls of whiskey, to preserve it; then fill up the vial with soft water.

STRENGTH OF MATERIAL. It is a most remarkable fact that the most abundant material in nature, iron, is the strongest of all known substances.

THANK ON TOBACCO. Rev. George Trank does not pretend to conceal his prejudice against tobacco. He says: "Certain ladies of the superlative, superficial type, we confess, sometimes write to me, asking me to give them the mighty evils of tobacco by a mere smoke of non-obaliance, a toss of the head, or a foolish laugh."

FOUL CELLARS. Nearly all farmers and villagers keep through the winter a stock of fruit and vegetables in the cellar. As spring comes on they decay rapidly, and they are usually thirty housekeepers who extend their household to the cellar.

HOW TO RESTORE THE DROWNED. Carry the body to the nearest house, with head raised. Strip and rub dry. Wrap in blankets. Infuse linseed by closing the nostrils with thumb and finger, and blowing into the mouth forcibly, and then repeating with hand on the chest.

THE RANGE OF THE THERMOMETER FROM noon-day to morning or evening is not only greater in the country, but the heavy dews consequent upon the latter are more perceptible and less easily resisted by the human system.

New Advertisements.

HOME MISSION COMMITTEE CANADA PRESBYTERIAN CHURCH. The half yearly meeting of the Home Mission Committee will be held in Knox College, On Tuesday, October 14th, 1874, at 8 o'clock.

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RODGERS' Ivory handled Table and Dessert Knives. RODGERS' Beste, Carvers and Stools. BISCUITS AND CONFECTIONERY.

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

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PRINCE ORGANS. The best in the market. All instruments well made and repaired. We are in a position to supply local dealers every part of the Dominion at our customers' lowest wholesale price.

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FIRST PRIZE PROVINCIAL EXHIBITION, 1871-72. Architectural and Domestic Stained Glass Windows executed in the best style.

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RODGERS' Ivory handled Table and Dessert Knives. RODGERS' Beste, Carvers and Stools. Table, Dessert, and Tea Spoons. Table Mats, Ten Balls, &c., &c., &c.

EXCLUSIVELY employing several important raw improvements.

THE MOST COMPLETE and complete factory in the world, producing bottles at less cost than otherwise possible.

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Best Dry Goods.

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\$5 TO \$20 per day. Agents wanted. All classes of working people, of either sex, young or old, make money at work.

W. H. WINSLOW'S SOOTHING SYRUP for children. It relieves the child from every kind of colic, regulates the bowels, and by giving relief to the child, gives rest to the mother.

W. H. WINSLOW'S SOOTHING SYRUP. For sale by all druggists.

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Celebrated American WORM SPECIFIC OR VERMIFUGE.

SYMPTOMS OF WORMS. The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilated; an azure semi-circle runs along the lower eyelid; the nose is irritated, swollen, and sometimes bleeds; a swelling of the upper lip; occasional headache, with burning or throbbing of the ears; an unusual secretion of saliva; slinky or fetid tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting nausea and vomiting; sharp pains throughout the abdomen; bowels irregular, at times constive; stools slimy; not sufficiently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; rough sometimes dry and convulsive; anxiety; disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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We pledge ourselves to the public, that Dr. C. M'LANE'S Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to PLEMING BROS., PITTSBURGH, PA.

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Statement for the year ending Dec. 31, 1873. Premiums \$1,760,800 12 Interest 567,791 21 Total Receipts \$2,328,591 33

Deduct Losses \$1,010,000 00 Paid for Surrendered Policies 140,522 34 Total Matured Endowments 7,980 00 Total amount returned Policy-holders. \$208,600 41 Assets, \$6,000,000 Surplus at 41 per Cent \$1,837,000 00

This Company unites absolute safety to each cash rate; it is economical in management, and returns nearly all surplus to the Policy-holders. Its financial operations are equalled by few Companies, and is secured by laws.

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YORKSHIRE CATTLE FEEDER. For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first class breeders. Milk Cattle produce more milk and butter.

It fattens in one fourth the usual time, and saves food. HOLLAND DOGS contains two hundred PRIZES. HON. MILLER & CO., Agricultural Chemists, 177 King St. East, Toronto. For sale by Druggists everywhere.

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Persons applying for any of the letters in the list below will please refer to Advertiser Letters, and give the date of the R.S.

LADDER LIST

- Abraham Mrs. Jos. ph
Alexander Mrs. Margie
Alex. under Mrs. James
Albion Mrs. Elizabeth
Anderson Mrs. W. M.
Anderson Mrs. Nellie
...
Young Mrs. E

GENEALOGY'S LIST

- Allen M.
Alexander Jas.
Alexander John
Albion Mrs.
Albion Mrs.
...
Jackson J.

- Johnston J.
Johnston J.
Johnston J.
Johnston J.
Johnston J.
...
Taylor Geo.

- Thompson & Manning
Thompson & Manning
Thompson & Manning
Thompson & Manning
Thompson & Manning
...
Whitney Jas.

Wholesale.

1874. FALL. 1874.

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Have already received and opened out their
FALL GOODS.
THEIR STOCK WILL BE COMPLETE OF
FANCY AND
STAPLE DRY GOODS!

Canadian Manufactured Goods
Of superior value, consisting of Tweeds, Etoffs, Blaz-
kets, Shirts, Pants, Hosiery, &c. &c.

GORDON & ANDERSON.

CARPETS,
FLOOR OILCLOTHS,
MATTINGS, RUGS, &c.,
WHOLESALE.
A splendid assortment of new patterns just opened.

INSOLVENT ACT OF 1869.

In the County Court of the County of York.

The undersigned has filed in the office of this Court a
Deed of Composition and Discharge, executed by his
creditors, and on Monday, the fifth day of October next,

THE
CABINET PIPE ORGAN

The Musical Triumph of the Age,
AWARDED THE
FIRST PRIZE AND GOLD MEDAL
Over twenty others of the best makers.

BUCKEYE BELL FOUNDRY

It is an entirely new instrument—the only successful
combination of the Pipe Organ with the ordi-
nary Reed or Cabinet Organ.

CHINA HALL.

The undersigned has at present a most complete
and beautiful assortment of
FRENCH & ENGLISH CHINA

A MAN OF A THOUSAND!

When death was hourly expected from Con-
sumption, all remedies having failed, accident led
to a discovery by Dr. H. James cured his only
child with a preparation of Cannabis Indica.

Messrs. MILLER & HUGHES,
Invites the attention of the community to their large stock of
Millinery, Mantles, Costumes, Dress Goods, Fancy Goods,
STAPLES, &c.
CLOTHING!
Men & Boys Ready-made and ordered work
By first-class Cutters and Makers.

POUSSETTE & ROGER,
(Successors to Boulton, Fairbairn & Poussetts
BARRISTERS,
ATTORNEYS, SOLICITORS, &c.
PETERBOROUGH, ONT.

PRECENTOR WANTED
FOR
COOKE'S CHURCH, TORONTO.
Will be required to give instructions in music.
Applications, accompanied with testimonials as to
character, &c., to be addressed to MR. WM. WIL-
SON, Bay Street, Toronto.

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MISSIONARIES WANTED
Apply at once to
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Perth, Ont

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All kinds of Coal and Wood on hand and for sale
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Narrow-gauge Wood by the car-load. Orders
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Flour and Feed, Hay and Straw for sale, at low-
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Assisted by a full staff of Teachers.

THE ABOVE INSTITUTION WILL OPEN FOR THE RECEPTION
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For terms and further particulars apply to the
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BOARDING SCHOOL FOR BOYS AND
YOUNG MEN.
JAS. MCGREGOR, M.A., PRINCIPAL.
This School will be opened on the 15th SEP-
TEMBER next, at
BRAESIDE, COTE DES NEIGES,
(Near Montreal.)
TERMS \$275 PER ANNUM.
It is meant to be a THOROUGH preparatory
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Superior Bells of Copper and
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Dinner, Dessert and Tea Sets,
Suitable for hotels.
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Being an article of true merit, when once used, the
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