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vol. 2

Contributors and Carrespondents. HOME MISSION FUND.

ergent need of contributions.

DETERR TROM THE CONVENER.

Baller British American Priesbylerian.

DEAR SIR,-Many of Jour readers will

abserve in the Church Record for the present month a statement regarding our Home Mission Fund. Let me earnestly call the attention of my brothren in the ministry and the office-bearers of our Churches to the necessity of immediate contributions, in order that the Committee may be able to liquidate existing obligations, and thus keep faith with ministers and missionaries, who have a right to expect prompt payment of the supplements and grants made for missionary work during the past half-year.

The gratifying increase in the funds reported to last General Assembly, gave the Committee increasea confidence in the ability and willingness of our people to contribute liberally to this most important cause. Nor are they in the least doubtful that the contributions for the present year will exceed the past. But the state of the fund at present is such as to cause serious alarm lest before the end of the ecclesiastical year, great inconvenience, if not posilive suffering, may be felt by many brothren, who are now looking for remittances which our empty treasury cannot send.

There was left in the treasury at the close of last year, after all claims had been met. some \$200. This, no doubt, was a more comfortable state of affairs than having a debt of a similar amount, as in the preceding year. But before the Committee met in October, instead of having a surplus, the funds were overdrawn to the extent of \$2,000! At the meeting in October, grants (promised in April) were passed amounting to unwards of \$7,000, leaving the Committee in debt over \$9,000. Since that date drafts from Manitoba have been presented, raising the present indebtedness to \$10,000.

It is very hard for the Convener of the Committee and the Agent of the Church to receive letters from ministers and missionaries, who expect prompt [payment of the small amounts due them from the fund, and who naturally feel that they are not treated as they deserve. But unless money is borrowed at a high rat; of interest it is simply impossible for the Committee to meet existing obligations. In former years a small amount has been borrowed until the beginning of the year, when the congregations begin to send in their contributions. But we do not feel justified at the present moment to borrow \$10,000 or \$15,000 to tide us over the crisis that the Committee have now to face. The money paid for interest on such a sum would be spent to far better purpose in supplying ordinances to neglected districts that appeal We urgently appeal to the members of

ear Church to help us out of our present anancial difficulty. Will not the pastors of our wealthy congregations (who only divide their funds in March or April) pro sent the case to the membership of their churches, and ask for a special collection before the end of December? and may I not confidently appeal to individuals whom God has largely blessed in their business during the present year to give us speedy and tangible evidence of their interest in the progress of Home Missions in connection with the Canada Presbytcrian Church. I am convinced that very much depends upon brethren in the ministry laving the claims of this fund before their several congregations. We should not so frequently have to lument the smallness of our contributions, and the turdiness with which they are made, if ministers were in every case loval to the different schemes of our Church. Instances have come under our notice, not unfrequently, where indifference on the part of ministers has acted most injuriously as regards the contributions of large and wealthy congregations. It only needs, we feel assured, that I'resyteries cordially take up the matter, and that ministers make common cause with their brothren ir districts where hard missionary labor is as yet but poorly requited, to ensure a generous response to our pre-

I trust my anxioty for the success of Home Missions will not be regarded as eking to lossen the contributions to other funds of the Church. Experience has already proved that, in proportion as we enliet the sympathies of our people in Hemo issions, the Poreign Mission funds, the College funds, and every fund of the Murch, will receive a common benefit.

Yours faithfully, WILLIAM COCKRANN, Convener Home Mission Committee antique, Nev. 1st, 1978. Presbyterial Deputations.

I pironus Norn .-- From basing had to go sooner to press last week than usual m account of Thanksgiving day, we could not get Mr. Cochrane's first letter inserted in last issue. The importance of the subject, however, is such that we prefer having both letters given to day to holding one of them over. What Mr. Cochrane says about the failure to sceure supply for the winter to the Stations on Lake Superior, will, we doubt not, be read with great regret by all interested in the progress of the Canada Presbyterian Church.

Editor BRITISH AMERICAN PRESENTABLES.

DEAR SIR, In my communication of the 1st just., I omitted to mention the appoint ment of Deputations made by the Home Mission Committee to visit and address congregations in several Presbyteries. It is as follows:-

PRESBITERY. DEPUTATION. Guelph, Messrs. Donald Wright, and Hugh Young, Elder.

London,..... Mesers, McCaaig and Tol Kingston, Messrs. Traver and Joseph

White.
Ontario,....... Mesara, McTavish and S. M. Cameron.
Hamilton,....Messrs. Warden and Farries
Simcoe,.....Messrs. Burton and R. N.

Grant. In Presbyteries where no deputations are sont by the Home Mission Committee, it is confidently expected that steps will be taken to bring the claims of this fund

before the several congregations within their bounds. I trust that the Brothron appointed will receive a cordial welcome from the Presbyteries above mentioned, and that all necessary arrangements will be made in good time for the successful

prosecution of their work. I regret to add that our efforts by advertising and personal communications to s coure suitable ministers and probationers, to supply the Stations on Lake Superior during the winter have most signally failed. The Missionaries who laboured at these points during the summer months, viz:-Sault Ste. Mario, Silver Islet, and Prince Arthur's Landing did much to re-establish Presbyterianism in the confidence and affections of the people, and left these little congregations hopeful in the prospect of having gospel ordinances continued regularly during the winter. I need not enter into details regarding appointments made and declined, or after having been accepted, receded from. Suffice it to say, that the General Assembly must either decide to abandon these important fields energy, and leave them in the hands exclusively of other denominations, or give the Committee power in some way to make appointments that will not be set aside. I very much fear that our inability to hold these places during the present winter, has lost

them to our church. Yours faithfully, WILLIAM COURRANE, Convener of H. M. C. Brantford Nov. 8th, 1873.

Presbyterian Union.

Editor Buitish Ambrican Presbyterian

my reviewers that I desire not to meddle with them, but with the documents, and that in dealing with these I wish the seve-

rity to be rather of facts than of language. I make no apology for my remarks on the 4th article, as it came to my hand, nor can I speak well of it yet. I do not suppose such an article has ever found a place in a basis of Union, and I would like to know who wished it inserted in the proposed basis, and what it is designed either to promote or guard against. We are not making a general union of all Churches, and should not, in our basis, bind ourselves in relation to any except those which are negotiating, while we should be ready to tako our ministers (as we do now) wheresoover we find suitable men prepared to join us. I think Mr. Ure will likely say of this article, as he does of the 4th resolution, that it is useless: and as I say that they are both offensive to me, I hope that he will, in kindness, agree to have both obliterated. The "Member of the Union Committee" says that my statement, that the Union Committee did not attempt, even though onjoined by the Assembly of '72, "to endeavor to secure in some way such a deliverance as shall meet the views of all parties in this Church," "is simply incorrect;" "that the Committee were not instructed to formulate, in concert with the Committees of the other negotiating Churches, something new on the important doctrine, but in some way to secure a satisfactory deliverance;" that "it seemed, indeed, for

TORONTO, CANADA, FRIDAY, NOVEMBER 14, 1873 now statement, should it be found that there were already, on eether side, statements which might be deemed satisfactory by the other." I, Sir, had no means of knowing what the Assembly of '72 ordered, or the Committee did, except from the printed minutes of the Assembly. I concluded from these that the Committee were to endeavor to get from the Joint Committees some deliverance on the Headchip of the Lord Jesus, which would be in some way connected with the basis, and I was confirmed in this opinion by the fact that one Committee resigned their office when the resolution was adopted; and when I turned up the last report of the Committee, I did not find the roomy evidence that they made the attempt to implement their instruc-tions, as I understood them. There is no deliverance of the Joint Committees reported; there is no evidence that such was asked; but that the authoritative documents of the Churches bearing on the subject were produced and read, and spoken about, and that everybody was pleased. Was that like trying to secure a deliverance? He says the Committee were only teld to endeator to do so in "some way." I ask how they secured that in "any way?" He admits that they "nees charged with security that they may be a secure of the security that they was pleased. admits that they "were charged with se-curing a deliverance," and adds, "they thought they could not do better than to report to the Assembly the documents and the Church of Scotland." I do not wish to prove, if I could do so, that our Committee did not attempt to get a deliverance: my reviewer should know better, and he says they did, and that, in the end, they agreed to present to our Assembly "documents and statements" given in by the Committee of the Church of Scotland. What I complain of chiefly is, that instead of a deliverance such as the motion passed in the Assembly to the complete and the complete a ance such as the motion passed in the Assembly of last year led us to expect, and we are entitled to, in virtue of our last Union, we are now called on to accept the "Act of Independence," as being, in the words of our Committee, a "clear and distinct statement of the practical bearing of the Headship of Christ over His Church, viz., the entire freedom of the Church to regulate its own ffeirs its uncontrolled regulato its own affairs, its uncontrolled power of jurisdiction, discipline, and gov-ernment, in regard to all matters ecclesiastical and spiritual " and that this is made a justification for not giving us any state ment on the Headship in the basis. I call the attention of the members of the C. P. Church to this Act. It was passed in 1844

Church to this Act. It was passed in 1844 to neutralize, as far as possible, the unauswered and unanswerable protest of the Free Church. Its preamble is a mistate-mont of facts: See Dr. Boyne's pamphlet entitled, "Was the recent disruption of the Synod of Canada in connection with the Church of Scotland called for 2" pages 48 and 49. The language of the Act is unguarded and wild. It leaves no room for the Head himself, but before it closes, it declares the Church which uses that unmeasured language in linit uses that unmeasured language in minsterial and Church fellowship with the Established Church of Scotland. This statement in the Act is equivalent to a declaration that Union with, and therefore that the position of the Church of Scotland does not conflict with the strong assertion of independence previously made. If it sought to make it impossible for me (and I am not alone) to go into the proposed Union the proper course is taken. The Act, indead, is not put into the basis or resolu tions. 1 to not know that the Joint Committee have any deliverance regarding it, but the C. P. Church is expected to take it ship. Articles 3rd and 4th of the basis of the last Union read: "That the Lord Jesus Christ is the only King and Head of His Church; that he has has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into Sin,—Suffer me, in again animadverting such engagement with anybody as would on the proposed basis of Union to assure to engagement with anybody as would be projudiously thereto. That the Lord Jesus Christ, as Mediator, is invested with universal soverighty, and is therefore King of nations, and that all men, in every ca-pacity and relation, are bound to obey. His will as revealed in His Word, and p

Larly that the Civil Magistrate (nicluding

under that term all who are in any concern

ed in the Lenglative or Administrative

action of the State) is bound to regulate his

official proceeding, as well as his personal conduct, by the revealed will of God."

These articles are now to be taken from us

in violation of our present covenant; and

every effort which we made to get some

ly opposed by our own brethren, and at last, as if to confound and science us, the

Act of Independence is presented to us. If

then we accept of it as satisfactory, and as

removing an objection to die basis, and an, one asks of us -What removed your ob-

jections to the basis? we must answer, "the Act of Independence." What are

your principles on the Headship? we must

say, "Those of the Established Church of

Scotiand, of course. Don't you see that we, to please the Church in connection

with the Church of Scotland, dropped the

articles on this subject which we had in the

former basis, and approved of the Act of

Ingependence, though at declares the Caurch

that passed it in Ministerial and Church

followship with that other Church. We found, on looking carefully over it, that we

and the Churches with whom we had been

associated had been guilty of schism.

While if any future truggle arises on the Headship (and rise it must, for that is the

most hated doctrine of our roligion), those

minutes of Committee and of the Assumbly

of '78 may well be adduced to prove that we departed from our old position. And is

this all we have got, after the sacrifices and

struggles of so many years, and as the result of the resolution of the Assembly of

gard tor us, and I, in the name of those with whom I act, desire to do so towards them, and we will be glad to get some practical proof of that regard which has been lavished on others. Hitherto all the proof we have had of their technics towards as is their resignation in a body when the Assembly of last year ordered them to get a deliverance to satisfy us. Meanwhile we must withstand to the face, because they are to be blamed, those who are making concessions for union which ought not to be made, and need not have been spoken of. We do not ask the Church in connection with the Church of Scotland to make any confession of wrong; we ask in the new some such recognition of the Lord as we have in the present besis. They say they hold the Headship as we do, and will pride make them refuse what we ask from conscience ?

I. Sir, am not an enemy to, I also wish mion; and though I confess I do notcare for the proposed one, unless it is preceded by an outpouring of the Holy Ghost, yet I have not taken my position for the purpose of thwarting it, but for the purpose of securing in its basis a proper recognition of my King and Lord. And as some seem in ignorance of what we aim at, I may say, in conclusion, I, and my associates in this struggle, recognize both God and Casar. We have no wish to withdraw civil matters from the control of the State under any pretext; we cannot do so, and we are not such fools as to try; but on the other hand we wish to shut Cæsar out from all meddling with the arrangements of the House of God. And Iask, are our brothren propared to wound the consciences of some who will follow them, but with pain, into the Union, if it is pressed on the present basis—to rend the Church, and encounter all the pain and trouble that will engender, rather than grant us a decided statement in the basis of what they say all the Churches negotiating, believe as we do?

I remain, yours truly, JOHN MACTAVISH. Woodstock, Nov. 8, 1878.

Union.

Aditor British American Presbyterian.

Sin-It would appear that we are reach ing a crisis with respect to the Union Question when it is the duty of every one, and especially of every office-bearer, to give out his yea or nay on the subject. And it is the growing conviction of a number that except the basis be amended by the addition of a distinct and specific deliverance on the Kingship and Headship of our blessed Redociner, there can be no union with other churches, or if there be it will be at the expense of a disruption in our own body. If people belonging to the Old Church in this country hold by the great doctrine they cannot object to its insertion, if they do not believe it then further negotiation should be broken off.

The number might have been comparatively small, who met some weeks since in Toronto, about Union, but they gave no un certain sound, and a moral influence em anated from them, putting some in remembrance of what the ancient Church said long ago "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us." People are getting afraid now that the work of 80 years and more will be in a measure overturned and they are anxious to see if our church will commit herself as a body to the find ing of the General Assembly on the topic of Union.

A Rev Dr. from Se tland, who has been lately in Ontario, and who is well known to the church and world by authorship, &c., gave it as his opinion that if the Union was consummated on the present basis we would be treating the Tree Church of Scotland as if they were schismatics. Now is the time for Sessions, Presbyteries and Congregations to speak out. It can never on an obsolete duty to contend for the Crown-Rights of the Reddenier. Churches will be blessed by keeping up this testimony, and the world requires still to hear it. Well was it said in one of the papers read at the Evangelical Alliance in New York, "Ought not Christians in the times m which we live, the people and the pastors, to attach themselves mo. o and more to the person of Jesus Christ? We must do so m order to contend against infidelity and still more against Popery.'

Would it not be well, like the Free Church, to pause and to make a hair, to wait for more light from God in his grace and providence, encouraged by the assurance that he can hear and answer the cry of a community for Christ's sake as well as of an individual when in perplexity. We hear in our days of a High Church, a Low Church, and a Broad Church. Let us take care lest in Cauada we got broadth at the expense of depth, and if we do it well be gaining a loss.

The brothren who mot lately in Toronto, have nailed the flag to the top of the mast and I do not expect that they will be like the sons of Ephraim who fainted and turned back in the day of battle. By all liverance; that the security of the state of the state of the security of the

al way out a dimenus also let our own Chure a cogether in unity.

I close with the following extract from a late master to Israel, delivered many y cars ago, and may we all be enabled by Divine grace to pender deeply its soloun. lesson, "Gentlemen, in a nation there are many conflicting opinions, many different parties, and there factions are ranged against each other in the Parliament, and among the people, but if the King-if his wown be attacked by a toreign power, all divisions cease, all factions are silent, all hands are stretched out to preserve tho crown and maintain independence. Thus it is with the Church, there are many different opinions, sects and parties, but if a foreign power touches the honor of our Divine King, all divisions cease, all sects unite, all hearts join in one, and all bands are raised together to support His Crown."

Yours truly,

WILLIAM GRAHAM.

Egmondville Nov. 5th, 1873.

Rev. John Laing.

Editor BRITISH AMERICAN PRESENTARIAN.

Your correspondent of the 31st ult., ' Spero," is very anxious to know on what principle the Rev. John Laing is eligible to a call in our Church? My answer in brief would be on every principle, gratitude, honesty and fairness. Mr. Laing did leave for one year the active duties of a pastor, but he never left the family, and can searcely be said to leave the ministry. During the year of absence he did good service in the pulpits of the Capital and neighborhood. In many cases there might be occasion for enquiry, but in Mr. Laing's case there is none. Does "Spero" know that Mr. Laing is one of the first and best fruits of Knox's College? That he cpent the best part of a lifetime in the active service of the church? That to him we are indebted for that wondrous scheme of Home Missions that has been crowned with such amazing success? To his patient unwearied labors given almost gratuituously, we are principally indebted. It is not beyond the truth to affirm that there is not a man in our ministerial ranks has done more for the C. P. Church than Mr. Laing, Would our friend "Spero," overlook the labors of more than twenty years in the Church service-valuable service for which Mr. Laing has been so often publicly and deservedly thanked! True, Mr. Laing's name is not on the roll of a Presbytery Synod, or Assembly for one twelve months, but what is more and better, it is written on the feeling hearts of a grateful community.

The Church does well not to forget "the work of faith, the labor of love, and the patience of hope" of a worthy servant. The C. P. Church well gave Mr. Laing a thousand welcomes to any pulpit in her bounds, but none more sincerely and heartily than

ANDREW MELVILLE.

THE NATIONAL LIFE INSURANCE COMPANY of the United States of America— chartered by Congress—issued in October \$1,115,000 of new insurance, a larger amount than in any previous month, save one, since July, 1869. This shows the publie appreciation of this strong stock Company.

The £50,000 bequeathed by Sir David Baxter to the Free Church of Scotland has been paid over to the different com mittees, the sums when apportioned being as follows .- Sustenation Fund, £26,995 18s 1d; Foreign Missions, £6,750; Colonial Missions, £6,750; Homo Missions, £4,500; and benevolent schemes within the limits of the church, £4,500-making a total of £49,495 18s. 1d., the whole of which is to be invested as capital, only the yearly interest being allowed in each case. The sum paid to the [Crown "in the shape of legacy duty was £5,504 1s. 11d., and honce the decrease in the total sum received by the church.

Dr Burns proschod and presided on the occasion. The sermon, from the 21st chapter of Proverbs, 1st verso, was an excellent one. The usual questions were addressed to Mr. McDonald, and satisfactorily unswered, after which the Rev. Mr. Paterson, of Martintown, addressed the newly-inducted minister in suitable terms, and also spoke to the people on their duties to their pastor, to their fellow church members, and to the Church at large. The Rev. Adam MoQueen delivered a similar address in Gaulie, with which this most hermonious and happy meeting came to a clese. We sincerely hope that this union, formed in circumstances so auspicious, will long continue, and will result in much spiritual

Dr. Candlish.

We give the following memoir of Dr. Cardlich, condensed from the Edinburgh Daily Review, for which we have medoubt our realers will thank us, even though it is rather longer than newspaper mucles us tally are:—

"Robert Smith Curdish was born Edmburgh on the 23cd of March 1806. It is emious that both his fother and mother are known by their rear rk.dle relation to our national poet, Robert Bucus. On the father, side this relation was very close. In 1789 the poet, writing to James Candlish, the lather of the decrased divine, hads him as Candlish, the earliest friend except my only brother that I have on carth, and one of the worthicst fellows that ever any man called by the name of friend. Tho early friendship must have been in Ayrshire, for in March 1787 Mr. Candlish was a 'Student in Physic at Glasgow College,' in which capacity Burns adtresses him in a letter from Edinburgh as tray on dear old account no. 'my over dear old acquaintance, and makes a reference to the medical student's 'ack-nowledged powers of logic,' which no one who ever listened to his son, whother as preacher, debater, or theologian, can recall without interest. How far Mr. James Candlish carried out his medical studies does not appear, but in 1789 he was awendy in Edinburgh and a member of the Croch-allan Club; and to Edinburgh he brought his wite, Miss Smith of Mauchline, celebrated by Burns in a well-known song on the six belles of that little town. After his marriage, Mr. Jas. Candhsh is said to have become a teacher in connection with Edin burgh University, but he died in 1806, and the subject of our notice was born posthumously, and left (with a sister) to the care of his widowed mother, who hved with him is Edinburgh down to a comparatively recent period. She was even then an old lady of great vivacity and personal attractions, including a brilliant pair of eyes; but the special quality which is ascribed to her by the poet, whose earliest friend became her busband, is wit, and the matrimonial union of such a cupility with their was no increase. of such a quality with 'logic' was no inquepicious conjunction for a son.

'The early years of Dr. Candlish were passed in the west of Scotland, and at the age of fourteen he entered the University of Glasgow, from which he passed to the Glasgow Divinity Hall. He was licensed to proach in 1828, when twenty-one years of age. He for a short time went to Bton as a private tutor. In 1829 he became assistant minister of St Andrew's, Glasgow, with the full charge of the parish; and in 1831 he was transferred, also as an assistant, to Bonhill, in the Vale of Leven. On the 14th August 1834, he was ordained minister of St. George's, Edinburgh. The principal events affecting his connection with that congregation were embodied in a pastoral address which he issued to that congregation on his birthday in the spring of last veen.

I stand (he wrote) in doubt this day as to whether my active ministry among you has or has not come to a close. Some indieations there are of a partial restoration of health, that may admit, to some extent, of my resuming duty. But I cannot say that these inspire me with much confidence. And the failure of mental vigor and elasticity as well as of bodily strength, with which I have been visited, and am still affected, is apt to discourage anything like sanguine hope. It has been a ministry of some considerable length of time that I have been discharging among you; and in the commencement and continuance of it alike. I think I may trace, without undue presumption, some indications of a higher wisdom and a stronger will than my own. It was not originally of my eecking. When I came to Edinburgh in February 1834, to be assistant to the saintly Mr. Martin, it was in the hope that I might thus find my way to be that the saintly Mr. what was then the summit of my aspira-tions—a quiet, country charge. The early tions—a quiet, country charge. The early interdict laid by the kirk session on my cutertaining any proposal of the sort, and the subsequent steps taken to secure my settlement in St. George's, were matters of surprise and wonder to me. The affair evidenty was ordered for me, and not by mo. In little more than a year after my ordination and induction as minister of St. George's in August 1884, my health seemed to be so affected that I was fain to accept a presenlikely to ha nearly as important, but less burdensome My intention of removal, however, was then overborne by the constraint of circumstan ces too significant to be disregarded. About a year before the Disruption, (1841) Idadicated my willingness to leave the pulpit for a professional chair, and would have had not my nomination by the Crown been cancelled through unioward influence. And once more, in 1847, I accepted the appointment in the New College which fell to o filled up at the death of Dr. Chaimers; but was led to resign it in consequence, among other reasons, of the lamented death of the man, Mr. Stewart of Cromarty, who had been chosen to be my successor, and whose removal seemed to indicate the propriety of my remaining at my old post. I need scarcely say that on none of these occasions was I influenced by anything like desire to be separated from you. I never had the slightest cause or occasion for such a feeling. Still, in all of them my own pur-pose was hindered and thwarted. I remained among you, not certainly against my will, but yet in deference to events not un-der the control of my will. So fac, my re maining was not my si ontaneous choice, but my appointed lot. Thus is a thought which has sometimes comforted and cheer. ed me not a little; and at all events, a may well lead both you and me, as our earthly connexion draws near its close to look back upon it and review it as being of a comowhat different character from any that a merely voluntary association or agreement between us might have formed. not now raise prematurely the curtain, soon enough to be raised, that must veil till the judgment day the scorets of ministerial life

and experience.'

'From the day of his first speech in the Assembly, he was destined, says Dr. Buchan-man, 'to exert perhaps a greater influence than any other single individual in the Church upon the conduct and issues of the

eventual controversy. The very lirst efforts found him abreast of the most practiced and powerful orators, and as much at home in the menagement of affairs as those who had made this the study of their life. And yet that first speech was not made till the year 1839, although the Veto Act had been passed in 1834 when he came to Edinburgh. But just as Dr. Chabners' original passion was for the expension of the Charch, and his determination for its fire dota was cursed by the subsequent por ception that, without self-government it must be crippled and paralyzed, so the whole efforts of his illustrious coadjutor were for years conscerated to his congregational work and the promotion of religion and piety in the city where he preached.

The patr mage question was over and done with, and the properly Free Church question was raised by the tirre he took his share in public matters. And when he lid so, it was only to second the famous metion of Dr. Chahners, that the Auchterarde Prosbytery be instructed at once to abandon all rights which the Church might have to the emoluments of that parish, in comformity with the decision of the House of Lerds, though not to conform to it by the farther step of intruding the presentee; and that a committee of Assembly should at once be appointed to confer with the Government on the unfortunate dead-look which thus ensued. In the debate Dr. Chalmers answered Dr. Cook; Mr. Candlish answered Dr. Muir, and their motion was carried.

In the same Assembly, Mr. Candlish, true to the passion for patriotic unity to which his latest years were to be given, carried through the Act of Assembly incorporating with the Church the Burgher Synod of Original Seceders—a perilous Act of freedom, which is hailed as 'the beginning of that ingathering by which the Church of Scotland might yet be the Church of all the people of the land. The conference with the Government, thanks to the Dean of Faculty and others, did little good, and the next December found the Commission of Assembly at its wits' end how to prevent the Moderate Presbytery of Strathborgie from intruding, before next Assembly, a minister, whose call had been signed by one residenter, on the whole other inhabitants of Marnoch. After vain efforts to get them to promise nothing in the meantime, Mr. Candlish moved their suspension, and the Church sent down men to preach in the parishes. Out of the last proceeding, and the interdicts which were issued to prevent obedience to the order, came one most interesting matters in which Mr. Candlish was personally concerned.

In 1841, the controversy still dragging on the Government of Lord Molbourne proposed to give to the now famous and eloquent minister of St. George's the vacant chair of Budical Criticism. But they were slower in carrying it through than in the recent ease of Dr. Wallace; and Lord Aberdeen, more fortunate than Mr. Milne Home, got up to denounce 'he uncompleted proposal in the House of Lords. He pointed out that Dr. Candlish (following what had been done for a twelvementh by Dr. Chalmers, Dr. Gordon and all the party) had only a fortught ago preached in Huntly in despite of the interdict. And thus was the person whom a Whig Government delighted to honour! 'This revorced gontleman,' said Lord Aberdeen, 'this Professor of Biblical Criticism, if dealt with by the Court in the same way as any other person, would be immediately sent to prison, where he would have leisure to compose his first syllabus of lectures!' The Government was cowed, and the appointment was cancelled.

But Dr. Candlish's letter thereupon to the Home Secretary was certainly one of the finest things in the whole course of the ton years' conflict. After reminding his correspondent that the legality of the interdiet, which Lord Aberdeen assumed, was the very question-or one form of it-at issue between the Church and the courts, he carnestly urges the Government to pause ere they finally committed themselves on a general question which would turn out to be a momentous one-'I ask thus, not for my own sake, but for my country's. my own sake, out for my country s. For myself it is of little consequence whether I preach the Gospel in Huntiy, or prepare lectures in Calton fail. But your lordship may rest assured that there is a principle in this question, and a power, sufficient to stir the country to its utmost depths. It is vain imagination, my lord, of shallow and short-sighted men, to regard the question as one which may be carelessly cast aside or settled summarily by an off-hand phrase avout the law."

The appeal was made in vain, and passed into prophecy; and, at the next Assembly, Dr. Candush made another, equally memorable, but this time addressed, and addressed in vain, to his brothron within the Church. The subject of it was the Duke of Argyll's bill to establish non-intrusion; for, to the great disappointment of the hostile Earl of Aberdoen, who had declared that the rebolk us Assembly would be satisfied with nothing less than a revolutionary scheme of abolished patronage, it resolved oarnestly to support the milder measures then introduced by the present Duke's father. But the difficulty was with their brothren on the other side. So long as their opposition to every way of getting out of the deadlock was continued, the thing looked hopeless. Ret Dr. Candlish's utter auce in May 1641 all but removed the obstacle. It was a speech so full of conciliation, candour, and generosity—a speech which appealed so powerfully to all the bet-ter feelings of men's hearts—that for once the heat of controversy was alllayed, and for a moment it almost scemed as if, on this questi in at least, the two parties were about to be as one. The arguments used by Dr. Candish on this famous occasion were curiously like those employed only a few months ago when his motion preserved the unity of the Free Church, while bringing it into its present relations of mutua eligibility with United Presbyterians, But en the old occasion they were adduced un-der the pressure of the dread of a greater and more fatal aplit.

"Dr. Candlish's motion was carried by 230 to 125, but unfortunately the minority, headed by Dr. Hill and Dr. Robertson, declined to co-operate in the scheme for poace proposed, and demanded in the first place the rescission of the Veto Act and the

currying out of the suspended intrusions. The petwork of interdicts and fines gathered round the Predyteries; the Church sent up protests and appeals for help, or at least for respite, to the Legislature; and the Legislature, or the non-Scotch members of is, refused to hear. The Assembly protested that the Church must in conserve give up its Establishment. The man who pro-posed to keep their pledge began to propare for the future—a love all, the great Chainers flung himself into it-but the first pubhe suggestion of a Sustentation Fund scoms to have been thrown out by Dr. Candlish in a most enthusiastic meeting in the West Knk in August 1841. 'Our adversaries,' he said, 'think we shall be driven down man by man and Presbytery by Presbytery. They do not reckon on the firm front we are ready to present. . . . My napression is that our voluntary friends do not know how to work their principles, and do not make the best of it. They do not adopt the apostolic rule, that all things in this matter should be in common. I cannot doubt that in the earlier Church the system of ministerial support would not have been analogous with that system which leaves ministers to depend on their congregations, but rather analogon to that which the wiser Methodists have adopted-the tem which upites the contributions of the faithful, and out of a common fund supplies the wants of the ministers. The idea was doubtless that of Chalmers-already it was working in his capacious mind; but the public pledge by the minister of the first congregation in the Church at so early a date was of great importance. The whole world knows how it has worked. For the last thirty years Dr. Caudlish's congregation has sent £3,0.00 or £4,000 to a central fund, from which it has been content to draw only £150 m return, and the result has been a new form of Volunteryism penetrating into every corner of the land, as d a growing conviction in the minds of men, expressed at last in the Duke of Argyll's speech the other day at Helensburgh, some such voluntaryism must henceforth be the stronghold even of Churches already eudowed by the State. "After 1843, or at all events after the

death of Dr. Chalmers in 1847, Dr. Cand. lish was more than any other man the leader of the Free Church. No doubt in a free republic the leader follows quite as much as he leads, and within certain limits ought to do so; but to sustain such rela-tions to any of our ecclesiastical bodies as the deceased divine so long did requires strong convictions and profound sympathies to begin with, and great and varied gifts directed by a sleepless energy and zeal, and the highest and most disinterested moral qualities in addition to all. These and many other qualifications Dr. Candlish ominently had. A consummate man of business, a born lawyer, with a genius for elucidation and extrication such as no man left behind him in Scotland at all possesses an orator of the Ciceronian style and rank full, clear, voluminous, and sweeping, but with, in addition, a power of sudden explosion and couflagration whose effect was extraordinary—with such gifts he long worthily held the foremost place, when worthly held the foremost place, when first places were held by such men as Cunningham and Guthrie. His history in connection with the history of his Church and of Scotland since 1848 we have no room to trace. The demostic questions of the Free Church—the College Question, the Educa-tion Question, the Union Question, had, as Dr. Rainy has shown in his life of Principal Cunningham, an internal connection with each other, and with the new situation of the body, and were necessarily evolved in succession out of it. On all these Dr. Candlish's positions were characteristic both of himself and his ecclesiastical enlourage; but in most cases they were stated with an insight all his own, and a foresight that was sometimes prophetic. The ultimate success of the Free Church in the Cardross case, and the confession by the Court that they could not send it to a jury, although apparently not disinclined to do so, were clearly foreshadowed in his lucid and sarcastic exposition of the case as it came into court. As early as 1845 he published in the North British Review an application of his ecclesiastical and political principles to Iroland, in which he showed the necessity and expediency of the disestablishment, as well as the freedom of the State Church there, so clearly that when he republished it in 1869 it looked almost as if written after the event. He went further than any other Free Churchman in starting the Union movement in 1863, while at the same time he showed more than any other a perception of possible difficulties; he took his full share of the controversy which brought out the identity in principle of the Presbyterian Churches and it was upon his motion that the law of mutual eligibraty was at last Assembly passed without a division.

"Among the more important incidents of Dr. Candhish hater years were his appointment to the Principalship of the New College on Dr. Canningham's death in 1861, and his Moderatorship of the Free General Assembly in 1861. He was married early in life to Miss Brock, of Glasgow; and, besides Mrs. Candhish, three sons and three daughters survive to mourn him. Two of his daughters are married—one to Mr. Anderson, of Glentarkie, in Fife; and the other to the Rev. Archibald Henderson, of the Free Church, Crieff (son of the Rev. Dr. Henderson, of Glasgow); and his son, Professor James Candhish, of the Free Church College in Glasgow, is well known by his contributions to theology.

by his contributions to theology.

"Dr. Candish has died in his sixtyeighth year, but the strain and effort of a
life into which the work of ten men was
crowded had told heavily upon his constitution, and he often looked almost ten years
older. The fiery spirit 'v or informed its
tenement of clay,' and fretted the corporeal
curb year by year. Attacks of the nature
of gout, to which he was subject, occasionally disabled him, and were sometimes
dangerous; but the infirmity of advancing
years from which he suffered most was
probably deafness. To one whose public
work lay so much in negetiation and debate
this was a serious disability, and it probably had its share in causing that partial
withdrawment from his provious ceaseless
activity which marked Dr. Candilsh's last
years. Yet his retirement was to the last
only comparative. Formerly, almost every

question, great or small, in the ten days of the Free Assembly, as well as an infinite deal of work in Presbytery and committee, were transacted in his clear, pure, and metallic voice. Latterly, and especially after one May, when he was absent on the Comment with his faithful friend of many years, the Earl of Dalhousie, he left were to other, coming down himself x machina whenever there was a knot hard enough to call for his unrivelled powers of extrication, but finding many occasions besides.

"By the advice of medical and other friends, Dr. Condhsh proceeded to Whitby, where he had, on a previous occasion, derived benefit, and there he remained for nearly three months. Some measure of nearly three months. Some measure of improved health he obtained, and the ever working mind prepared some new discourses which his living voice was not to be permitted to deliver. Towards the middle of September there seemed to be an arrest laid on his progress in strength, and when he returned to Edinburgh, he was himself disappointed-as his friends were-at the state of his health. The failure of physical strength continued day by day, and at length it became evident to his medical advisers, to his family, and to himself, that the end was approaching. He accepted the fact in his own simple and natural waymentioned the names of those whom he would like to sev-tried occasionally to read a little-and olthough sometimes suffering, maintained the utmost cheerfulness and contontment. His conversations with those who were privileged to visit him were necessarily brief, but always most memorable. He repeatedly expressed the great satisfaction with which he left his congregation in the hands of his beloved and gifted colleging. Mr. Wherts. ed colleague, Mr. Whyte. He spoke with perfect freedom of his approaching departure, and while not shrinking from express ing in his own firm bright way the grounds ing in his own arm origin way the grounds of his comfort and hope in the prospect, he did not unduly dwell upon them. His unselfish nature came out now as always. He was mindful of, and thankful to, every one. And the bleeding hearts of his life companion and the children who waited upon him were made to throb with even a deeper emotion on account of his gentle thought fulness and patience.

"He, of all men, would have deprecated the repetition in a public newspaper of his deathbed sayings, a record of some of which will no doubt at the proper time, and in a more permanent form, appear. But, on the other hand, he would not have wished any concealment of the abounding strength and comfort which sustained him in his closing days. 'Pray for me,' he said; 'I don't desire deep experiences or great rap tures. I just wish to rest on facts—the facts that Christ died, and that Christ is mine.'

"The great intellect continued clear almost to the end, and his comfort and peace of soul never for a moment weakened. If the mind now and then wandered for a little towards the close, it was in fancied occupation with College or pastoral work, but ever returning to the prevailing and welcome thought that he was 'going home,' and that it was very near. The fears of the act of dying which he used in former years to express, and which he shared with many of our best men, never came near him. And so the grand old man fell asleen.

Death of the First-Born.

I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child would die-that my child could die I knew that other children had died, but I felt safe. We laid the little fellow close to his grandfather; we strewed his grave with flowers, and returned to our saddened home with hearts united in sorrow as they had never united in joy, and with sympa-thies forever opened toward all who are called to a kindred grief. I wonder where he is to-day, in what mature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me; will his grandfather know him? nover can ceuse thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond hips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children, how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination to their helplessness, they have taught me patience, self-sacrifice, self control, truthfulness, faith, simplicity and purity.

Ah! this taking to one's arms a little group of so de, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

The little graves, alas, how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you. I trust with you, I belong to you. Those waxen, folded hands, that still broast, so often pressed warm to our own, those sleep-bound eyes which have been so full of love and life, that sweet, unmoving, alabasier face—ah! we have all looked upon them, and they have made us one, and made us better. There is no fountain which the augel of healing troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe maiss the blessed influence.—Dr. J. G. Holland

Self-loathing is characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit.

Catholicism in Germany.

In view of the great public interest which has been excited by the correspondence between the Pope and the German Emperor, it may be interesting to give to askations of the exact text of the extremely important documents and speeches connected with the recent correspondence of exact text of the extremely important documents and speeches connected with the recent correspondence of exact mean Professor Reinkens as Pressian Cathohe Bishop. The form of eath administered to the new bishop was as tellows:

oath to Almighty and Omniscient God, upon the Holy Evangelists, that I, having been raised to the dignity of a Cathelic Bishop, will be subject, faithful, elsedient, and devoted to His Royal Majesty William of Prussia, and to the legitimate successor in government of His Most High Majesty, will advance the interests of His Most High Majesty will advance the interests of His Most High Majesty according to my ability, avoid injury and prejudice to them, will conscientiously observe the laws of the land, will particularly endeavor to achieve that a feeling of awe and fidelity towards the King, of love for the Intherland, of deference to the laws, and all those virtues which denote the good subject in the Christian, shall be carefully fostered in the minds of the clergy and communities entrated to my episcopal direction; and I will not tolerate that my subordinate alongy shall be to a sonse opposed to the above. Maye especially I vow that I will not entertain any association or connection, be it within or without the kingdom, which may be prejudicial to public safety; and, should I become aware that propositions shall be made anywhere which may result in injury to the State, that I signify the same to His Royal Majesty. I promise to fulfil all this, the more irrefragably in that I am persuaded that my episcopal office obliges me to nothing which can be opposed to the oath of loyalty and fidelity to His Royal Majesty, or to that of obedience to the law of the land. All this I swear, so help me God and His holy Evangelism!"

The Patent of Recognition, signed by the King and handed by Dr. Falk to the Bishop after he had taken the foregoing oath, runs thus:—

"We, Wilham, by the grace of God, King of Prussia, &c., &c., give to know, and make hereby known, that we herewith, in virtue of the episcopal election, held in Cologne, on the 4th of June 1978, and of the consecration to the Catholic Episcopate, performed by the Bishop of Deventer in Rotterdam, on the 11th Aug., 1878, do recognise the Ordinary Professor in the Catholic Theological Faculty of Breslau University, Dr. Joseph Hubert Reinkons, as Catholic Bishop; and, accordingly, we command our Upper Presidents, Presidents, and Provincial Colleges, as well as each and every our vassals and subjects, of whatsoever name, position, dignity, or condition, herewith, graciously and earnestly, that they shall recognise and respect the said Joseph Hubert Reinkens, as Catholic Bishop, and let the same possess, have, and enjoy, fully and without question by anybody, all that which may be dependent upon his office, may belong thereto, or may be exacted in virtue thereof, in the way of honors and dignities, profits and other advantages, on penalty of our Royal displeasure, and heavy movitable reprehension; without prejudice, however, to all that belongs to us and to our Royal and territorial princely privi-

"In witness whereof we have completed this present Patent of Recognition with Our Most Exalted Signature, and have caused it to be sealed with our Royal signet.— Thus given, Berlin, Sept. 19, 1878.

"Wilhelm."

The Bishop, in answer to Dr. Falk's address, observed inter alia: —

"This eath is in no way a trammel to my actions, for it only promises what I feel myself jopfully free to fulfit. It is also a joy to me—taking into account the circumstance that those whose mission it is to instruct the people respecting that sacred duty, obcdience to its superiors and their laws, excite the masses, and fill them with ill-will towards that duty-to bear solomn testimony in this place to my conviction that such obedience is a truly religious duty, and that he who infringes it is guilty of sin against God. I declare, also, that I foresso no collision between the fulfilment of this duty and the exercise of my office; I contemplate the future with peace and confidence; for the present State Government pursues m its legislation as well as in its administration principles which not only appear suitable to the sensibly thinking mind (vernunftea denkenden Geiste), but also are emmently Christian, generated by the spurt of Christianity. They therefore the spirit of Christianity. They therefore do not hinder me in, but stimulate me to, the futilinent of the task allotted me. Should I, however, contrary to all expecta-tion, come into conflict with my oath, I would instantly resign my office rather than clash with that oath in the least respect. And I now declare once more that very word of the oath subscribed to by me will be sacred for me."

It is unnecessary to point out how entuely Bishop Reinkens endorses the view of the celutions of Church and State which form the basis of the ecclesiastical policy of the Emperor and Prince Bismarck.— Telegraph.

Georgo Muller Without Care.

I cannot tell you, dear reader, how happy this service in which I am engaged inaltes me. Instead of my being the antiques me. Instead of my being the antiques careworn man many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll my burdens—all my furdens upon God. Not only burdens concerning money, but cercorning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in Him, for everything, and pray to Him in civild-like simplicity about everything. Be encouraged, dear follow-believer, to go this blested way, this happy way yourself, and you will see what peace and joy it affords.—Muller's 20th Report.

Savonth School Teacher.

LESSON XLVIII.

Marember | JESUS BEFORE THE HIGH | Mate xxvi

COMMIT TO MEMORY VS. 63, 64.

PARALIA I. PA. SAGES. - Mark xiv. 58, 59 John H. 19-21 and xix. 7; with v. 59 read John H. 10-20 and xix. 1, with v. 60 read Ps. xxxv. 11, 12; with vs. 60, 61, Dout. xvii. 6; with vs. 62, 63, Isa. bn. 7; with v. 64, Heb. i. 3; with 65, 66, Lev. xxiv. 16; and with 67, 68, Isa. i. 6.

CENTRAL TRUTH.—They "condemned and killed the just, and He did not resist them." James v. 6.

INTERNATIONAL TEXT.—For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26.

Our Lord had two separate trials, one before the Jews' court, one before the Ro-man. Charges that would lie in the Jews' court would not be received in the Roman; so a new case had to be made out there. It is important to remember this, in order It is important to remain of the persocution to see clearly the nature of the persocution to seed on the Son of man. The Jews inflicted on the Son of man. The Jaws court cared nothing as to his making himself a king. The Roman ruler cared nothing as to his "blasphemy." So one charge is as to his "blasphemy." So one charge is brought in one court, a different accusation in the other. In this lesson we see our blessed Master at the bar of the Jews, and undergoing the form of a trial to justify an act already resolved upon, at any cost namely, his death.

A thoughtful reader of the lesson would have such questions as the following, raised m his mind:-

(a) Who tried Jesus, and where? (v. 59.) (b) Why go through the forms of justice, when they meant to put him to death? (vs

(c) Why was not the high priest answered? (v. 62.)

(d) What is the purpose of the adjuration (v. 6), and of the Lord's reply.

Teacher and scholars having studied the eassage, should look back for clear replies to these questions.

If you entered a court of justice you would look at the judge, the prisoner, and the witnesses, inquire as to the charges, and evidence, and wait for the sentence. So let us do here.

I. THE JUDGE. Caiaphas the high priest v. 57. His father-in-law was Annas (John xviii. 17) and probably they lived together, for it vas to the house of Annas Jesus was led. The "scribes and olders" were assembled, as prosecutors ; and the "chief priests" on the bench also sought (but secretly) falso witnesses against Christ (v. 49).
What greater mockery of justice could

II. THE PRISONER. A humble man, over thirty years of age, in a long, scamless rebe. He has been cross-questioned by Amas without witnesses, in a private way (John xviii. 18, 24), and is now formally put on trial. He is alono; no advocate, no friend! On his way into court he heard the most forward of his disciples dony him. His true character you may see in Heb.

III. THE WITNESSES. Many had offered but they could allege nothing "worthy of death," though it was made their interest to speak against him. Two were required by the law, Dout. xvii. 6, and two at length were found who had a color of truth in their testimony. Why called "false?" (v. 60.) Because they were there from no love of truth but form of truth, but from corrupt motives, and they put their evidence so as to deceive and mislead. It was true in form, false in fact. It was a half truth and a whole lie at the same time. For listen to the evidence. "This one said, I am able to destroy the temple of God, and build it in three days." Now so the facts in John ii. 19-21; words slightly altered, and put in a different connection from the speaker's. The smallest allowable number of witnesses, and this

other charge, was as much as to say, "You phabet and grammar, and the rudiments of know this is no real ground of condenuas the classics. After exhausting his own and I don't believe you'd do that if you then for Chiaphas took it, and tried to fund of instruction, he sends him to a were sober." draw from Christ's own lips, sufficient ovidence against him.

Josus, thus adjured, and, as men are, on of oath, and the best we know), in effect, obtained a seat in Parliament, discovers.

"Yes." He was before the lawful court, upon returning to his house one flay, and and he obeyed the law. This was not in- elderly gentleman seated alone in his draw consistent with Matt. v. 34. He adds in a jung-room, his feet on each side of the Italyay not made clear in the English. "Bey been murble, chumpay-need, and his whole

If, therefore, Christ be rejected and con demued, it is as the Messiah and Son of God. Now let us hear

IV. THE SENTENCE. Annas is the real high priest, in the Jews opinion. So he examines Christ at length privately. Caiaphas, his son-in-law, is the high priest set up by the Romans, and his sentence only would be recognized by them. By their being in one hall (called here palace), they probably avoided difficulty. This explains the scenning difference of the gospels. Canaphas had already given an opinion on the case (John xviii. 14).

Now he rends his garment mot his priestly robe) in horror and rage, according to ritual founded on 2 Kings xviii. 87. The rule was to tear it down the front a palm length.

Then he gives his opinion, which had all would silence even a cynic's mouth, and the weight of a sentence, though perhaps formally put afterwards. The crime is blender to the congregationalist. the weight of a sentence, though perhaps formally put afterwards. The erime is blasphemy; the evidence, the confession of Christ; and the sentence, v. 66, "death," from the approving council. This would be found that the sentence of the s founded on Lev. xxiv. 16 and Deut. xviii. 30, and though it could only be put in force by the Homans, the Jews treat Joses as al-

ready a doomed convict, and renew the contemptuous violence already used in the house of Annas (John xviii, 22.) The spit-ting was in scorn, Deut. xxv. 9, Numb. xii. 14 and Isa i. 6, and the meaner part of his persecutors followed up the insult by blows with their hands on their reads. persecutors removed up the insuit by blows with their hands on their rods, and mockery of his prophetical character. So "the (Lowish) people imagined a vain thing against the Lord and his annointed," Ps. xi. 2. So was fulfilled Ps. xii. 12, 18. So chief priests and council, and afterwards the people (John vix, 15) denied the Holy One and the just, and rejected the Saviour, Acts iii. 13, 14.

The following points (if there be time) may be emphasized.

1. Christ, when it was proper, fearlessty witnessed to his own messasship and divinity (Luke XXII, 70). He is the "faithful witness" (R v. i. 5).

2. The steps of this awful transaction have a fixed order and meaning. See Acts iv. 28.

8 The deed was a national one, rulers and people concurring. Acts in. 17.

4. The whote bearing of Christ is in keeping with his life. Study with this lesson

ILLUSTRATION.

FALSE WITNESSES AGAINST CHRIST .-Buxtorf, a Jewish scholar, in his Talmudie Lexicon, cites the following ranhinical testimony, admitting the subordination of falso witnesses against Christ for His crucifixion, and vindicating it by law. "Against none of those guilty of death by the law are snares to be laid, except against one who has endeavoured to pervert another to idolatry and strango worship. And then it is done thus: They light a candle in an inner room, and place the witness in an outer, so that they may see him and hear his voice without his seeing them. And so they did to the son of Satda (Mary). They placed men privately in the next room, as witnesses against him in Jud (Jud or Judea), and hanged him upon the cross, on the evening of the Passover."--Lange.

FALSE ZEAL.-Jehn had a good zeal, which he called zeal for the Lord of Hosts. His fault was not that he was too zealous. but that his zeal was really directed to his own advancement. The Jews, in the days of Christ, had a zeal for God; but it was so misdirected as to fire them with a frenzy to destroy the Son of God, and extinguish the Light of the world. There are countless forms of false zeal now at work; but, in all cases, they sin not by excess, but by mis-direction. Some are flaming with a zeal to spread some of the corruptions of Christianity, and to carry men away from its great and cardinal truths. Some are countly zealous to build up a sect or a party on other foundations than those which God has laid in Zion; and that which taints their zeal is the purpose to which they employ it, and not any excessive fervour of their zeal itself .- Bonar.

SUGGESTIVE TOPICS.

The two courts at which Christ was tried the reason-the difference in chargesthe high priest—why two at this time—their relationship—the standing of Annas the witnesses-how false-their testimony -allasion to what-the supposed crime in the words—the judge's appeal—its purpose—the silence of Jesus—its meaning—the reason for his confession-form of Jewish onti-the judge's conduct-meaning of onth—the juges conduct—menting of rending the garmont—the sentence—the authority for it—why not final—insults to the Saviour—their meaning—the Scrip-tures fulfilled—the act_national—forms_of justice observed-the claim of Christ-the refusal of it with scorn—the Scriptures thus fulfilled, and the whole Jewish Church

A Fisher of Men.

Many years ago the good, sound, sensible rector of an Irish village found some boys playing marbles in the ball-alley. He was truder; besides, his benevolent countons of the context charges! So far only this, that he spoke of the destruction of the temple. Whether it was against the temple," since he spoke also of rebuilding it, is a question; but the Jews made out any such language to be blasphemy. See Acts vi. 13. Still this would be too little ground for a death-sentence, and Caiaphas, though judge, becomes presented, and Caiaphas, though judge, becomes presented, and Caiaphas, though judge, becomes presented and Caiaphas, though judge, becomes and caiaphas, though judge, because his father was anobody but a drunkard's boy and be felt so bad about it that he felt so bad about it that he felt so bad because his found in the

Five-and-thirty years later, this boy, oath, replied (for this was the Jowish form having risen to eminence at the bar, and way not made clear in the English "Besides, I say unto you, ye shall see," i.e., are that of a man quite at home. As the sides, I say this, but I tell you ye shall see," &c., as in Ps. cx. 1. visitor turned around the 'wyer recognized him as his old friend and patron of the Lall alley. "You are right," he exclaimed, rushing to his arms; "this room is yours; you gave me all these things; you made a man of me." Of course the old rector remained to dinner, and that evening he moistened his eyes at the sight of his former pupil rising in the House of Commons to answer an honorable lord.

The lawyer's name was John Philpot The name of the rector was Curran. The name of the rector was Boyer, forgotten long since by the world at large, but still living in the reputation of his scholar. With no more effort than he employed, we might start a soul on the way of hie; the work would not be much, merely the picking up of a pod that would otherwise be crushed in the highway, and opening it to find the seeds of immortal glory. There is no cant in such deeds; they

It is said that an ancient Christian church —in good order and preservation, though, of course, long unused—has been discovered in the interior of Japan.

Temperance.

Brownie's Work.

A difficult lesson had been perfectly reoited by only one member of a large class and a complicated problem in arithmetic the Union army, and was promoted from had be on solve I by the came boy, while all the rank of this leutenant to full brigadier the others had failed. This boy the teacher and brevet major-general for bullbant ever had praised generously, at the same time plans on the held of battle, and who for a severely consuring those who deserved continuous time had a large and important com-

"I'm real sorry I didn't get my lesson," exclaimed a young girl with dark brown eyes and a profusion of wavy hair. 1 dudied and tried that horridold sum a dozen times, but I was thinking most all the time about something else,"

"Well, Mr. Varney needa't scold so dreadfully," said another. "Twas an aw-ful hard lesson, any way."

"So it was," replied the first speaker, whom all the children called "Brownie, without fully appreciating the fitness of her name. "I was just the hardest we over had, so twould have been all the grander to have learned it; I wish I had. I should think Ned Leighton would feel roal proud; I should it I was in his place.

"Proud!" repeated a scholar, scornfully; "I don't see anything he has to be proud of; he's nobody but a drunkard's boy."

"Hush!" half whispered Brownie, "he'll

"What it he does? Who cares? I don't. I tell you no's nobody but a drunkard's

Alas I for the warning and the boy. Ned Leighton heard the cruel words. In his happiness at having gained the approbation of his teacher, he had forgotten that his father was a drunkard. No wonder ne harried away, and in a secluded spot gave vent to his tears.

Here, as Brownie was on her way from school, she found him, and, knowing well the cause of his grief, said cheorfully "How can you or, when you had such a splended lesson? I shouldn't if I was in your place."

Wouldn't you if your father was a drunkard?

"I guess not," she answered, with some hesitation. "I'd try and not have him be a drunkard."

"How would you try?" asked the boy, looking up with a pitiful smile. "I'd ask him to sign the piedge, and keep it. Then, if he did, you see he wouldn't be a drunkard. Can't you ask him?'

"No. I can't, Brownie. You ask him, won't you? Seems as though he'd do it if you ask him. Won t you?"

There was a short silence, but at length Brownie said, "Yes, I will."

Mr. Leighton was a new comer into the village, a blacksmith, and a good workman when free from the influence of inquer. The day after the conversation above marrated, he was obliged to remain in the shop much later than usual, so that the glowing light of the forge was in striking contrast to the darkness without. From that darkness came a child, who seemed fascinated by the werrd shadows on the blackened walls, and the fittul leaping of the flames up the widemouth chimney.

"Well, my little lady, what can I do for vou ?'

This question recalled to her the fact that she was not in fairy-land, as she had half fancied; and extending some papers she held in her hand, she said, "Please, sir, will you sign the pledge?"

"What pledge?" was asked.

"The pledge not to drink anything that will make you drunk." "Who are you, child?"

"My name is Miriam Way, but they call me Brownie."

"I thought so," responded the man absently. "You look like a brownic. sent you here?

"I come because I'm sorry for Ned." "My Ned?"

as that, if I am a drankard. Sit down in that chair, and I'll think about it."

Brownie seated herself and watched Mr. Leighton at his work, while he seemed wholly auconscious of her presence. At length he said, "You can read the pledge. Let a see what you want me to promise

"I've got two. I'll read them both." One was a simple pledge against the use of in-toxicant arinks; the other included tobacco and profone language.

"The last is the best; I'll go for the whole figure or none." And again Mr. Leighton resumed his work. A few minntes had clapsed, when he asked, "Were you afraid to come in here to-night?"

"Just a little," answered Brownie frank' ly, "but you see I wanted to help Ned."

"Bring me the last paper you read." Under the comprehensive pledge, Edward Leighton wrote his name in bold characters and then nailed the paper over his desk. From that mouth he took a huge quid of tobacco, and from his pocked enough for twenty quids of equal size, and throw them

When this was consumed, he turned to the child beside him, and, laying his hand tenderly apon her head, murmured: "You saved me, Brownie. There'll be a hard fight with the flesh and the devil; but please God, we'll come out all right in the end."

The end is not yet;] but this village blacksmith is forging a chain which shall reach from earth to heaven, and upon each link the forger sees the name of "Brownie." Temperance Banner.

A Major-General in the Gutter.

To day there is a man going about the streets of this city, ragged, duty, and pen mless, subsisting on free lanches and the charities of gamblers, and has not slept in a bed for months, who, during the war, was one of the most dashing cavalry officers in the Union army, and was promoted from mand.

He has been here for two or three months under an assumed name, being ashained to dim the brilliancy of his former record in the service of his country by an exhibition of his degradation under his former hon oved name. He is generally very reticent having little to do with any one, or talking but little, save when "engineering" for a drink, at which he is remarkably success-

Night before last, while lying helplessly drunk in the rear part of a Third-street drunk in the rear part of a Industreet saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to atrip him. Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened, and found it to contain his commission of brevet major-general, two congratulatory letters, one from Grant, and one from President Lincoln, a photograph of a little girl, and a curl of hair—a "chestnut sha-dow"—that doubtless one day crept over the brow of some loved one.

When these things were discovered, even the half dranken men who found them felt a respect for the man's former greatness and pity for his fallen condition, and quiet ly returned the bag and contents to where they found them, and replaced the slooper's clothes upon him.

Yesterday a News reporter tried to inter view the man and endeavor to learn some thing of his life in the past few years, but he declined to communicate anything. He cried like a child when told how his right name and former position were ascertained and, with tears trickling down his cheeks, said: "For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about ir. It is enough that I know myself how low I have become. Will you promise that much? It will do no good, but will do my friends a great d al of harm, as, fortunately, they think I died in South America. where I went at the close of the war.'

Intemperance and the gaming-table, he said, had wrought his ruin.—Kansas City

Preaching Christ.

The preaching of Christ is, I believe, the great mission of the gospel ministry. "These are the servants of the most high God that show unto us the way of salva-tion." He is God's servant who preaches the way of salvation through Jesus Now I desire to preach to you, and all people, not a dectrimal Christ—not a controversial Christ—but a personal Christ. Christ Jesus, my Lord and Master, came Christ Jesus, my Lord and Master, came down from heaven with a desire for the salvation of men. He became a man—a man in suffering, in woe, in toil, in poverty, and at last he did hang upon the tree, and die in torments extreme, that he might redeem his enemies from going down to the pit. Friend, I hear you say, "I don't eare for religion." I don't ask you to. One thing I ask you, don't despise Jesus. The crucified one stands before you to-night. Will you despise him? "Ah!" said a young man to me the other evening, "when first I heard the word of God, I wondered if Christ died for me; at last I came to this thought, if he did not die for me, I must thought, if he did not die for me, I must love him for his disinterested love in dying for others: when I see the misery he endured for the very men who spit on his face—who did mock him—I must love him."—Spurgeon.

An Analogy.

The old sir ile of the butterfly and the chrysalis I never thought a very forcible one, so far as it is used as an argument of proof of another world; but take it in ano-ther v.ew, and I think it is one of the most astonishing proofs of immortality you can furnish. The sages of the ancient world had about as many natural arguments for immortality as we have. The human intellect struck at an early period upon the tellect struck at an early period upon the great points of analogy. And when they took up this beautiful simile of the butterfly, they taught a great truth; though, I repeat, they did not prove the existence of another world by it, but of another state. Look at it: the butterfly is in the same world as the worm from which the butterfly as a replical but O how should be a second of the control fly is evolved; but O, how changed, because of the new capacities unfolded in its own being! So the resurrection of man may be regarded as the unfolding of inner capacities, the development of his spiritual being, rather than a translation to some distant sphere. The wings may be growing in his soul all the while, which shall spread when he bursts the chrysalis of his mortality, and when that chrysalis bursts he may find himself in no strange place, but moving with larger powers among familiar scenes.

—Rev. E. H. Chapin.

Each of us is a distinct flower or tree in the spiritual garden of God-precious, each for his own sake, in the eves of him who is oven now making us—each of us watered and shone upon and filled with life, for the sake of his flower his completed being, which will blossom out of him at last to the glory and pleasure of the great gardener, For each has within him a secret of the Divinity; each is growing towards the revolation of that secret to himself, and so to the full reception, according to his measure, of the diving. Every moment that he is true to his true self, some new shine of the white stone breaks on his inward eye, some fresh channel is opened upward for the coming glory of the flower, the conscious offering of his whole being in beauty to the

Scandalous Scene with Confessora in Rome.

According to the Roman correspondent

of the Manchester Ermaner, very seemda-lous proceedings have taken place in the Eternal City consequent on the assembling on the square of the Capital of 10,000 children, the boys and girls taught in the city public schools. The immense majority of he children never received any schooling whatever, either religious or secular, before the occupation of Rome by the Italians. Those who did receive an education in the "Scuole Pie" and in the city workhouse school bere a scandalously small prepartion to the poor children who were left without any training. What the training was in the workhouse school the events of the last week have shown. When the municipal authorities intimated to the monks and nuns who had the charge of the workhouse children that they must bring them to the square of the Capitol, there to receive the prizes with the other children, the monks and nuns flatly refused. The municipal assessor specially charged with the education department went to the city workhouse. and, accompanied by some of the first ladies in Rome, conducted the boys and girls to the Capitel square. But when the children returned to the workhouse with their medals with the figure of Victor Emmanuel on the same, the monks and nuns tors the medals off, tred on them, spat on them, and then gave to the children other models bearing the figure of the Pope. On these facts be-ing reported to the Municipal Council at its Monday evening's sitting the Council unani-mously resolved that all the monks and nuns employed as teachers in the workhouse schools should be paid whatever amount of salary was due, and then immediately re-moved, and their places given to lay schoolmasters and mistresses. The order was carried out next day. Count Carpagna, with a staff of lay teachers, repaired to the schools. No opposition was offered by the monks, and no disturbance was made by the boys, but the nuns and the workhouse girls appeared utterly ungovernable. The nuns heaped overy species of abuse on Count Carpagna and the new teachers, and the workhouse girls exhibited such a pro-ficiency in slang that Count Carpagna asked the nead schoolmistress where her pupils had learned a style of language not much in accordance with moral and religious training. But the worst was yet to come. When the elder workhouse girls had fully realised the appalling fact that tney were to be separated from their father conference their forms house. dashed at Count Carpagna with the rage of wild cats, raising at the same time frantic shricks of "Leave us to our confessors!" "We will not be separated from our con-fessors!" "We cannot live without confossors!" "We cannot live without confessors!" There was, however, no help for it; all the monks and nuns, excepting one nun, who was in bad health, and could not be moved, were put into so many emnibuses and cabs, and convoyed to the desti-nation which they had themselves selected. From the first inquiries made by the now masters, but still more by the new mistresses. the change did not take place a day tee soon. The state of filth—one can call it by no other name—both physical and moral, of the workhouse girls was beyond descrip-

The Infidel Converted.

A faithful minister had often been sorely tried by unprofitable and fruitless debates and discussions with a boasting infidel who resided within his parish, and who took occasion to assail his teachings and doctrines whenever they met; and the more public the place and the larger the number of listeners, the better was he pleased. At dying bed. In great distress of mind he sent in the night for the minister to come at once and visit. The good man hesitated. Calling to mind the many unprofitable controversies he had had, and fearing the result of another interview would be attended with no better results, and knowing that the man was not ignorant of the way of salvation, he at first decided not to go. Upon reflection and after prayer for divino guidance, he concluded to go, but with a determination to enter into no debate or controversy, and to use no other than the words which the Holy Ghost teacheth.

He found the infidel in great distress o mind, his refuge of lies having been all swept away, and his anxious, carnest inquiry being, "What shall I do to be saved?" The answer was promptly given. "Be-heve on the Lord Jesus Christ and thou shalt be saved." "That is nothing new to me," he said, "I have read it a thousand times. I want to know what I am to do." "Believe on the Lord Jesus Christ, and thou shalt be saved." "I know that passage as well as you, and have known it from a child; but I want to know what a poor dying sinner must do who has scoffed at these words, rejected the Bible, and hated the truth" "Believe on the Lord Jesus Christ, and thou shalt be sayed." "But that promise was not intended for such as I am. I want you to give me directions adapted to my peculiar case." "Believe on the Lord Jesus Christ, and thou shalt be saved." Thus the inquiries, however varied, all met the same answer. The day began to dawn, but no light days do non the days began to dawn, but no light days and upon the days end gloomy, sail of dawned upon the dark and gloomy soul of the infidel. At length as the sun began to tip the mountain tops with his first rays, after a few moments of silence he saddenly oxclaimed, "I see it now! I see it! I see it! I do believe on the Lord Jesus Christ with all my heart." Love and joy un-speakable beamed from his countenance, and his remaining hours were spent in preaching the faith he once destroyed. The Holy Spirit had honored his own words with re human wisdom to aid. "The words that I speak unto you, they are spirit and they are life."—N. Y. Observer.

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of oursolves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side of them.

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FRIDAY, NOVEMBER 11, 1878.

TOPICS OF THE WEEK.

The Canadian Ministers have fallen and a new administration taken their place. We hope that, warned by what has befallen their predecessors, the present Ministers will set their faces against any kind of political corruption. The country expects as much, and we hope will not be disappointed. It would seen, necessarily to fellow from what has been done and decided, that the present Parliament be dissolved. If it has been elected by wholesale bribery then it is not a Parliament at all, and the sooner, therefore, the people are appealed to the better.

DUKE OF ARGYLE ON CHURCH ES TABLISHMENTS.

It is gurious to note how the most acute and conscientious get confused and inwolved in contradictions when they comm it themselves to the defence of "State Ohurch-We have an illustration of this in a late speech delivered by the Duke of Argyle at Helensburgh, Scotland, in connection with the endowment scheme of the Church of Scotland. His Grace is a supporter and yet not a supporter of State Churches. He could be a consenting party to the dis-establishment of the Irish Church, but would not touch a stone of the venersble sister Churches in England and Scotland. He repudiates accordingly all claim en the part of the State to judge between truth and error, and would no more arrogate to it the right of putting up the true than of putting down the false. This is evident, for if the State is either bound or permitted to do this, it is bound to do so as much for the Irish as for the English or Scotch. of the channel as the other, and its support is not to be determined by local cireumstances or an adverse popular majority. Neither, according to His Grace, is endowment to be determined by the wishes of a mere majority, for in that case the Church of Scotland would be quite as much to be condomned as that of Ireland, seeing no sensible man, now, at any rate, claims in its support for the Kirk of Scotland a majority of the Scottish people. Besides, if acknowledged the State is not a competent judge, then heathenism ought to be established in India, and Popery without fail in Ireland; while it would be difficult to say which would have the advantage in Ontario, as the majority is ever and anon changing. It is very easy for the Duke to say that the circumstances of Ireland are so peculiar, that they are the "very antithesis" of those of the sister kingdom's, but it is better not to condescend upon particulars or try to make good his assertion. It sounds grandly but it means nothing, to add that, "Established Churches, where they have grown up with the history of the people, and where nothing has happened to alter their fundamental character and position are among the greatest national blessings, to be cherished and maintained as long as that character is maintained." That short sentence conteins nearly as many fallacies as words, and is followed up by the astounding acknowledgment that established Churches cannot be extended in our times on the same principles on which they were founded. Why not? There is no possibility of defending the existence of established Churches except on principles that would entirely justify their extension. The "original character" of the Scotch Kirk is maintained, it is to be presumed, else it enght, even on the Duke's showing, to be abolished. If the "circumstances" in which

it exists are now similar to what they were

why not extend the "greatest national blessing" as well as "cherish and maintain" it? The Duke gives no reason, nor can give, except that such is his opinion. We think he is correct in saying State Ohurches cannot be extended, but then in that case what becomes of his argument? "Concurrent endowment," the only one which can be defended with any show of reason, if the State is not to be the judge of what is true and what is talse, what ought to be established and what ought not, is condomed as "impossible and imposite in Britain," and as really fatal to "civil and religious liberty. When the Duke comes io what is called pure voluntary congrega. tionalism, he makes still wilder work. We don't think he rmans to misrepresent, but he does soull the same. He intimates, though not directly, that a minister wholly dependent for support on his people must feel "ombarrassed." That is, we presume, that he is even under a temptation to be unfaithful "for bread." Now no one knows better, or at least none ought to know better than the Duke, that no class of clergymen in Scotand have been more fearlessly faithful in the discharge of duty and the exercise of discipline than those who were dependent entirely on the people for their living. Nor is it less a matter of notoriety that while there have been and are startlingly exceptions, no class of mimeters in Scotland, and England also, have been greater tuft-hunters and more inclined to "condone" the peccadilloes of the parish squire or the leading people of the congregation, whose ecolesiastical expenses are all defrayed out of the funds of the State, than the parish ministers. That fact has been painfully notorious for the last century and a half at any rate, and has been acknowledged and mourned over by the most devoted and fearless of the friends of both

Then the Duke adds that "the weak point of voluntaryism is that it does not provide for the poor and thinly scattered districts. It provides for the rich. It necessarily does so to the neglect of the outlying districts." Where has the Duke found out all this? It cannot be in the theory at any rate of unendowed churches, for that recog nizes it as not not only dutiful but politic for the "strong to help the weak."

these established churches.

Voluntaryism is not congregationalism and as little is it optionalism. It is very true, that in practice, all Churches and Christians come far short of the ideal set before them, but they do not this because of their voluntaryism but in spite of it, and as far as the poor and thinly districts of the country are concerned, very much through the blighting influence of an established church. It is notorious that the adherents of an established church systematically teach the people that it is not their duty to give to the support of the gospel, for that duty belongs to the State. It is also notorious that usually the wealthier members of the community are connected with the endowed as the fashionable and privileged church and so far take away a Truth is as precious on one side large portion of the money power which might otherwise be utilized for the advancement of the cause of Christ in poor and heathen districts. The Free and U.P. Churches of Scotland are notoriously made up of the poorer classes with only a comparatively small sprukling of the wealthy. Yet when the Duke considers what they have done and are doing, and what many of the members of the Established Church are doing through the same might of willinghood, he will feel, we think, that he was the funds of the whole people are to be courageous at any rate, if nothing more, taken with justice to endow the Church of when he said that voluntaryism only at best the majority, without regard to the truth | "holds fast, but is not able to hold forth." or falsehood of its teaching, of which it is It is a common mistake to confound optionalism with voluntaryism. No one is forced to connect himself with the cause of Christ when he would rather not, but when he has taken that step he must meet all the obligations implied in doing so, and one of these obligations is to feel that he is a stoward, and that all that he has and is, is the Lord's, to whom he must one day give account. A majority may decree an established church, just as it may decree any other majority. But that will not make it right, though it may make it legal, and force the recalcitrant minority either to bow in the temple of the God Rimmen or suffer social ostracism and oppression as the penalty of not thinking on religious matters as the majority decrees or as the Government arranges. For good or for evil, the establishment of religion by law is agused-up theory. If it come into renewed favour because it allows men to profess one thing and believe another, this will only, in the estimation of right-thinking . 2en, baston its fall, and will make it not so much a nullity as a nuisance, which all good and truthful men will rejoice to see swopt from the earth. Christianity does not depend for its existence or its power on the Kings of the carth, or the endowments of the State. Were all State Churches, on the contrary, treated like that of Ireland, one Church door would not be closed that ought to be kept open, one preacher's

voice would not be silenced that ought to

gospel be turned inte anything like the vallay and shadow of death, or be made the hubitation of atheists or incidels, of the impure and degraded of every kind, as we are would; as if Christ could not support His own cause without the help of Conor.

IN MEMORIAM.

HR. ALPXANDER LAIDLAW, BUN'R

At his residence, Mono Coatre, on the 18th September, 1878, Mr. Alexander Laid law, sen'r., died. After a short illness, he pescefully passed away, at the ripe aga of

Born about the beginning of the century, of roligious parents, in Lanarkshire, Scotland, he received the education and training common to his class in that much favored land. He began life in the coupley ment of agriculture, and continued it to the and with distinguished success. Fond of reading, he early acquired the habit, and through his long life he speut a large share of his leisure time in the favorite exercise. Works of poetry and religion were those that chiefly attracted his attention. Here, doubtless, we have not only a rich source of present enjoyment to him exposed to view, but also the source of that large, practical wisdom which he evenced in every department of his useful life. Through this same honored instrumentality, accompanied by the grace of God, he soon be came the subject of deep religious convic tion. After a sharp, protracted, but by no means uncommon struggle, he yielded his heart to the truth as it is in Christ Jesus. Henceforth he became a diligent student of the Word of life, an ardent lover of good mon, and a happy experiencer of that heavenly grace which comes alone through Jesus, the effective agency of the Holy Spirit. As he advanced in years he exemplified the advancement of the true Christian, the many noble qualities of his mind and heart were improved, ripened and enlarged; he seemed to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, till he attained in no mean degree "unto the measure of the stature of the fulness of Christ." What a dignified maturity, and how eminently it qualifies for overy position!

During the 21st year of his life he emigrated, first to New York, where after four years he contracted a very happy marriage with Miss Margaret Fraser—also from Lanarkshire-who still survives him, with seven grown-up children, to mourn their bitter bereavement. We heartily commend them to the kind care and keeping of the mighty God of Jacob, that he may guard, guide, and defend them not merely, but also afford them the true, heaven-gifted consolation which they severally need.

Next he removed to Rochester, in 1883, whence, after spending a few more years of early married life, he moved with his wife and three children into the township of Mono. Here was a special field for the display of those manly Christian gifts which Mr. Laidlaw so largely possessed; which, while he lived, received for him from all such loving respect, and now that he is dead call forth such a flood of deep sorrow and unfeigned regret. Mono was just then beginning to be settled. Amid the wild and privation of a Canadian forest he made abode, and began to rear his family. His own felt necessities, and those of his neighbors, aroused his latent energies and called them into vigorous action. He soon proved himself "the right man," and invaluable in unceasing efforts to advance the best interests, both spiritual | d secular, of the young settlement. In the absence of duly appointed laborers of the vineyard, prayer-meetings were instituted, and statedly conducted from house to house. These were sustained and carried on chiefly by his instrumentality.

The year after his entrance in the woods a school-house was erected--the first opened, we learn, in the township. Shortly afterwards a church was raised for the worship of the hving God, entitled Burns' Church, in honor of one of Canada's most distinguished missionaries; and still later a comfortable manso beside the sanctuary. For all of them Mr. Laidlaw gave the site, with three acres of land attached.

In 1836, he, along with two others, was elected an ordained and older in this first Presbyterian congregation, Mono. The responsible and arduous duties of this high office he discharged with singular acceptance and fidelity till very near the close of his long and well-spent life. All through the period of this efficient service, unostentatiously rendered and at a time when it was much needed, the spiritual interests of the youth were not neglected. He began it early, and through many successive years foiled earnestly in this nursery lepartment of the Church's work—the Sabuath school. The fruits of his training and example are now being manifest, and many yet remember the lessons he so wisely, and lovingly, and impressively communicated.

In connection with the Bible Society lie be heard, nor would one solitary nook labored zealously, and very perseveringly, when as a State Church it was created, that is new blessed with the light of the latest period of his life. As the best M's ideas on these points and with these we

and shortest comment of labors in this useful department we quote the true and pithy statement of one of the ablest, most energetic and successful of the Society's traveloften weakly and atheistically told it ling Agents: "Mr. Luidlaw is the sum-total of the Mono Centre Branch."

As a Christian he was humble and devout -a man of prayer, he wrestled with Godseemed to live near Him all his days, and took sweetest pleasure in these acts of devotion. Strong in the belief of the cardinal truths of the Bible, he never shrank from the prosecution and was strenuous in the advocacy of them. In support of the diatinctive tenets of Presbytorianism he had many sharp encounters with oppressors, but so far as we learn, he ever left savory impressions of his sterling piety and undaunted courage.

The many missioneries throughout our Section of the Christian Church, who have visited and labored in Mono Centre, will roverentially speak in memory of him, and think of the warm, devoted friend they ever found in him, of the cordial welcome they received to his hospitable abode and of the comfortable lodging there so long as needed. He knew the value and importance of their work, himself had some experience of its trials and difficulties, therefore he loved and revered them for their work's sake, and was ever ready to forward them in it. We subjoin the following graphic testimonial from one of the oldest of these men of God, one who knew him intimately and is competent to judge impartially. "I held Mr. Laidlaw in the highest esteem since I knew him. The uniform consistency of his Christian character. his activity and persevering diligence in doing good, his uncompromising firmness in holding to what he regarded as truth, and his candor and charity towards those who might conscientiously differ from him; all combined to show that he had imbibed largely the spirit of the gospel."

The aged older has now gone from the scene of his earthly toil and entered on rest in the heavenly mansions, "but being dead he yet speaketh." Oh that those who remain could hear and wisely learn, how blisful would be the result! "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow thom.

HOME MISSIONS.

We call special attention to the letter of the Rev. William Cochrane which will be found in another column. The case is urgent, and ought to meet with a prompt and liberal response. Never was there a time in the history of the Canada Presbyterran Church when the openings for usefulness presented were more numerous or more inviting. On all sides the work is limited simply by the amount of money and missionaries that can be employed. It will be in the last degree discreditable to the members of the Church if these opportunities pass unimproved. If any importance ut all is attached to the distinguishing characteristics and principles of the Presbyterian Church, now is the time to show it. We are fully convinced that the Presbyterians do attach much value to these, and have no doubt that the funds necessary to maintain and extend the Home operations of the Church will be speedily forthcoming. The amount that can be given to missionaries and supplemented congregations is, no doubt, all too small; the greater, therefore, the reason why it should be paid promptly and in full.

AUTOBIOGRAPHY OF JOHN S. MILL.

Wo I we no intention of giving any outline of the recently published autobiograph of the late Mr. J. S. Mill. It is certainly a courageous book and brings out very tudy the writer's views on religion, mar tage, &c. What is astonishing is that, like a good good many others who had held and avowed similar opinions, Mr. Mill expresses his astomshment that professing religious people and those who beheve in the sauctity of marriage should condemn strongly persons of his way of thinking as if they were guilty of some moral wrong and deserved something like social ostracism Mr. Mill and his sympathies ought to know that this follows as a matter of course. Those who behere in the existence of a personal God, and who have somewhat strong opinions about the promiseuous intercourse of the sexes cannot help feeling somewhat indignant at those who have no such belief and who look upon marriage, as usually understood in Christian countries, as an antiquate projudice and a most unreasonable and unnecessary restraint. That this was the position of Mr. Mill is very evident from his own avowals in this autobiograph; and though both his wife and himself may have in many respecies been personally estimable, there is no wonder at all that their "advanced op:nious' should have been rather strong meat for those who believe in God and are far from realizing the idea of a man loving his neighbor's wife. The following extracts shows that we have not misrepresented Mr.

leave the matter to those who are more ad vanced than we at all profess to be. Of his religious ideas he speaks thus;-

"I was brought up from the first without any religious belief, in the ordinary acceptation of the term. My father, educated in the creed of Scotch Presbyterianism, had by his own studies and reflectious been earlied to reject not only the belief in Royelstion, but the foundations of what a commonly called Natural Religion. I have heard him say, that the turning point of his mind ly called Natural hengion. I have heard him say, that the turning point of his mind on the subject was reading Butler's Analogy. That work, of which he always continued to That work, of which he plways continued to speak with respect, kept him, as he said, for some considerable time, a believer in the divine authority of Christianity; by proving to him, that whatever are the difficulties in believing that the Old and New Testaments where it from, or record the nets of a restaurant. believing that the Old and New Testaments proceed from, or record the acts of, a perfect wise and good being, the same and still greater difficulties stand in the way of the belief, that a being of such a character can have been the Maker of the universe. He considered Butler's argument as conclusive against the only opponents for whom it was acamst the only opponents for whom it was intended. Those who admit an omnipotent as well as perfectly just and benevolent maker and ruler of such a world as this, can say little against Christianity but what can, with at least equal force, be retorted against themselves. Finding, therefore, no halting place in Doism, he remainod in a state of perplexity, until, doubtless, after many struggles, he yielded to the conviction, that, concerning the origin of things nothing whatever can be known. This is the only correct statement of his opinion; for dogmatic athoism he looked upon as ab. surd; as most of those, whom the world had considered Atheists, have always done.

I have a hundred times heard him say, that all ages and nations have represented their gods as wicked, in a constantly in-ercasing progression, that mankind have gone on adding trait efter trait till they gone on adding train train the tree reached the most perfect conception of wickedness which the human mind can do. vise, and have called this God, and prostrated themselves before it. Thus ne plus ultra of wickedness he considered to be embodied in what is commonly presented to mankind as the crood of Christianity. Think (he used to say) of a being who would make a Hell—who would create the human race with the infallible foreknowledge, and therefore with the intention, that the great majority of them were to be consigned to horrible and everlasting tormont.
The time, I believe, is drawing near when this dreadful conception of an . object of this dreading conception of an conject of worship will be no longer identified with Christianity; and whon all persons, with any sense of moral good and ovil, will look upon it with the same indignation with which my father regarded it.

It would have been wholly inconsistent with my father's ideas of duty, to allow me to acquire impressions contrary to his convictions and feelings respecting religion; and he impressed upon me from the first that the manner in which the world came into existence was a subject on which nothing was known; that the question, 'Who made me?' cannot be answered, because we have no experience or authentic information from which to answorit; and that any answer only throws the difficulty a step further back, since the quertion immediately presents itself, 'Who made God?' He, at the same time, took care that I should be acquainted with what had been thought by mankind on these impenetratrable problems. I have mentioned at how early an age he made me a reader of ecclesiastical history; and he taught me to take the strongest interest in the Reformation, as the great decisive contest against priestly tyranny for liberty of thought.

I am thus one of the very few examples,

in this country, of one who has not thrown off religious belief, but nover had it: I grew up in a negative state with regard to it. I looked upon the modern exactly as I did apon the ancient religion, as something which in no way concorned me. It did not seem to me more strange that English people should believe what I did not, than that the men I rend of in Herodotus should have done so. History has made the variety of experience. icty of opinions among mankind a fact familiar to me, and this was but a prolongation of that fact. On religion in particular the time appears to me to have come, when it is the duty of all who, being qualified in point of knowledge, have on mature consideration satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at if they are among those whose station or eputation gives their opinion a chance of being attended to. Such an avowal would put an end, at once and for ever, to the vulgar prejudice, that what is called, very improperly, unbelief, is connected with any bad qualities either mind or heart. The world would be astonished if it knew how great a proportion of its brightest orna-ments of those most distinguished even in popular estimation for wisdom and virtue -are complete scepties in religion; many of them refraining from avowal, less from personal considerations, than from a conscientious, though now in my opinion a most mistaken apprehension, lest by speak ing out what would tend to weaken existing beliefs, and by consequence (as they suppose) existing restraints, they should do harm instead of good.

Of unbelievers (so called) as well as of believers, there are many species, including almost every variety of moral type. But the best among them, as no one who has had opportunities of really knowing them will hesitate to affirm, are more genuinely religious, in the best sense of the word religion, than those who exclusively arrogate to themselves the title.

Of his relationship to Mrs. Taylor during her first husband's life he speaks as follows. The last sentence showing that though he might so far yield to the absurd restraints of society it was simply from a wise to preserve the connectional respectability of Mr. and Mrs Taylor. Many of his disciples who may adopt his principles may have no such scruples. And indood, why should they?

All these circumstances united, made the number very small of these whose society, and still more whose intimacy. I now veluntarily sought. Among these, was the in-

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comparable friend of whom I have already spoken. At this period she lived mostly spoken. As has period such red mostly with one young daughter, in a quiet part of the country, and only occasionally in town with her first husband, Mr. Taylor. I visited her equally in both places; and was greatly indebted to the strength of character which enable d her to disregard the talse interpretations limble to be put on the frequency of my visuts to her while living generally spart from Mr. Taylor, and on our occasionally travelling together, though in all other respects our conduct during these an other respects our conduct during these years gave not the slightest ground for any other supposition than the true one, that our relation to each other at that time was one of strong affection and confidential intimacy only. For though we did not consider the ordinances of scorety binding on a subject to entirely personal, we did feel bound that our conduct should be such as in no degree to bring discredit on her husband, nor therefore on herself.

MISSIONARY MEETINGS.

Missionary meetings are being arranged in the various Presbyteries of the Canada Presbyterian Church. Among other Presbyteries, that of Stratford has made its acraugements as follows :--

Mitchell, Monday, December 22, at 7 p.m., Messis. Findlay, Hamilton and Renwick.

Monckton, Tuosday, Dec. 23, at 3 p.m., Messis. Findlay, Hamilton and Renwick. Elma, Tuesday, Dec. 23, at 7 p.m., Mes srs. Findlay, Hamilton and Renwick.

Molesworth, Wednesday, Dec. 24, at 2 p.m., Messre, Findlay, Hamilton and Ron-

Listowel, Wednesday, December 24, at 7 p.m., Messrs. Findlay, Hamilton and Renwick.

Harrington, Monday, Dec. 22, at 3 p.m. Mesers. Maopherson and Hall.

North Easthope, Tuesday, Dec. 28, at 2 p.m., Mesers Macpherson and Hail. Stratford, Tuesday, Dec. 23, at 7 p.m., Messrs. Drummond and Hall.

Hampstead, Wednesday, Dec. 24, at 2 p.m., Messrs. Macpherson and Boyd.

Shakespeare, Wednesday, Dec. 24, at 7 p.m., Messrs. Macpherson and Boyd. East Zorra, Wednesday, Dec. 24, at 2

p.m., Messrs. Gordon and Hali. McKay's, Wednesday, Dec. 24, at 7 p.m., Messrs. Gordon and Hall.

Wellesley, Monday, Dec. 22, at 2 p.m., Messrs. Scott and Musgrave.

Crosshil, Monday, Dec. *22, at 7 p.m., Messrs. Scott and Musgrave.

Millbank, Tuesday, Dec. 23, at 7 p.m., Messrs. Scott and Musgrave.

N. Mornington, Wednesday, Dec. 24, at 2 p.m., Mesers. Scott and Croiy.

Milverton, Wednesday, Dec. 24, at 2 p.m., Messrs. Scott and Croly.

St. Mary's, Monday, Jan. 19, 1874, at 7 p.m., Messrs. Drummond and Hislop.

Fullarton, Tuesday, Jan. 20, at 7 p.m., Mesers. Drummond, Hislop and Bell. Avonbank, Wednesday, Jan. 21, at 7 m., Messrs. Drummond, Hislop and

Carlingford, Thursday, Jan, 22, at 2 p.m., Messrs. Drummond and Musgrave.

Avonton, Tuesday, Jan. 22, at 7 p.m. Messrs. Drummond and Musgrave. S. Nissouri, Tuesday, Jan. 20, at 7 p.m.,

Meesrs. Croly and Gordon. N. Nissouri, Wednesday, Jan. 21, at 7

p.m., Mesers. Croly and Gordon.

Bid lulph, Thursday, Jan. 22, at 7 p.n. Messra. Croly and Gordon.

Roy's, Thursday, Jan. 22, at 2 p.m., Mesers. Mitchell and Bell.

Cromarty, Thursday, Jan. 22, at 7 p.m., Messrs. Mitchell and Bell.

Ministers and Churches.

The Session of Gabriel Street Church, Montreal has ununimously approved of the Synod's remit on Union.

Messrs. Strahan & Co., announce as forthhe late Thomas Guthric. D.D., edited by his sons, Rev. David K. Guthrie, and Chas. J. Guthric, M.A.

The Sustentation Fund Committee of the Irish Presbyterian Church has held its meeting in Belfast-the Rev. Wm. Johnston. Moderator of the General Assembly, presiding. From the report it appears the amount contributed is £2000 in advance of the sum subscribed at same period last year.

The Rev. John Laing, formerly of Cobourg, and more recently of Ottawa, was, on the 5th inst., inducted into the pastoral care of the C. P. Church, Dundas. The services were exceedingly interesting, and largely attended. The settlement is in every respect a gratifying one.

and managers of John Street U.P. Church, Glasgow, have crected a handsome tablet in momory of their late pastor in the corridor of the church, at an expense of £100. defrayed by voluntary contributions. The following is the inscription on the tablet :-"Sacred to the memory of the Rev. Wm. Anderson, LL.D., fifty-two years pastor of this church; born oth January, 1799, died 16th September, 1872. A man of rare and conscerated genius, of profound and unpretending piety, warmth of heart, and sim-Plicity of character; a faithful vastor, a Powerful preacher of the Word, a true kie d, a kind husband and father, an inde-Pendent thinker, a fearless advocate of every just cause, and an coquent denouncer of all unrighteousness. Though dead he yet Speaketh,"

The trust deeds settling the gut of 4500, 000 by Mr. James Baird to the Church of Scotland vest the money in seven trustees, who have ample powers to apply the interest to religious and educational works, and at the end of fifty years the trustees are empowered, if they thank fit, to expend the capital itself on such works,

We understand that a good beginning has been made in the way of raising subscriptions for the purchasing of a lot, and the crection of a place of Worship in Durford, in connection with the Canada Presbyterian Church. This is deemed absolute by necessary tor the prosperity of the con-I gregation. Individuals in the 'noighborhood of different denominations are testitying their interest in the cause by readily subscribing.

Briverios .- On Monday the 3rd inst., a meeting was held in the Canada Prostly. term Church, Beaverton, for the purpose of moderating in a call. The Rev. Hugh Currie. Cannington, preached and presided on the occasion. The call came out unammously in favor of the Rev. Charles Cameron, Priceville; and was numerously signed both by members and adherents. Commissioners were appointed to attend the Ontario and Durham Presbyteries on bahalf of the congregation. The stipend promised is \$700, with manso and five acres of ground.

The Presbytery of Perth of the Presby terian Church of Canada in connection with the Church of Scotland, met in the town of Porth, on Tuesday, 4th inst., to discuss the basis of union with other Presbyterian Churches of the Dominion, and adopted it manimously. An amendment was made regarding the disposal of the Temporalities Fund, but was lost. This, however, does not effect the union question. The Presbytery are anxious that union should take place, believing it to be for the interest of Presbyterianism and the glory of God's

RESIGNATION OF THE RBY, SAMUEL Houston, A.M.-We regret to hear that the popular and successful minister of Calvin Church has tendered his resignation to a committe of the Presbytery of St. John. Mr. Houston has been paster of that church for nearly five years, during which his duties have been very onerous, and now he finds his health a good deal impaired, while the work is increasingly arduous. Whether Mr. Houston contemplates taking a short rest or removing to a more genial western climate, we do not know. He has been doing such a good work here, that many would share with his congregation in their regret at losing him, should he be obliged to press his resignation. We should like yet to hope that this mey not be the case, and that the pulpit of the city, and the various religious efforts promoted here may not for some time yet be deprived of Mr. Houston's valuable sevvices .- Presbyterian Advocate.

A FREE CHURCH PRESBYTERY IN THE CIVIL Count.-The free Church Presbytery of Kincardine O'Neil met on 21st October. to consider the summonses which had been served upon each of the members at the instance of John Muil, Nother Sauchen, Cluny. It appears that the Prosbytery suspended Mr. Mull from the membership of the Cluny church, and he appealed to the Synod, but the Presbytery refuse to give him extracts in the case. The action now taken is for an order from the Shoriff to compel the production of extracts and documents. Rev. Mr. Reid, Banchory, moved - that the Presbytory resolved to employ Mr. David Mitchell, advocate, to make apcoming the Autobiography and Memoir of pearance for the moderator, clerk, at d oth or members of the Presbytciy summoned, as ordere by the Sheriff and instruct the Clerk to transmit the whole papers connected with Mr. Mud's two petitions to the law advisors of the Church for their opinion. The Presbytery to meet at Aboyne on the 28th inst., to take up the case. The motion was adopt-

On the ith inst., the induction of the Rev. W. A. McKay into the pastoral charge of the congregations of Baltimore and Coldsprings, took place at Coldsprings. The day was fine and the attendance on services was very large. Mr. Bennet preached. Mr. Murray of Woodville, and late pastor of Baltimore and Coldsprings, addressed the people, and Mr. Douglass of Cobourg, addressed the minister. All the Dr. Anderson, GLA gow .- The session sorvices were very solemn, and were listen ed to with marked attention. In the evening there was a large social gathering to welcome the newly inducted pastor. Considerably over 400 partook of the good things provided by the ladies of the con gregation. And what with music and speeches there was an evening spent which will not soon be forgotten by those who were present. Mr. McKay begins his labours in this new field with every promise of abundant success. Soldom indeed have we seen two targe congregations unite upon one man with such unity and cordiality as these congregations have upon Mr. McKay. May he long be spared to labor amongst them, and may the very great success which has attended his ministry in the past be only a prelude to that which

awaits him in his new sphere of labor.

The Canada Prosbyterian Church in the village of Pakenham, having undergone enlargement and repairs, was re-opened tradage of Counda over the States as a for public worship on Sabbath 26th Oct place of settlement for young men. The Rev. T. T. Johnston of Columbus, S. C., proceedings of the evening were enlivened preached at half past sen, from I so liv , 17, by the choic of the West you Methodist 1st clause, and Rev. A. Gilray of Toronto, Church, Guelph, who sam, several processol afternoon and evening, from Isa, Nava, 3 music, under the leadership of Mr. Wheatand Heb. iv., 9. All the services were ley, with their usual correctness and oxhighly sppreciated by large and attentive precision and who, at the close of each congregations, notwithstanding the nu piece, were heartly applauded by the conpleasant state of the weather, which pre gregation assembled. They were accomvented many from a distance utending the pain d by Mess Keeling on the organ, km lchurch was comfortably filled at each dot of worship. The collections amounted mall to \$150. The writer hopes it may the close voter of thanks were given to the not be regarded as invidious to point to stowards, to the speakers, to the chairman, this congregation as an example of what willing hearts and onen hands can do. For years that struggled to maintain life during a long vacancy, and at last utterly disheartened they gave up the attempt. Then followed three years of a blant in their congregational history, as they received no supply. In 1872 they resolved to make one more offert, and applied for a student to labor among them, for the summer, a lively interest was taken in the work, and a little over a year ago, the congregation with a communion roll of only 28, called their present pastor, offering a salary of \$800. Such a spirit of liberality needs no commont. It older and abler congregations did likewise, our church would occupy a vastly better position than she does .--

INDUCTION IN PUBLINCH .-- On Thursday,

the 30th, the Presbytory of Gueiph met

according to appointment in Duff's Church.

East Puslinch, for the Induction of Mr.

McKay, late of Elmira, Illinois, U. S., to

the pastorate of that congregation, and for

the transaction of other business. After occupying some time in considering a case brought before them from Waldemar, the Edict of Induction was called for, and handed in-duly cortified as having been served on the congregation on two successive Sabbaths. Intunation was then made to the people assembled that the Presbytery was ready to receive any objections that might be offered to the life and doctrine of Mr. McKay, or any reason why he should not be inducted as their pastor. No objection appearing, they proceeded to the place of worship, where, after praise and prayer and the reading of the scriptures, an excellent sermon was preached by the Rev. D. D. McLennan, from John xii, 31, 32, "Now is the judgment of this world; now shall the prince of this world be cast out And I, if I be lifted up from the earth, will draw all men unto me." Dwelling-first, upon the nature of true conversion to God, as implied in the words, "will draw all men unto mo." And-secondly, on how the lifting up of Christ tends to effect the change. After the sermon, Rav. Mr. Torrance, who has been Moderator of Session during the vacancy, gave a brief narrative of the steps connected with the call to Mr. McKay, and then put to him and the congregation the questions usually put on such occasions. Satisfactory answers having been given to these, prayer was engaged in, in the course of which Mr. McKay was duly inducted into the pastoral charge of the congregation. H. was next addressed on the duties of his office, the preparation he required for them, and the encourage ments he had to be faithful in the discharge of them--Rev. Mr. Wardrope then addressed the people in suitable torms, on the obligations they owed him who had just been set over them in the Lord. After these services Mr. Torrance withdrew with Mr. McKay to the door of the church, when the people had the opportunity of welcoming their new minister by taking him by the night hand. All the services were deeply interesting. The attendance was large Mr. McKay enters upon an important field of usefulness. The Presbytory having returned to their former place of meeting, his name was added to the roll, and Mr. Wardrope appointed to introduce him to the Session. Mr. Ball reported that, according to appointment, he had moderated m a call in Knox Church, Galt, on the 29th inst.; which had come out in favor of Rev. Mr. McPherson, of Hilltown Church, Dundee, Scotland , that the call had been signed, through want of time, by only two hundred and fifty members, and that the Session petitioned for an extension of time, that a greater number of signatures might be obtained; and moved that an adjourned meeting be hold in Knox Church, Guelph, on Wednesday next at two o'clock p.m. to receive the call. On motion this request was granted, and the sederunt was shortly afterwards closed. the evening a soiree was held in the church, for the purpose of welcoming their minister, at which, notwithstanding the gomewhat unfavorable state of weather, there was a large attendance, principally of of young people. After partaking of an excellent toa, Mr. Torranco was chosen chairman, and very interesting and appropriate addresses were delivered by the Rov. J. F. Dickie, of Berlin, who gave a graphic account of the state of things in Paris, which he was visiting at the time the Franco-Prussian war broke out-by D. McCuaig Esq., Principal of the Central School.

Galt, upon "What is Religion?" and by the Roy. A. McKay, who spoke of the adly granted for the occasion by Messra Jack son a Co., manufacturers in the town. At and to the choo; special mention being made of Mr. Jackson's kindness in granting the use of the justrument. A very interesting evening was spent, and the assembly dispersed after singing "thod Sixe the Queen," highly gratified with the proceedings. - Guelph Mercury.

Sabbath-School Items.

It is a great mistake in Sabbath-school teachers to allow those who are prempt in their answers, and eager to monopolize the chief part of the time, to succeed in their effort. In some classes one or two answer for all. It is the quiet and the backward who ought to receive most attention from the wise and well-qualified teacher. It ought to be seen to that such have special questions, suited to their peculiarities, and that they are encouraged and helped to reply. The teacher who allows the forward scholars to do all or most of the answering in his class fails of the greatest good to both those who answer and those who are silent. In the exercises of the best taught class every scholar bears a willing and intelligent share.

The English Sunday School Teacher says:--"The Bishop of London has but stated a truth when he said that 'Sundayschools are a necessity both for children and grown up members of the Church." And it will be a great blessing when grownup members realize the idea.

In answer to the question, "At what time shall Christians be released from labor in the Sunday-school?" President Thompson answers, pithily, in Our Bible Teacher; "When God shall say to them, It is enough, come up higher."

When a Sabbath-school teacher has the idea that no preparation for his class is needed, but that he may say whatever comes uppermost, he may pretty safely conclude that God has not called him to Sabbath school work, and that he is not likely to be successful. Dr. Chalmers prepared as thoroughly for a class of ragged boys as for his students in St. Andrew's College.

The Ontario Presbytery.

On Tuesday of last week, the Presbytery of Ontario sat in the Presbyterian Church Port Porry. The badness of the roads prevented a full attendance. The Presbytery received notice of the sudden death of the wife of Rev. D. Stewart, of Enniskillen. They minuted an expression of their sorrow and sympathy with Mr. Stewart and united nn appropriate prayer. The Hamilton Presbytery sent a call, and deputed the Rev. S. C. Fraser to prosecute the same, from the congregation of Beamsville to Rev. A. Dawson, of Ashburn and Utica. people at present under Mr Dawson protested by resolutions of meetings and by pleadings of representatives, against being depraved of their highly respected and greatly beloved pastor, Mr. Dawson, reciprocated the warm expressions of regard by his people. He felt, however, that a certain absence of harmony in Ashburn session, taken along with the seemingly providential coming of the call, without his eeking, led him to decide in favor of call The Presbytery consented to loose their brother, Mr. Dawson, and let him go to Beamsville. Nev. Mr. Ballantyne is to preach at Ashburn and Utica and declare the pulpits vacant on Sunday the 23rd inst. Roy, W. Beattie was appointed to act during the vacancy, as moderator of the Session, and was instructed to make out a call to a minister as soon the people may the ready. Mr. Scott read the report of a committee on Missionary meetings. A plan was resolved upon, by so grouping the congregations, that meetings shall have been hold at all by the third of December, and commencing on the twenty-sixth of November. A communication from Cobourg Presbytery, partly placing Kendal, in Clarke, under the care of the Ontario Prosbytery, was read. Rov. Calder was directed to proach at Kendal as often as he might be able to arrange for. The Pres-bytery placed in Rov. Mr. Bronton's hands a call from Wick and Greenbank, and at his request granted him a month's time to consider the acceptation of the same. Rev. H. Currie presented a call from Beaverton to the Rev. Mr. Cameron of Priceville. Mr. Currie was appointed to go with the call to Durham Presbytery and endeavor to obtain Mr. Cameron's acceptance of the call. Rev. Mr. Currie stated that he was convinced of the propriety of the rearrangement of the stations in his present field of labor. To facilitate that he felt it his duty to resign and remove from his pastoral charge. It was resolved to cite all parties concerned to deal with the matter at the next meeting of Presbytery. Permits from the general Assembly were put down for discussion at next meeting, which is to be held in the same place on the second Tues-day of January at 11, a. m.

Presbytery of Ottawa.

This Presbytery field its list regular var, on the 4th and 5th Nov. Twelve ann ister, and one older were present. Among the stems of business that were true rated the following nee of most public in rest. In reply to a letter sent to the Rev. George Turnfull, enquiring into his person posi-tion, a letter was read from him righting that he had a turned to the communition and a rvice of the Episcopal Church. The Preshytery covered to declare Mr. Turabull no longer a minister or member of the Canada Presbyteman Church. A pastoral loner was adopted explanatory of the infession work on the Upper Off and and giving the names of the committee appointed to solicit contributions toward; this object. The Presbytery also agreed to put forth a special effort to raiso before the next meeting the sum of \$500, to assist in building a church at the Mattawan; and to apply the Hon, the Hudson Bay Co., for the grant of a parcel of land sufficient for the site of a church and manse. The Financial returns for last year were examined in regard to whether the congregations within the bound had contributed to all the schemes of the Church or not, and the Clerk was instructed to write to those in default and urge them to have these collections taken up with greater regularity in the future and stating that when congregations do not contribute they shall give reasons to the Prosbytery for their omission, the reasons for the omissions last year to be sent in before next meeting. A deputation was ap-pointed to visit the congregation reported in arrears and urgo them to have these at once paid up. Mr. Crombie was appointed to moderate in a call in Knox Church. Ottawa, whenever requested to do so by the session. The Rev. D. M. Gordon being present, was Mr. Crombie was ap-lerate in a call in myited to sit as a corresponding member. In cordially accepting of the invitation, he suggested the propriety of appointing a small committee to confer with a commit-tee of their (the Kirk) Presbytery in regard to co-operation in carrying on the Home Mission work in general, and specially in visiting the shanties on the Upper Ottawa. The Presbytery agreed to act at once upon the latter part of Mr. Gordon's sug, estion, Joseph, Whyte and Williams to carry it out. Mr. James Whyte was appointed to attend the next meeting of the Presbytery of Brockville, and confer with them as to the desirableness of transferring the congregation of North Gower and Gloucester to the Presbytery of Ottawa, and ascertain if they were willing to make such a trans-A scheme of missionary deputations was agreed upon, and the several members of Presbytery appointed to give a day each during the winter to the Home Mission field. Mr. Burns resigned his position of convener of the H. M. Committee, and Mr. Joseph Wl. 7to was appointed in his stead. The next meeting was appointed in his stead. The next meeting was appointed to be held at Osgoode, on the first Tuesday of Feb. next, at half-past two p.m. The first sederunt is to be occupied with the transaction of general business, and in the evening a Presbyterial visitation is to be conducted and a religious conference hold .-CARSWELL, Clerk.

Presbytery of Brockville.

The Brockville Presbytery met at Prescott on the 4th inst., Mr. Binnie, Moderator. Mr. Rowat declined the call from Dunbar. The Assembly's Remit on Union is to be considered at next regular meeting, and the decisions of sessions and congregations on this question are to be handed in Delegates to the Assembly are to be appointed at that meeting, and all the Session Records brought for examination. The next regular meeting of Presbytory to be held at Prescott on first Tuesday of February next, at 2:80 p.m.—J. Hastie, Pres. Clerk.

Good Advice to Christians.

- 1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.
- Do not set yourself up as a standard. Shun all consoriousness. Remember that oach one "to his own Master standeth or falleth," and not to you.
- 3. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unhelieving doubts, by past neglect, by present fear, by anything. Be more intimate with him than with any earthly
- 4. Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength.

Finally. Do not be discouraged if you fail in everything. If you were perfect what need would you have of a Saviour? If you wore perfect,

On Friday last a soirce was held in Cooke's Church, in honor of Professor Gregg, the late pastor of the congregation. The Rev. Mr. Reid occupied the chair, and the audience was largely and enthusiastic. An affectionate address was presented from the ladies of the congregation, accompanied with a purse of money and a beautiful silver tray, and silver tex and coffee service complete.

As will be seen from Mr. Cochrane's letter, no preachers or ministers have been engaged for the winter to supply the stations on Lake Superior. It is a a matter of painful regret that in this way those promising epenings will in all likelihood be lest to the Presbyterian Church. What was the sliffieulty, or who are to blame we of course eannot say, but the fact is very much to be deplored.

The Poor Man's Sabbath Day.

BY GERALD MASSEY.

The marry birds are singing. And from the fragrant se The spirits of a thousand flowers While in his holy temple We meet to probe and pray, With cheerful coke and grafoful lay, This summer Sabbath day!

We thank thee, Lord, for one day To look Heaven in the face ! The poor have only Sunday ; The sweet is the grace. Tis then they make the music That sings their week away: O, there's a sweetness infinite In the Poor Man's Sabbath day

Tis as a burst of squahine A tender fall of rain That acts the barest life abloom, Makes old hearts young again. The dry and dusty roadside With smiling flowers is gay ; Tisopea heaven one day to seven-The Poor Man's Sabbatu day !

"Tis here the weary pitgrim Doth reach his Home of Ease! That blessed house called " Beautiful." And that soft chamber, "Peace," The River of Infe runs through his dream And the seaves of heaven are at play! He sees the Golden City gleam, This shining Sabbath day!

Take heart, ye faint and fearful; Your cross with courage bear ; So many a face now tearful Shall shine in glory there , Where all the serrow is banished The tears are wiped away ; And all eternity shall be An endices Saubath day !

Ah! there are ompty places Since last we mingled here There will be missing faces But heart to heart before we part, Now all together prav That we may meet in heaven to spend The eternal Sabbath day!

MARY'S PROTEGES.

BY MRS. GEORGE CUPPLES, AUTHOR OF " MATTIE'S MATCHES," ETC.

Little Mary Hay is our doctor's niece, the orphan child of his younger brother who along with his young wite and baby, killed during the indian mutiny. Every-body, therefore, in our neighborhood looks apon her as aimost common property. though for that matter, had no such dreadfal catastrophe overtaken her parents, she would have made herself just as surely "everybody s bouy. It s just in her, mem, as teorure Whishart, our cobbler meys; "she has see bonny coaxing ways that it's my belief a heart o stone would has to give in to her.

At the time my story begins, however, Mary did not look as it she got mer own way at all times, for could her friend the cobbler have seen her, he would have found her with her face buried in the cushion of her uncle's chair, and her whole frame convulsed with sobs. Opposite to her sat her Aunt Bridget, as kind-hearted a maiden lady as ever lived, but to look at her now, as she knits caimly, her hos drawn tightly together, and her face very grim all over, one would have been apt to have come to the opposite conclusion

"I don't know why people were bornoan't-see the use of sending-peoplebut here Mary had to stop once more, obocked by a iresh burst of sobs.

Miss Hay laid her knitting down in her lap and folded her black-mittened hands ever it, before saying, "Mary, do you think I refuse to help you in this case without I have thought over it, my reason? dear, and however paintuit may be, I have come to the conclusion the man is so utterly worthiess that he is beyond hope from above, and help from mortal man

"Oh, Aunt Bridget! don't say such a dreadful thing," said Mary, sitting bolt up-right, the tears seeming to dry in her eyes in a moment, so great was her horror. "If you only had heard what he said to his poor wife, and how sorry he was, you would believe in him, and help to give him one chance more; it's dreadful not to do it. Don't he angels rejoice over a sinner that repents? you read the story to me before I could read it myself; and now think how they must be weeping—if angels ever can—to think no one will give him a little bit of help when he wants to be good. Aunt Bridget, you must lot me help him—I will do nothing foolish, the ten shillings are my very own.

The old lady sighed as she took up her stocking once more without speaking, but the monotonous sound of the click of the weedles roused poor Mary to such a pitch that she positively screamed. "I won't be good any more, Aust Bridget, she said; "there's no use in being good, and I'll go away and you will hever see me any more I couldn't stay and see the poor man's misery, and I pron sed poor little Kate I would help her, and she trusted in me."

"But my dear, they will be looked after, the parish will see they are provided for," said Miss Bridget. "I am sorry for little said Miss Bridget. Kate, she is a good child, but she will be better taken care of in the poorhouse than

"Please don't say any more, Aunt Bridgot," interrupted Mary, "you don't anderstand it; that's the very thing that's die ressing Mrs. Dawson, she cannot die in peace for the thought of her children be ng sent to the prothouse; and they won I require to go if somebody will only say require to go they will give her husband work,

"My dear, you couldn't expect anybody in the village or round about to employ him, such aconfirmed drunkard as he is. He nust go elsewhere if he wants work, where nobody knows him," said Miss

"No annt, he must stay where the people do know him. Surely when they

think of what he was, and how respectable his parents were, before he began to drink, they will give him one chance more."

"My dear, if I thought there was the least shadow of a hope, I would gladly help you, but knowing how many shances the man has thrown away-

" Hosty-tosty! what's all the communion said the doctor, walking in; "my Mary in tears! that's a sight to see.

Mary could do no more than flong her selt into her uncle's arms, where with her tace hidden on his breast sho sobbed afresh. Miss Hay had therefore to tell how Mary had taken it into her head to help John Dawson and the children after his wife's death, and had promised the poor woman she would look after them. The doctor she would look after them. The doctor punched his under hip, and his face wore as troubled an expression as Miss Hay's, but it was only for a moment. Stroking Mary's soft golden hair he said, tenderly, "Come, soft golden hair he said, tenderly, "Come, come, I can t have any thunder clouds in my little lassie's path, sunshine suits her better. Ho's a neer-do-weel, and no mistake; but if my have lass wants to help him, I dont see why she should be prevented, so come along, dry your eyes, and we will try to think what we can do for him."

"You are wrong, brother, I feel sure you are wrong, said Miss Pridget, Lat the seemed rather pleased that it had ended in this wisc.

"Pooh, pooh!" said the doctor, "what about it it I am? It anybody can do the unfortunate creature good, surely it is my He s not worth one of her tears, though, and here she has been wasting hundreds on him."

"And I may spend my ten shillings just as I please?" asked Mary.

"Of course you can," said the doctor, andhere's other ten to add to it; but dou't let Dawson get hold of it."

"Oh no." replied Mary; "he has promised to be so good; Kate is to get all his money when he brings home his wages, and then she is to give it to me, and I look it in my money-box, and help her to spend it. And do you know, uncle," she continued, "Mrs. Dawson told me last continued, "Mrs. Dawson told me last night that the fault was hers; she drove him to the public-house!"

"Indeed!" said the doctor, smiling, "how did she manage to do that? I always

thought her a pattern housewife for cleanliness and everything."

"She was too clean." replied Mary solemnly. "Aunt often tells the girls that a clean fireside keeps a man out of the pub-he house, but Mrs. Dawson says being too particular the opposite way is just as bad. She was never done cleaning, and when he came home at night she often had the kitchen newly washed, and no fire in the grate, for it had been put out that she might clean it. Then John would get imp tient and go off in a pet, and time till too late she never saw the fault was mostly hers."

"Weil, there may be some truth in that, said the doctor, "but get your hat, and we will go round and see how the poor woman is getting on now."

Mary was ready in a moment, and they set out together, she in her eagerness quite torgetting that her eyes were red and swollen, until passing the house where the village cobbler stayed, she was reminded of it by hearing him say," What's the mat-ter with Miss Mary, sir?"

"Oh, she wants to add John Dawson to her list of proteges," said the doctor, "I tear its hopeless, but she's a terrible tyrant, and when she can't get her own way by fair means, she takes it by storm.

"You let her alone, sir," said the cobbler in a hait-whisper "she'll make something o' the poor wretch yet. I never saw him so broken down as he is, and no wonder, to him. She's far through now though, doctor."

It was easily seen on entering the wretched hovel that the cobbler's words were only too true, and that very soon death would carry away the poor woman from her cares and troubles. She lay on a straw bed on the floor, the room being destitute of farmiture, with the exception of a corner cupboard with a glass door, in which you could see a few pretty china cups and plates and one or two ornaments, that con-trasted strangely with the general appearance of the room. There was neither chair nor table, but a piece of rough board laid on some bricks served the part of both. On some more straw in the corner lay a man, his face turned to the wall, and the meture of wretchedness and misery. A bright blue-eyed girl of about twelve was busy stirring something in a pan over a wood fire, while two boys were on their knees beside her, the youngest helping to amuse a baby, and the other employed in sticking pieces of wood into the fire, or blowing it into a flame with his lips to help ou the boiling.

"Im about done with a things now, doctor, said the poor woman; "and yet I canna die content. The thought o that dreary poorhouse crushes me down, and I keep thinking of it when my thoughts should be elsewhere."

"But you need not think any more about that, said Mary, earnestly, with her fingers clasped, "aunt says I may help Kate and the boys, and uncle says so too, and Geordie Whishart will take Sam as his apprentice, and I will give Johnnie his tessons, and make baby a clothes, and no body shall put them into the poorhouse as long as I live. And I know uncle will try to get work for Dawson, and he has prom used to be steady, and never drink any more; and we will pray for him ever so often, Kate and I, and God will take care

The poor drunkard tried in vain to stiffe his moans and sobs, but it was only after the doctor had told him he was harting his wife, and disturbing her last moments that he managed to restrain himself. the thought she believes there's some of the man left in me still, sir, after all I have done against her !" said he. "I'vo promised I'll never touch a drop of drink, and I mean to keep my word if God will help me.'

"That's right, my man," said the doctor, "we all know what a held that vice takes; but if you persevere you will avereome the demon in the end-nothing like work to help you; we must see if we can get you that."

Mrs. Dawson died the next movning Geordie Whishart, the cobbler, offered his garret to the bereaved family, and engaged to look after the man to see that he got into no mischief. "You may depend I'll keep an eye on him, Miss Mary," he said to that little lady, who had been taking an active part in the removal of the children; "there will be lots at folk wanting to give him a drop o drink to cheer him like, or just because they may want an excuse for taking some themselves, or because it's the fashion to hae out the bottle at a funeral, but we il has nothing but water at this one say what they like.

When the tuneral was over, the first step was to get some work for the man; but this was by no means an easy matter. Everybody shook their heads, and said with Miss Hay the case was hopoless, but little Mary was not to be daunted by her want of success in the first outset. Hear ing that a farmer about a imle from the the village required an "orra man, ' that is to say, a hand for odd jobs, she set off to inquire if Dawson would suit. Even Geordie Whishart shook his head, for it was well known Mr. Dick, the farmer, was not only surly tempered, but took none into his employment but the steadlest of workmen. The eight of Mr. Dicks grid face had for a moment made Mary a nervous, but when she began to tell her story, the eager way she pleaded the poor drunkard s cause diew a smile more than once into the corners of Mr. Dick's firm mouth.

"Why do you come to me?" he said, when she at last stopped speaking; "I never take any but sober, steady work.non."

"Oh, I know that, Mr. Dick," replied Mary, quite artlessly, "that's the very reason I came. Geordie Whishart said you would be certain to say no but I didn't think you would, because you know if Dawson was to work for you he would be sober and steady, and being with you would make everybody believe in him, and then they would employ hun."

"Indeed, that's how you reason the mat ter, miss, 'said Mr. Dick; "but how am I to be sure he will be so?"

"Oh, he has promised me so faithfully he would be, and of course he will after saying it ever so often to his poor wife before she died. Oh, I know he will be good now," said little Mary.

"Woll, since your faith in him is so strong," said Mr. Dick, fairly smiling out-right, "you can send him here to-morrow. But," he added, "remember, the moment I see him transgress, off he goes, mind that.

"Well, after that, onything," said the worthy cobbler, lifting his hands and rais ing his bushy brows. "To think Mr. Dick would take the most notorious drunkard in a the country-side into his employ beats a. I say, John Dawson," he added "keep you a good look out on yersel', my man, it would be a rity to yex her young heart, and put a distrust o' mankind in

"I'll strive hard," said the poor man " if the Lord will but help me, and she says He will. But, oh, Geordie man, it's no easy, I ve felt my feet trying to run away with me a' day.'

As Dawson had been a gardener in his better days, the cobbler remembered that he once saw him making some pretty wicker baskets, and as an antidote against the craving for drank he suggested he might weave one for Miss Mary. She'd be commonly pleased with it," he said; She'd be unif you il bide here I'll go and pluck some willows, it wouldna' be safe for you to venture, seeing the public house is near the place; we maun creep afore we gang, ye ken, John."

During the cobbler's absence, Mary came in with the news that she had fished out from the lumber cellar an old badstead, and she now required Dawson to help her to put it up. The two boys had been sent away with an old mattress slip t get it filled with chaff, and Kate wa- busy making some pillow-cases, she informed him and that very soon the cottage would be in good order.

Seeing what a bustle she was in, first one woman came and then another, one volunteering to clean the room, the other to runmage in her nouse for any odd things she did not require. It was wonderful what a number of things had been stowed away in that lumber cellar of Miss Hay's, and how useful they became in the Dawsons cottage. There was an old table with three legs, but the carpenter soon stuck on a fourth; there was an old fender that was found to be too long, but the smith had orders to cut it to the desired length; and indeed before the day was done, every tradesman in the place was pressed into the service. Nor did Miss Mary test there; one farmer received a hint that a few potatoes would be acceptable, and another that a little meal or flour would be no less so, and those who had neither the one the other to spare, were reminded that money would be quite as useful. Seeing how carnest she was to make her proteges comfortable, and how happy she felt in doing her share of the work, the croakers at last ceased to croak about Dawson falling back into his old ways, indeed, his conduct was all that could be desired for steadness, and duly he paid his weekly carnings into his utile daughter's hands, who carried it without delay to pass arm, money-box. buch consultations as the two had over the spending of it! A pighad been bought with the first week's surplus, who carried it without delay to Miss Mary's and a pair of shoes with the next two " and now they were laying their father heads together how to get him an entire new suit of clothes, for Mary placed a firm belief in a remark she once heard drop be-tween her uncle and a thoughtful visitor, that to be always dressed in cast-of clothes was a sadly lowering thing to most men, and that good clothes had a wonderful influence in helping self-respect—not to mention how shabbiness keeps people from church. Plent" of clothes had got from friends for the children, but the father was so tall a man that it was diffi-cult to get any old things for him. And yet the surplus sum grew very slowly in the money-box, and the suit for father seemed very far away.

"If we could only make money ourselves," said Mary, she having got into the habit of thinking and acting as if she were a member of the thatched cottage, "I wonder if it could be possible. Yes! I have it," she excluded, after a little teflection, "we might gather fir-cones in the wood, aunt would buy them from us, that would be something, and then the potatopicking will be coming soon. I suppose aunt would never hear of me picking pota-toes, but I can take care of baby, and have the kettle boiling for your supper when you all come back."

The idea of the fir-cones led to other work, all of which little Mary had a share in, and at last Robert MucIntyre, the tailor, received orders to make a suit for father. "You couldn't do it without measuring him?" said Mary to old Robert.

"No, miss, for you see he's bye ordinar ın size, and it wadna do to make a mistake; but now that I think on't," he continued, "I may have his measure in some auld book or other; I'll had a look through, it's lang, lang sin I made a suit to John, though I've seen the day he was gie'

To Mary s great delight the tail r found the measure, and now set to make it.

Insisted by his able apprentice, Johnnie Smith, who was enthusiastic in his admiration of Miss Mary. The week before, Mr. Dick had informed Dawson he was so much pleased with him that if he continued. much pleased with him that if he continued to go on in the same way, at the end of three months he would promote him to be gardener and coachman. The delight with which Mary received this piece of news was unbounded. Her uncle declared that if she did not take care she would be flying up to the clouds and disappear like a rocket.

The suit of clothes was at last finished, and Johnnie Smith carried it home and helped to arrange it on the bed to the best advantage. "Oh, ien't it lovely!" said Mary, clasping her hands, as she had a way of doing when she was very much pleased; "it's just as soft as velvet," and she strocked the grey cordurey; while Kate was so excited that she looked as if at any moment she would burst into tears Sam had got away from his work a little Sam had got away from his work a little eather, so that he might enjoy the sight of his father's surprise, and Johnnie kept running from the gate to the house ready to announce his approach. Again and again they looked out along the road for him, but he never came. "Perhaps Mr. him, but he never came. "Perhaps Mr. Dick had sent him a message somewhere, or Mrs. Dick had asked him to tie up some of her favorite flowers, as she had done once before," said Kate; but when one hour and nearly another had passed, and no father had appeared, then Johnnie Smith could find no excuse to stay longer, and departed. A short time after, turned, his face red, and quite out of breath with running, to tell that Dawson was sitting drinking in the public-house.

Mary was too impulsive to pause and consider if it would be proper for her to enter a public-house and confront a drunk-ard. Her friend Geordie Whishart was away at the market-town, so she had on her hat, and was hurrying down the street almost before she knew what she was doing herself. When Dawson took one of his fits of drinking before, it used to make him so wild that he struck his wife and children, broke the dishes and did all sorts of mis-chievous thing, so Mary, remembering this, bade them stay at home.

For an instant Mary stopped at the door to take breath, but the next minute she had walked straight into the taproom, and up to where Dawson was sitting smoking a pipe, and with a glass of beer before him. He was perfectly sober, but the two men opposite to bim, who were strangers to the place, were in a very joval state. "Come along, old comrade," said one of the men, "drink up your beer—poor stuff—and get something stronger, you didn't use to shirk your liquor."

Mary laid her hand on Dawsen's arm and said. "We have something very nice to show you at home, John. Will you to show you at home, John. please come along with me?"

Dawson laid down his pipe, and was about to rise and follow the child, when one of the men began to stagger forward towards her. "Something good to drink, mp pretty miss, did you say? then here's

"Oh no-no!" said Mary, clinging Dawson's arm, "I've got nothing of that kind. Oh, do come with me, Dawson."

is moment a barmaid come in a a tray and a bottle on it, and said portly, "Why, Mr. Dawson, who'd ha' thought a great tall man like you would let himself be led by a bit of a child? I thought you were more of a man than that."

"Dawson is a good man if he goes with me; and it s only because you have newly come to the place and don't know him that you say so, "and Mary, nor eyes producted than the same and the same such will wonder you, a girl too, would the same such wisery upon them."

"Well, I never heard such a chit," said the girl. "But go with the little saint, Mr. Dawson, only don't ever try to sweet-heart me again of a holiday. I can't abear heart me again of a holiday. I can't abear a man who can't drink and leave alone. I'm sure all you've taken wouldn't hurt a

"I'll be at home in a moment, Miss Mary," said Dawson. "They're old friends them. I've only taken a little beer for company's sake;" yet all the time he was speaking he couldn't look the child in the face. of mine, and I was hearing the news from

Mary went back to Kate, but many hours passed instead of minutes before Dawson returned home. When he did Mary had been home a long time, and though he had not drunk much, he was anything but sober. But he was so in a moment at the sight of the new suit, laid out where Johnnie Smith had arranged it.

TO BE CONTINUED.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, as there known a spot in the whole world where a man might be freed from an evil deed. —Hindoo Provers.

Be of One Mind.

It is very common for the foes of U is. tianity to point to the denominational duly. ences existing in Christendom as though these were necessarily divisive, and destructive of Christian fellowship. Undoubtedly Christian anity is manifested when the following Christian unity is manufactor when the for lowers of Jesus see eye to eya in things ee olesiastical. And whatever promotes or keeps alive coolesiastical hitterness, what ever fans the flame of sectarian je alonely or strife, or unchurches those who give ere tible evidence of their oncness with Him who is evidence of their onchess with the spirit and pre-tept of the gospel. Yet in order to chersh and exhibit true Christian catholicity, it does not appear that denomination it has must entirely vanish. When, however, these boundaries and names become partisan, and a bigoted zeal for them enemach. es on the rights of others, then an unlovely and hostile spirit is apparent. But as dif. and nostne spirit is apparent. Dut as dif-ferent apertments, with their respective in-mates, do not destroy the unity of the household, and may even augment its strength, harmony, and usefulness, so simple denominational union, regarded as a phrase of Christian lite and activity, or a channel. of ecclesiastical enterprise, is not nature, cally ovil. The danger is that attachment to honored symbols and forms may degen. orate into an intemperate, unhallowed, unbrotherly zeal—a zeal without either know. ledge or charity. This is a type of uncharitableness against which it becomes all that love the Lord Jesus to be on their guard. But with natures far from perfect, and only partially sanctified, differing in the degrees of our knowledge, entertaining diverse views and preferences, how is it pos. sible that real fe wiship could be promoted by crowding all of every name into one ecclesiastical fold? The friction might be all the more violent by reason of such constraint. So that the union commended in the Scriptures is rather a fellowship of mind and heart than sameness of organiza-This is not only the true essential unity, but it will in due season established and unity, but it will in due season established in appropriate forms of visible fellowship. And ultimately there will be but one fold, as there is but one Shepherd.

When therefore the apostle counsels Christians to "be of one mind," he cannot mean that all believers must think precise. ly and only the same things. It is not an absolute uniformity of ideas, convictions, opinions and purposes that is inculcated. This would congeal spiritual emotion and reduce the Church to a state of mental stagnation. It would conflict with the right and responsibility of private judgment. It would repress spiritual vigor, health, enthusiasm, and attainments as well as ecclesiastical enterprise. Such was not the significance of St. Paul's exhortation. rather takes it for granted that while in the Church and in the worlk, individuality will be quick enough to assert itself, there will be no need to invite diversity. The pe-culiarities sure to exist will need softening and assimilation. So that Christians should cultivate likemindedness rather than contrariety. There should be a coming togethor rather than a flying apart. The centri-petal forces should balance the centrifugal to the end that the bond of perfectness may be maintained, and the Church (many members in one body) may move smoothly and beneficently in her luminous orbit.

When in this sense Christians are of "on when in this sense christians are of "on mind," they will "live in peace." Their relations will be harmonious, thep will cooperate and help one another, their sympathies instead of their antipathies will spear. And the God of peace will be with them. The hely dove will hover over such second of tallowship, and child in such a scene of tellowship and abide in such sacred society. And just as far as Christiaus have the mind of Christ they will labo to promote such a consummation.-J. E. Nassau, D.D.

Care for Daughters.

Would you show yourself really good t your daughters? Then be generous them in a truer sense than that of heaping Train them fo trinkets on their necks. Train them for independence first, and then labor to give it to them. Let them, as soon as even they are grown up, have some little more or means of making money, to be the own, and teach them how to deal within without needing every moment somebed to help them. Calculate what you wi give them or will bequeath to them, no as is usual, on the chances of their makin their remaining single, and according the scale of living to which you have a customed them. Suppress their luxuries now if need be, but do not leave them wit striking contrast to their present hom Above all, help them to help themselve Fit them to be able to add to their mean rather than to be forever pincing an economising till their minds are narrows and their hearts are sick. Give all the culture you can to every power which the may possess. If they should marry and all, they will be the happier and the believe the state of the state milion of the unmarried, they will ble you in your grave, and say of you, wh cannot be said of many a doating pare by his surviving child, "My father care by his surviving child, "My father cal that I should be happy after his death well as while I was his pet and toy."

Going recently into the chamber of desi where a friend had, a few moments before passed away, Dr. Prime said to the bertal ed wife, "So, it is all over, ist?" St answored calmly, "No; it's only in begun," In how true and how joyin sense to the Christian is death — not anes but beginning!

What an end lies before us! To what consciousness of our own ideal being flather to us from the thought of God! into us from the thought of God! He thinks about us will pale out of souls all our thoughts about ourselves a we may well hold them loosely now, as be roady to let them go.

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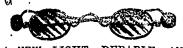
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The attention of parties intending to settle in Manitoba is hereby called to the circumstance that its recent meeting of Knox Church Congregation, Winni, ag ' following gentiemen were appointed to act as immigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

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limpigeants are invited to avail themselves o the information to be thus procured from members of the above Committee, any of whem will be bee-py to furnish the same.

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larger recognition and a brighter future

At home the struggle for freedom seems over. The last slave has long been a clitzen; the last opposition to smane hation, enfranchisement, equal civil rights, has formally been abandoned. No party, North or South, longer desputes the result of the War f. r the Union; all declare that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, whereto our bloody struggle, and the prolonged civil contests that followed, have led us, the kepublic closes the records of the bitter, liateful Past, and turn's peacefully, hopefully, to the less alarming because less vital problems of the Future. To whatever may elucidate the general discussion or action on these, The Trunuwe gives simplest space and most impartial record. Whatever parties may propose, whatever political leaders may say, whatever official leaders that she with the on honest statement of the facts; and this they always get.

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science.

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Conorna .-- At Peterboro', on the third Tuesday of sapoury 1874 at the re

Gunney.—In Knox Church, Acton on the 14th January, 1874, at 11 a m.

Paris—At Paris, in River Street Church, on Tuesday, 1-th inst, at 11 a.m., and in Zion Church Brantford, on Fuesday, Der 9th, at 2 p m.

HAMILTON-At Hamilton, in the Central Church on the 2nd Tuesday of January at 11 a m.

Conoung-At Peterboro, on the Sta Tuesday of January next at 11 a m

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Scholarship and Bursary Fund-Prof Ferguson

Synod Pund-Rev. Lennoth Muclennan, Peter-

Queon's College Undowment Fund-Wm. Ireland Kingston.

At Winnipeg, Manuoba, Nov 5th the wife, of Rev Prof. Bryce, Manutoba College, of a sou At Lindsey, on the 2nd iost , the wife of C. Rank-in, Esq., H. B. Co., of a son.

At the mans, Clinton, on the dist uit, the wife of the Rev. F. McCuaig, of a sou.

MARRIED

At Toronto, on the 29th ult, by the Rov Will. Greeg, Dr. Ross, Birkhall, (formerly of Shakespeare) to Miss Mary Ann Bailey, of Yorkville

At the residence of the bride's mother, 6 Stewart street, on the 5th inst., by the Rev Mr. Wallace, Mr. Wm. Bawden, of this city, to Janet. second daughter of the inte John McRae, Esq. of Springfield, Galt.

At Lindsay, on the 24th ult., by the Rev. J. Allister Murray, John A. Macdonald, to Miss Annie MacGanghy

On the 20th ult., at the residence of the bride's father, by the Rev. F. McCuaig, Mr. Samuel Wilson, of London, Unt. to Miss Annie Stratth, e'lest daughter of P. Straith, Esq., Clinton, Ont.

At the residence of the bride's father, in Oshawa, on the 5th inst., by Rev. W. D. Ballantyne, Joseph Harris McClellan, Esq., agent Dominion Bank, Oshawa, to Miss Louise Elizabeth, cldest daughter of Wm. McGill, Esq., M.D. No carls.

DEATHS

At Clinton, on the 21st ult., the infant son of the Rov F McCuaig

At 37 Elm street, Toronto, on the 10th inst., after a brief illness, Catherine Incz., only daughter of Mr. C. Blackett Robinson, Proprietor Bartisti American Phusbytenian, aged 9 years, 9 months, and 21 days.

Commercial.

PRODUCK.

There has been but little movement in the There has been but little movement in the market since our last, and the tendency of prices has been downwards. Stocks of grain have increased. Stocks were, on the 10th in t, as follows: Flour, 3,272 barrels; wheat, 141,853 bushels; oats, 3,520; barlev, 138,432; peas, 9,374; rye nit, and corn 50. There were in sight on the 1st November 8,611,000 bushels of wheat and 1 940,000 of barley, against 7,453,000 of wheat and 3,228,000 of barley in 1872.

FLOUR.—Frices close at a decline on last week's figures—Spring wheat extra brought \$5.45 on Finday. New grade extra brought \$5.75 and No. 1 super \$5.40 on Monday. There were sales of spring wheat extra on Tuesday on p. t. Y-sterday the new guide extra sold at \$5.60 to \$5.75, and \$5.25 was refused for superfine, but the market was otherwise quiet.

OATMEAL—Is fairly steady; a car-lot sold on Tuesday at \$4.80 f. o. c. Small lots are unchanged at \$4.80 to \$5.25.

WHEAT.—A fair enquiry has prevailed but a easy prices. There were sales on Friday of car-lots of No. 2 fall at \$1.22, of tread well at \$1.20 and \$1.21, and of No. 1 spring at \$1.13 on the track. On Monday round lots of No. 1 fall sold at \$1.24 f.o.b.; No. 2 fall brought equal to \$1.22 here and spring sold at \$1.14 f.o.c. On Tuesday the marker was easy; a round lot of No. 1 spring sold at \$1.13 f.o.c. There was nothing reported yesterday, but the market was steady at quotations. Street prices have declined to \$1.15 to \$1.18 for white; \$1.12 to \$1.14 for treadwell, and \$1.08 to \$1.10 or spring.

OATS-Havecontinued to be scarce and war with sales of car-lots at 40 and 41c. on the track. Street price, 420.

PEAS.-There is still no movement to notice but the tendency seems downwards. Street prices have fallen to 57 to 60c., which is probably the value of cars on the track.

RYE-sells at osc on the street

PROVISIONS.

CHEESE. - Small lots are firm at 12 to 13 1/2 c. EGGS-Remain quiet and unchanged, lots selling at 16 to 17c.

PORK.—Has declined considerably; lots have sold at \$16,50, and for future delivery are offered at \$15,50.

BACON-Is quiet and unaltered; hams are rather easier but not much doing

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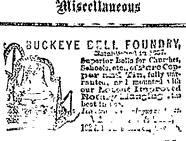
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