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TORONTO, CANADA, FRIDAY, NOVEMBER 7, 1878

Centributors and Correspondents.

Causes of Vacancies.

Marbura Americas Preservenian

DEAR SIR,-The remarks of "Another given in your last issue, on t bore subject, I note, and beg room for a oncluding word of explanation. This I eem necessary, as the position in which places me, and determines to leave me, intimated in his last communication, is of altogether favorable to the maintennee of that mutual respect which he deres may subsist between us.

In answer to my challenge, and as proof hat in a previous statement I charged contry ministers with love of gain, ho sys:-"Did you not introduce, to quote our own words, a wily proselytizer, and take him, so to speak, in many instances of unsuccessfully, to persuado vacant conregations that the ministers of their comunion were only hireling shepherds, who mbraced every favorable opportunity of Lauge for purposes of gain?" Most cerinly I did, and in the statement I made I ely spoke of what I have personal knowl-dge of, that such representations are used, nd used successfully, in drawing away nembers from the Presbyterian communn. For proof of the existence of such roselylizers, and the character of their gork, here and elsewhere, I refer my broher elder to the Report of the Committee athe State of Religion, given in the Apundix to the Acts and Proceedings of the et General Assembly of the C. P. Church. The is not satisfied with this, he can oban my address from the Editor of this paper, when, on application. I shall be glad o famish him with further particulars, and 180 with references, in order that he may judge for himself whether the representations I make are worthy of credence or

Long, however, in so far as personal experience is concerned, may such characters be "mythical" to my brother, but let him ease throwing brickbats at his neighbor she finds them bona fide adversaries; nor even seem to extenuate a state of matters which has already sufficiently disgraced the Presbyterian Church, and furnished the nemy with a most effective weapon of diack.

So far as I can understand the metaphorical allusions employed by my brother lder he believes that, in my haste to stach blame to ministers, I have wilfully everlooked the true cause of vacancies, and ravelled out of my way in order to accomplish a malicious, one-sided purpose.

I beg to assure my friend that I have no sympathy with those who delight to feast on the shortcomings of ministers, but I have equally little with men who make a business of trafficking in the sins of members. The interests of ministers and members are one and the same, the obligations they owe to each other mutual, and the nanner in which these relative duties are discharged, affects most powerfully the Christian character and life of each other. Where a liberal sympathy is manifested on the part of members to their minister, the x influence of that sympathy will return to their own bosoms, richly laden with blessing, and if a different spirit obtains, different results are sure to follow. The same principle, I believe, holds good as regards the discharge of pastoral duties, for whatever the character of a pastor's midistrations may b . the impress will be stamped on the hearts of his flock, the volitions of which, in the direction of liberality and every other christian grace, whether he ait', y or the reverse, are in no mall degree influenced thereby.

Entertaining these views and believing hat, es roga is the causes of vacanoies, the above menuoued principles would apply. I gave to your readers my first communicaion, dissenting from the unqualified eximplion of Ministers from blame, claimed or them by your correspondent, whose which on Vacancies appeared in the B. A. ABSETT & of Aug 1, and which I wish dded to the tist supplied by my brother ider, by the adgment of your readers. have spoken my mind frankly in order hat my friend whose goodwill I am anxito rotalii may see on what a small andatio rests the charge of "shooting and the corner," levelled at me in his i communication, and also to clear the ay of a sapprehensions which might ite, should I again have osession to cross trick it, his further consideration of the Causes of Vacancies."

A COUNTRY ELDER.

Opening of the New Presbyterian College

The opening of this elegant and commodious building took place on the evening of Monday, 28th inst. Rev. Principal Mac-Vicar, L.L.D., prosided. Representatives from nearly all the Protestant denominations in this city were present. On the platform we noticed, among others, Roy. Taylor, Hon. Justice Torrance, Rev. Dr. Jenkins, Rev. Dr. Douglas, J. W. Dawson, L.L.D., Rev. Mr. Chapman, Rev. Dr. Cornish, Rev. Principal Cavan, of Knox College, Toronto, Rev. Prof. Murray, Rev. Prof. Campbell, Rev. Dr. DeSola, Rev. Mr. Lafleur, Rev. Mr. Wells. Rev. Prof. Duclos, Rev. A. Young, Valleyfield, Rev. J. Watson, Huntingdon; Rev. R. Campbell, Rev. Dr. Burns, Rev. J. M. Gibson, Rev. Mr. Fortin, Trinity Church; Rev. A. McNish, B.D., Cornwall, Ont.

Rev. Principal MacVicar read letters from the following, expressing their regret at not being able to be present: The Bishop of Montreal and Metropolitan, Rev. Principal Cook, of Morrin College, Quebec; Rev-Principal Snodgrass, of Queer's College, Kingston, Rev. Dean Bond, Rev. Canon Bancroft and Rev. M. Henderson.

The Hall was crowded to excess, large numbers being unable to obtain standing room. The meeting was opened by singing the Hundredth Psalm, and prayer by Rev. Dr. Burns. Principal MacVicar then proceeded to deliver the following opening address :--

Ladies and Gentlemen-The happy circumstances under which we meet to-night require from me a few sontences regarding the origin and progress of this College. The Synod of the Canada Presbyterian Church, having resolved to establish a Theological College here, and a charter having been obtained, the three Presbyteries of Montreal, Ottawa, and Brockville were set apart for the support of the institution. The work of instruction was commenced in the winter of 1867, under the care of the Rev. Messrs. Gregg and Atkin, each delivering lectures during three months. Since then till to-night our classes have been held in rooms generously granted free of expense, in the basement of Erskine Church. In 1868 I was appointed Professor in the College, and accepted the office, leaving for this purpose one of the strongest congregations in our church. It is not surprising that the work was looked upon as purely tentative when you remember that we set out amid the openly expressed doubts and fears of not a few, with a mere handful of students, with no library, no scholarships, no endowment, no buildings, and only one professor.

WHAT HAS BEEN ACCOMPLISHED.

After five years of arduous toil we find After two years of arduous ton we find ourselves in possession of assets amounting in all to between eighty and ninety thousand dollars. We have a library of over five thousand volumes; twenty scholarships of the value of from \$50 to \$60 each; two models one is gold founded by the su medals, one in gold. founded by the sudents last session, and the other in silver, founded by A. Sandham, Esq.; and an endowment fund of twenty-four thousand dolars. We have three professors and the services of an able lecturer and tutor. have 40 students and 17 graduates; and tonight we rejoice in taking possession of
this beautiful and commodious building, of
this beautiful and commodious building, of
this beautiful and commodious building, of
the I shall say more presently. We train
men speaking English, Gaelic and French,
men speaking English, Gaelic and French,
special provision being made for the cduspecial provision being made for the cdumen speaking Logish, Gaene and French, special provision being made for the cducation of the last named, so as to fit them for missionary service throughout our country. Our students come from all parts onntry. Our students come from an parts of the Dominuon, and some recently from the United States and Scotland. They are graduates in Arts of Toronto University, Queen's College, Kingston; McGill College, and other similar institutions. As to their talents and literary attainments, suffice it to say that a reasonable number of them have taken the English honors in their Arts Course, and I can speak confidently of their devotion and success in their Theological studics.

MISSIONARY REPORTS OF THE WORK.

In this connection I have to mention the pleasing fact that ere long several of our young men will, by the grace of God. be ound in the foreign field. Equally important is our French missionary work, which is now beginning to be better organized and understood One of our French students ion the list of graduates, and now labors in New Brunswick and Nova Scotia in councetion with the Presbyterian Church there which church I hope soon to see united with our own. The missionary spirit of all our students manifests itself in various ways; such as the formation of a missionary so-ciety, among themselves, which sustains five or six missionaries annually during 'a cation; and I could point in and around our city where the labors of professors and students are having a most favourable effect.
When this College was projected I was one
who argued that its usefulness would prove who argued that its usefulcess would prove most beneficial to the Eastern portion of the Church. In confirmation of the cor-rectness of this view, I am now able to state, in addition to what has been referred soutled within this Province, including the French Missionary in Nova Scotia; and I

there facts before you. I ask how far the expectations originally outertained have been realized? Was it not a good thing to have established this College; and would it not have been far better for our Church and the Dominion had it been established fifteen or twenty years ago? But I shall not enter upon an apology for our course, which is now too plain to require such, and which is being followed by other Christian denominations.

OUR RELATION TO M'GILL COLLEGE.

It would be improper, and even ungrateful, on such an occasion as this, to overlook the many advantages which we enjoy, and which are open to all other denominations, from affiliation with McGill College. library, museum, scholarships, exhibitions, medals, and lectures are open to our stu-dents. Specially should I mention the Hebrow and Oriental—languages which usually have to be provided by the Theological Seminaries at their own expense.

OUR NEW BUILDINGS.

It is unnecessary for me to attempt a description of the beautiful, substantial and commodious buildings in which we are assembled, and which you see for yourselves. It is sufficient to say that through the skill, taste, and fidelity of our architect and contractors, it more than satisfies our expecta tions. It contains accommodation for our library and classes, and comfortable studies and dormitories for our students. That we are not mustaken in making provision for young men in this respect is shown by the fact that every room we have is now occupied, while some of our men are still boarding beyond the College buildings; and I feel sure that I can safely say for all students within these walls that they rejoice to-night that the thing to which some of them have looked forward for five years is them have looked forward for five years is now realized; that they greatly appreciate what has been accomplished, and address themselves to their work with renewed vigor, feeling that we offer them as great advantages, and at less expense, that they can enjoy—I shall not say in Canada, but on this continent. These buildings and grounds cost \$48,100. The amount suscribed is \$38,850, of which \$21,600 has been paid. The amount already paid to been paid. The amount already paid to contractors is \$30,000, being \$8,400 in excess, of the amount as yet received by the Trea-surer. From the state of our funds it is plain that suscribers who have it in their power to pay earlier than stipulated on the list will confer a favor by doing so. Until this is done we shall be obliged to make payments on an interest account, and thus increase the total cost. In this connection it gives me pleasure to acknow ledge the generous contributions given us by persons of various denominations, and especially by our friends of the American Presbyterian Church in this ci.v. I cannot refram in this public manner from presenting an expression of admiration and grateful thanks on behalf of the professors and students to all the members of the Collego Board for the energy and dispatch with which they have carried forward this work to a successful completion; and it is but right to say that we are under special obligations to Mr. Warden King, our Treasurer; Messrs. D. Brown, J. Watson, J. Stirling, Secretary; and to the members of our Finance and Building Committees for the valuable time, efforts, and thought which they have expended in the work of the Church. By the blessing of God there has been no accident, interuption, or conflict of opinion in earrying forward our undertak-ing and I believe the contractors have per-formed their engagements in a faithful man your and handed over a building of which ner, and handed over a building of which they need not be ashamed.

WHAT IS STILL REQUIRED.

Our classrooms, &c., are not yet properly treasure within our cach? In our plans, as originally prepared by M. Hutchinson, there appears a library lail lurge enough to accommodate fracults who not wish to meet with us, as is done to night; also further conveniences for students, and rooms for a resident Dean. Our persons are all occupied, and the accommodation will be monfficient to meet the increase we expect Will some one set an example of liberal'y worthy of our more ant princes, of our Church and cause, by completing our original plans.

WORK TO be DONE WITHIN THESE WALLS.

In closing, the speaker said. Here we are to teach the ligher of all suspeces—that of God-man. We are to train men to preach the Cospel, to expound and defend the Work of the living God, to sick to save souls, and in edify the sints. Hore are to grow up and the our fostering care home and foreign miston at cs. and pasters of our foreign mison u.e. and coller, in these churches. Here w. are to offer, in these days of doubt and ver listion, uncompromis are resulting to all forms force. While ing resistance to all forms f orier. While cherishing and teaching the breadest charity, you may expect as to be thoroughly intolerant of all that would rob us of Gou's truth, and jeopardize the souls of asu. We go not think it an importmence or contrary to common sense, revelation, or Christian etiquette to define and announce our ereed. and to ask others to do the same. The face is that every man has a crood of some sort; and if it is good, in higher is honest and cient-neaded enough to give it expression, we can see no reason why he should put his light nuder a bushel. We shall not will church. In command of the cormess of this view, I am now able to
so, in addition to what has been referred
that five of our graduates are already to kind of intellect, and shall seek to help, and not
that five of our graduates are already to kind of the large of ticles of our faith have yet been at "hilated have no doubt that others of our young by the persistent efforts of modern see picisim have no doubt that others of our young by the persistent efforts of modern see picisim have no doubt that others of our young by the persistent efforts of modern see picisim.

lutely standing by the old creed as worthy of all acceptation, and full of vitality and power, because containing the truth of God. power, because containing the truth of God. We will not however, discourage free thought in the proper sense of the term, in the sense in which it was defined by that distinguished statesman, the Right Hon. W.F. Gladstone, in December last. He said, "Saint Paul, I suppose, was a teacher of free thought, when he bade his converts to 'prove all things;' but it seems he went terribly astray when he proceeded to bid them 'Hold fast when he proceeded to bid them. Hold fast that which is good; for he evidently as-sumed there were something by which they could hold fast. And so he bade. Timothy to keep that which was committed to his charge; and another apostle has instructed us to 'earnestly contend for the fath which was once delivered unto the saints.' But the free thought of which we now hear so much seems too often to mean thought wrong and vagrant, more than free; like Dolos in the ancient legend, drifting on the seas of Greece, without a root, a direction, or a home."

Ladies and Gentlemen, I feel deeply the responsibilities resting upon professors and students in those days of unrest and unbestudents in those days of unrest and unbe-lief, and in view of this let me present the Apostle's request, "Brothren, pray for us." Much depends, under God, upon you and upon us. I rely with confidence upon your continued kindness and generosity to sus tam and extend this great and fundament-al work of the Church. Much has already been accomplished, and the future seems bright with hope and promise. Six, or oven three years ago we could not venture to predict what we to-night realize. But "The Lord hath been mindful of us," and let us devoutly say, "Not unto us, not unto us, but to His name be all the glory."

After reading of the Scriptures by Rev.

Mr. Gibson the chairman called upon

Rev. Dr. Taylor, who in a few words expressed his delight at the rapid progress made in the erection of this building and made in the erection of this building that the favorable circumstances in which they were met. He was followed by Hon. Justice Torrance, who, on behalf of the Building Committee, returned sincere thanks to those who had contributed so liberally to the building fund.

Rev. Dr. Jenkins, in a few well-chosen remarks, convoyed his congratulations to the Professor and friends of the college on the most enviable circumstances in which they were met.

Rev. Principal Cavan, of Knox College, Toronto, then gave an eloquent address, expressive of the most hearty congratulations and sentiments of friendship from those connected with the sister institution n the West.

Narayan Seshadri, who arrived during proceedings, having been at another meet-ing in the city, was received with hearty applause, and gave an eloquent address.

The meeting was closed as usual with the dexology and benediction.—Montreal Witness.

Services,

CONNECTED WITH THE RE-OPENING OF THE ORILLIA PRESBYTERIAN CHURCH.

Some months ago, the Presbyterian Congregation of the village found their place of worship was too small, and felt themselves constrained to consider the question of an increase of accommodation. Several plans increase of accommodation. were suggested. The majority of the peo-ple being averse to the erection in the meantime of a new church, some other course required to be adopted. In the carrying out of any addition to the present church there was great danger of simply building a piece of patch-work, since the edifice had already been twice enlarged. edifice had already been twice enlarged. The difficulty of the work was increased from the necessity of preserving as much as possible of the old charch, in deference to the feelings of those who had worshipped there for many years, while in this age of growing taste and love of the beau tiful, it was incumbent that the required arm, it was incumbent that the required improvements be made in a tasteful and suitable manner. After long and careful consider tion the office bearers adopted a plan prepared by Mr. W. Dunn. In accordance therewith the old roof has been rassed nanefeet, and re-shingled, two wings have been thrown out at each side to the width of twelve feet, and have been adorned with buttresses, and crowned at the front of the church with two neat porches, is and orna aental and louvre windows ro nove the dull dead appearance of the walls.

The old tower with its unsymmetrical tucovered spire, has been replaced by a new tower and spire, that at the top of the iron ornament which surmounts it, attains to the height of about 185 feet, and is from its lofty position seen as a conspicuous object from a long distance. The high and somewhat clamsy steps in front of the lower have been removed and the entrancedoor made wide, and the stops placed chiefly within the tower. Another entrance has also been made in the porch facing Peter Street. Witnin the interior traine Peter Street. Within the interior the old pews and pulpit, the gallery and ceiling remain unchanged. The side-walls of the old building have been taken down, of the old building have been taken down, and arches of unequal size, supported on pillars, take their place. The pillars are oxpand and the arches ornamented in a testeba' manner. The extension of twolve foot on each side is filled with pews, and an ansee which runs alongside of the outmde wall. The walls inside and out have been plastered in blocks in initation of stone work. About one hundred and eighty men sittings have been added at present, and the plan as a constructed that at a comparatively small expense, a hundred new sittings can be arranged. The plan has been successfully exercised one by the contractors, Kesses, Bailey Brothers. It was originally intended that the building should be completed and ready for occupa-

tien at out the beginning of October. After the contract versions of October. After the contract versions decided to build a contract, and the contract, so that the church was only ready for worship last Sabbath.

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As arrangements had been made with several ministers from a distance to assist As arrangements that were made a series soveral ministers from a distance to assist at the opening services, it was found necessary to open the Church for worship last Lord's Day, although the tower and the painting inside, as well as several other things, were not completed. A large congregation assembled on the Sabbath forencon, and listened with deep interest to a brief, yet impressive discourse from Rev. W. McConnell, on Hebrews, vi., 17-20. In the afternoon there was a large attendance, considering the inclemency of the weather, and an appropriate serizon was proached by the Rev. R. Moodie, from Psalm, lxxxiv. I. In the evening the weather became more inclement, but the number present, though not so large as during the forence, though not so large as during the forencon, evenced a continued interest in the services. The devotional exercises were conducted by the Rev. W. McConnell, and a discourse of great excellence and considerable length was delivered by the Roy. Moodie, on I. Corinthians, xii. 81. The collections at these services amounted to \$178.00.

On Monday evening an opening celebra-tion was held in the Music Hall. Notwithstanding the unpropitious appearance of the weather, a stream of people began to pour into the hall, and crowd followed crowd until the place was crammed with about 500 people. How the Managing Committee contrived to provide catables and drink-ables for an many will over remain a mystery, and how they were able to maintain such order and quiet, is creditable both to them and to those present at the meeting. The Rev. J. Gray, who occupied the chair, after a short address presented, with a few appropriate remarks, a large Family Bible to Mr. F. Kean, from the office-bearers of to Mr. F. Kean, from the office-brarers of the congregation, in acknowledgment of his kindness in tendering to them the use of his Hall for public worship, during the enlargement of the Church. Mr. Kean, on accepting the gift, replied in suitable terms. The Chairman introduced the Rev. R. D. Fraser, M.A., of Cc.kstown, who delivered an able, elequent, and carefully constructed address to young men. He was followed address to young men. He was followed by a happy and brief address from the Rev. W. McConnell. The Rev. M. Fraser, of Barrie, followed next, and by his telling of Barrie, followed next, and by his telling anecdotes, genial manuer, and god-humored style of presenting matters kept the audience in a state of happiness, and elicited such roars of laughter as are seldom heard on such eccasions. And last, but not least, the Ray. R. Moodle, passing from the gay to the grave, wound up the business of the evening in an address full of instructive thoughts and extensive information. The thoughts and extensive information. The intervals between the speeches were filled up with sweet music and melodious singing from the choir. Mr. and Mrs. Hill also sang two beautiful songs in a way the se-cured the breathless attention and undividcontain the statement of the audience. Miss L. Cooke and Mrs. John Perry played the organ with their accustomed grace and

The proceeds realized from the celebrtion amounted to \$100, which will be devoted, after meeting necessary expenses to the Church Building Fund. We have been informed that the Congregation have placed tormed that the Congregation have placed a mortgage of \$2,500 on their property, to enable them to make the improvements specified above. Mr. M. Millar, has already succeeded in obtaining subscriptions to the amount of \$1.500, and when the Congregation has been fully canvassed, it is expected that the whole amount will be subscribed that the whole amount will be subscribed. -Orillia Expositor.

None but a fool is always right. -Harc.

Some men, like pictures, are better for a corner than a full light .- Seneca.

Great minds, like Heaven, are pleased in doing good, though the ungrateful subjects of their favors are barren in return. Rowe.

Since the generality of persons act from impulse much more than from principle, mon are neither so good nor so bad as we are apt to think them.—Hare.

Lord, help us, and make our being grow into thy likeness. If through ages of strife and ages of growth, yet let us at last see thy face, and receive the white stone from thy hand. That thus we may grow, give us day by day our daily bread. Fill us with the words that proceeded out of thy mouth. Help us to lay up tree uses in heaven where neither moth nor rust doth corrupt.

The true ideal is not opposed to the real, nor is it any artificial heightening thereof, but he in it, and blessed are the yes that find it. It is the mens divined which hides within the actual, transfiguring matic, of fact into matter of meaning for him who has the gift of second sight.-Lowell.

Mon and women make their own beauty or their own ugliness. Lord Lytton speaks in one or his novels of a man "who was ugher than he had any business to be," borng carries his life in his face, and is good looking or the reverse, as that into has been good or evil. On our features the fine one do of thought and the door and the mally at work. Beauty as not the molto-poly of blooming you grant and of white and make mally at most mark make make make the molto-poly of the molton. and pink mudens. There a Ros growing beauty, which only ever a to perfection in old age. Grace belongs to no pared of life, an I goodness improves the longer it exists.

ionest, plain words best pieros the car Shakeeycare.

The Parket Spatists.

Prochyteriam to be false to the very core, by quorations from the Confession. The language also of the Confession on the point of dispute is to clear that we are shut up to the conclusion, that tither the Confession contradicts iriself, or Mr. P., and has anonymous paper are wrong, for their the Confession contradicts iriself, or Mr. P., and has anonymous paper are wrong, for their the confession contradicts iriself, or Mr. P., and has anonymous paper are wrong, for their to controlled the upotations given in the review. But it does not require much about you have the does not require much about you have very shelp is wrong, the Confession of Mr. P., as nothing can be clearer than that Mr. F., in I is quotations from the Confession, here and cleaveher, does not understoud the meaning of the terms about which he wrive! This you will see by anothype.

The anonymous paper, as you see in the review, pages 21 and 22, any Prochyty rians believe two thunes, namely. "that the government of the whole church or congregation should be placed in the hands of a few individuals color the accision, and in chiract any premary over the tadd and conscious for a consequence of the color of the consequence of the color of the c

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the poople. They are sleeted by them, sad sont by turn suther representatives to Church courts where they are as numerous as taining the same and the same and the same are summers, and there they can dety sleet a supermany. Insessions, as a general rules, and there officers for every minure, and in many assessions, two sevens for new, the same of the sevens of the sevens of the charges in the safety. In the new the about the same and the same and the same are the same and th

Only for the dust Mr. F. has throughout the words of the Sarine, which to been apply. But we must, very briefly, we might now ond our examination of the reply. But we must, very briefly, we might now ond our examination of the reply. But we must, very briefly, to receive the now of the reply to the west world from the unit of unusone in which they are enveloped in the ceply now before us. In order to delike, you must turn over in your libles the passage, and read them with care. You have they are not so that the same and they are not said they ar

and denforce the laws of Christ their Head; and that this authority is invested to them, is swident from the word of God.

The reway, page 21—22, directs yes to the council held at Jernaslem, where the decision care the state of the council held at Jernaslem, where the decision care the first open of the council, the decision care the council, to Mr. P., is no proof, as he can so it aside, as loo does the passages just spinlend, as belonging crelusively to the Aposites. But to us, who dare not use such liberties with the word of God, but take the whole Seriptures as our rule of fasts and practice, the 16th elapter of Acts as a most conclusive proof in favour rule of fasts and practice, the 16th elapter of Acts as a most conclusive proof in favour of our Clurch Government, But heades Acts axil7—30, in this chapter we find, it was a support of the same had the state of the same had a such that the same and called the Edularity of the Same Aposto alluming to these fiftees, mornally asker. This is contact the same aport of the same aposto alluming to the same apost of the same ap

In concituding our remarks, we would atto text, whether from a fear, on the part of Mr. F., to commit his cause by a fair consultant of the poline at issue; or from a want of apprehension, or ability to expel with them; or from what is were, a desire to hide from his readers the waters of his side of the contovers; we have a fear of the contovers; who reads his say—one thing is clear to any who reads his say—one thing is clear to any the contone to the contone the contone that the contone the contone the contone the contone the contone that the contone the contone

por craim. This is particularly folt in iterium what he says on the Confession of Farls and Directionary.

As much perspective and the Confession of Farls and Directionary.

As most perspective and the Confession of Farls and Some service in Broco. Very control of the Confession of Some service in Broco. Very control of Confession of Some service in Broco. Very control of Confession of Some service in Broco. Very control of Confession of Confessi object the faking dawn or me pro-pared to problem arring Protestant see, -a greater sin than anything in a heating temple, 's or a re-con-nof more poin being experienced, it the water-baptism of Protastant it than want is left through the or-ton of the said state of 'Pepiat, Adalomatamand Infidel,' will surely But let no one be so supple as to se that persons pressed with engage-the most important, will be as fool-

Sabbath School Teacher

LESSON XLVI

Сомыт то Мемовт ук. 26, 27.

COUNTY TO SIEMONY VS. 26, 27,

PARALLEL PARRAGES.—I Cor. x. 16.

With v. 26, read Luke xxii. 19; with v.

7, Mark xiv. 28; with v. 28, Lov. xvii. 11;
ith v. 29, John xvi. 22; with v. 80, Zecl.

Cantant Tautu.-"The death of Christ

te life of men."

INTERNATIONAL TEXT.—For as often as eat bread, and drink this cup, ye do hew the Lord's death, tilt he come. 1 Cog

is leason is of gray, "incress, because the most weighty truth it sets forth, (the ordinance it authorizes, (c) of the matances in which the appointment made, and (d) of the unhappy errors have prevailed concerning "the sup-

assovor feast proceeded a cortain proad and wine being used in it, us, breaking in on the courses of at meal, gave a new meand mean-elements. We shall for the sake

at speaks to the senses !

hat is addressed to the judgment?

'Nat Jead the cost I
Baran and Winn. Old and fitting
blans, Gen. 11. 18, where Melchiredek
a common act in a typical character,
c. 4 and Heb. vii 1. 16. All men untiond the use and value of these artiand it is deeply to be deplored that
is great sin with intoxicating drinks of
ana kinds, renders any acplanation or
reace to the wine-growing Palestine
fiel.

the wine-growing relacting the work spanish excitose also. Our "took broad and brake," an set does reasoner claim to the control of the control of the control of the blessing, the gave it to the disciding the control of the control

alterations man has made in the files grape for the purposes of mate indulgence, are not greater than man has made furthis simple rite. dinary man who read Matthew and "mass" would recognize the rite instituted.

"masa" would recom-stituted.

Sat 14 and and to the with the un-ling. He is to be worshipped "in

7 God's service is to be with the un-mining. He is to be worshipped "in (John IV. 34).

3 Papaking to the twelve Ja-six said, it my body." The Greek word for the service of the service of the service of the La Jan now ploty." From the service of the or "nee, took have this general, and in the service of the service of the service of the land to the service of the

(c) It was to be eaten, showing that is the eaten bread becomes jound to our lody so the believed Christ becomes on which we did it was breake a loss becomes on the lody. It was been and the lody of the was been to the loss of the lody. They who hold this change seal body. They who hold this change is all body. They who hold this change is a body or the communicant called the hold or according to the loss of th

as with the Jewa tor the remission or par-don of an. The many are represented by the disciplic. The many are represented by 191 A word is used here, not employed as to the loreal, "all." This is so far annihily refeasing the cup to the people. It hooks like a prophetic condem action of a "But," like a prophetic condem action of a "But," thereby the sale, "the twelve agree in diffi-elence to do take the cup." No, but the church, the day the three properties of the church, and the action of the church, the sale of the church. The foreign of the properties of the church of the church.

would prove to most. We set right have the lairly the breat?

The frequency of this ris. "As often, and its commentation a stor, we learn from Luke No. 10 and 10 c. At. 25, 26.

(9) I sum now construction a more Aughting, and counted upon the grown was flushed, and the kingdom of my and was flushed, and the kingdom of my and was flushed, and the kingdom of my and was flushed budgitt in. V. 20. See Luke Xin. 18.

III. What person for freed gives you a check for the whole amount, or writes a promise in your favour, it is not from the paper, or the mk, or both, that your rober, comes, but from the king promised. So here. Our sins deserve death: Christ dier for us, and the shedding of its bleed per curse us paviou. This is hold forth to in the litting and does our souls good as far as we believed.

n the rite, and does our some a ways, by a we believe it. Jeans it celling us this in various ways, by wraching and the Scriptures. His blessing makes them offectual. He tells the sarrie by the sacraments, and his blessing and no hing in them, or in him that administers them, makes offectual. The sacraments are means of grace, i.e., grace coines through them, as gas or water through the pipes.

But further, the Scriptures describe the covenit, God speaks to us from his side, the secraments seaf it, and the speaks like that God and men come together in them. They are thus much more than a pictoral presentation of spiritual blossing. In eating and drunking with knowledge and finit, we feed on Christ, that is we get strength from union with him, as the body gets strength from the control of the contro

ILLUSTRATION.

"When a man geet thirsty to the well," says McCheyae, "his thirst is not allayed morely by going there; on the contrary, it is increased by every slep he goes. It is by what he draws out of the well, that his thirst is satisfied. And, just so, it is not by mere

ary.—Spencer.

A writer quantity says:—A father once kept a cancelled band for his family to look upon, and soe bow he had pand a heavy dobt, through much self-sacrifies, to make them happy. Christ cancelled the claim of justice against us, nailing it to his cross. In the Lord's hipper his family look upon this cancelled bond.

SUGGRETIVE TOPICS

The New Testament feast—how described—when observed—with while the connected—by whom contained—where—when—how mist place—to whom—in while the contained—where—when—in what place—to whom—in while the containing of the containing the contai

The Majesty of Kindness.

O, the nagesty of Kindness.

O, the nagesty of bove it has disarmed the bold, ambusiang swandler. Who has not read the well-known ancedote of the haly and nobles mudel John Fletcher, of Maslets ? He had a niphew, an officer in the Sariaman service, prefigate, ungentle manly, and dopraved. He depravity hurred hum to desperation. He wated on his sidest uncle, (teneral de Gous, and having obtained a private ambuser, he presented a oaded patol, and sand, "Uncle de Gons, if you do not give me a draft on your banker for five hundred crown, I will allow John Tho general, though a better of the dependent of the section of the dependent of the section of the section of the companion of the section of the sectio

so in the sacrament the bread ist's body. At the door into dra's for the money, and at the sanction exposituated freely with hum on his important on the sacrament of the sacram

duced he began to tell him with exuitation that he had her called input his under Do. Goors, who had recated him his under Do. Goors, who had recated him his under Do. Goors, who had recated him his under his called him his him had her him her him had he him him had he him had he

your soul in ledi."

By this time the unhappy man was palo be trembled alternately with fear and passion: he argued, he enterned; sometimes he withdrew the pistol, and fixing his back consisted all soon, stood as a seatind to present the season of the se

prayed with him and for him.

By Mr. Pistchier's kind mediation the suu was made up. He has, however, been highly censured for this noble action. Let it be remombered that the agroune was made and unwouted, but firmness in this monath and unwouted, but firmness in reliance on the Voice that police the starra long and spake the promise.—Fastion Hood's Bn-gyclopadia of Peacs Ancedotrs and Aryumenia.

Church-Membership.

Church-Membership.

The way to make clutch-membership a thing sought and prized is to show that it is a thing worth having. I would not join e church that spent its tune in patty debutes, and wasted its eargies in party struggles. I would not if were a child be attracted to my father's church if round the table I heard nothing but sharp crificism of sermous, covert intrinuations against our if in has home I mat had temper and careless hiving on the part of there who went next day to the communion. But let them also in their profession, and I am drawn to it. I et them so live that I identify the communion is the communion of bright faces and kind words and helpful act; a tung to take the bitteriess out of bright faces and kind words and helpful act; a tung to take the bitteriess out of bright faces and kind words and helpful act; a tung to take the bitteriess out of bright faces and kind words and helpful act; a tung to take the bitteriess out of bright faces and kind words and helpful act; a tung to take the bitteriess out of some and and the charm of the communion proud, the dampt and the communion of the proper of the sum ittude of a plane.—We here keep the sum ittude of a plane.—We here keep the communion of the communion of

The following is an amusing incident, which actually occurred in one of our chicoles—"The reading leason was on wird geren. After the leason was on wird geren. After the leason was reticule came the usual routine of questions are regarding, the strange correctness of the goose's flight, &c. The teacher saked—"Who guidel and led this feathery dock in their completed wandering." A pause ensued, when a bright-yed little gard back the silence with: "The old gauder, of course."

Our Joung Solks.

Heroism

"Oh, down!" gaid Willy Grey, as he he sat down on the saw horse, and besked at the kinding wood which he ought to have been splitting up for hir molter, "I do wish I could do something for the world—some great action that every one could adultive and that would make the country and the whole world better and hexper. I wish I could be a leave like Washington; or a former mis-ineary like Judeon; but I can't do anything or be anything."

"Why do you want to be a here?" asked his courn, John Mayrard, who coming up just then happened to excele at his solito

Dist then happened as a "Py".

"Oh!" said Willy, coloring, "excluding a dimers an here and talk, about his prefers him after his of all all." "That other does, as it?" said John want to be income from the sake, we had about?"

Welly did not exactly like this

with about?"

Willy did not exactly like this way oputing it.

"Not only that, but I want to do good to people, concert it a heathen, or—or—save a sinking alop, reare the country, or something like that."

people, convert it a heather, ore-or-mave a sinking slay, r race the country, or some-thing like that. That sounds have been men who have thought the fact short themselves, and the most about their work. And as far as I can recollect now, the greatest—I mean according to the Christian standard—have shows begun by shirty the nonrest duty, however small, and here John book up the lowever small, and here John to keep the result began to split the kindling wood.

Will jumped off the saw horse and be-yon to pick up the strikes without a work, and to pick up the strikes without a work.

but though he said nothing, he thought the more
"I've wasted at lot of time in thinking what things I might do, if I only had the chance," he thought. "I've neglected the things I could, and ought to do, and made a lot of trouble for mother. I guess I'd bet-ter begin my herobum by fighting my own laxiness." Will any boy adopt Willy's resolution, and earry it out in his daily life?—Child's World.

Love for Love

liagged, dirty, ugly. He had fallen in the muddy gutter; i.e. hands and face were black, his mouth wide open, and seeding forth sounds not the most musical. A rough hand lifted him up and placed him aguast the wall. There he stood, his tears making little gutters down his bearined cheeke. Men as they passed laughed at him, not carring for a mousen! to stop and intended to the stop of the stood of the stoo

friendless!

A lady is passing; her kindliness of heart prompts her to stay and say a kind word to the boys who are joking their companion and laughing at his sorrow. Then she looks fixedly at the dirty, crouching lad against the wall.

She has him oxamined, then taken to the hospital. Afterward she visits him kindly and frequently.

and frequently.

A year parses by.
There is a fire one night. A dwelling house is in flames. The engine has not yet arrived. The inmates cannot be rescued. A boy has looked on. Suddenly he shouts: "O, she lives here!"

Thon he climbe up the heated, falling status. He fights against the sufficiently status. He hunts about till in finds what he sought. She has fainted—dying perhaps. No i he will save her. Ever minutee of agonizing suspense, and she is after in the cool air.

the cool air.

The bystanders are struck with the intre-pidity of the boy. Hr only walks away muttering:

"She didu"t turn away from me when I was hurt."

The Boy at the Palace Gate.

A little bey in England wiphed very much to see the Queen; so he deformined to go at once to her palace, and ask to see her. But the soutnet, on guard before the gate, only laughed at the boy, and pushed him asked with his number. Still the lad could not give up his purpose, now he had come of the property of the pro little boy in England wished very much

to see
Christ takes us by
into the presence of his heaveinto the presence of his heaveper the dear Son's sake ye are made weper the dear Son's sake ye are made wesecond. Without him we can never be adsecond. Without him we can never be
selected by the sake of
Gud, to sak all blessings for the sake of
Gud, for in no other way will prayer ever
be heard or answered. No one who longs
she King in his beauty but will find
she King in his beauty but will find

Egyptian Light on Bible Texts.

Customs and habits of hite still extension in Egypt illustratio many usages referred to in the libbs. The Sunday at Home screet the following example:

The following example:

The off thy slaces from off thy feet, for the place where the standard in holy and the place with the standard in holy and the place where the least as an act of construction in the East as an act of construction in the East as an act of construction in the standard in the act of weaking in the slower his above. It is, indeed common to all to disturb in the act of weaking increments the slower has all the standard in the act of weaking increments.

working a sign of divorce and of great contemps.

"By fatth Jacob, when he was dying, blessed both the sons of Josoph; and worshipped, leaving apon the top of his staff." Hebrows vi: 21.

The Coptic Christians, down to the present time, lean upon a staff, or sort o crutch, in their worship; it is made with a transverse piece of wood at the top, thus, T; on this staff they place both hands, and thus support themseives as they stand daring the prayers and the reading of the gospel. Their services are very long; but this is doubless a primitive usage.

"On the top of their houses, and in the

making "a great ery" in the streets.

"Their thorat is an open sepalabre."

Peslma v: 8.

Many of the Arabs bury without seefins to the present day; and where a soofin is used, they do not fasten down the lid, but soor it will easily have shawls. The wealthy have family vaults, the walls of which ries a foot or two above the surface of the ground. When the vasil is opened for in fresh tenant, or when the walls place of the ground. When the vasil is opened for in fresh tenant, or when the walls feld for in fresh tenant, or when the walls feld for in fresh tenant, or when the walls feld for the proceeding from the opens sepul-side for the feld for the work of the wells.

Who Thinks?

Who Thinks 7

Who thinks that our territory is about four thousand miles across by railroad? Who thinks that the second of the s

In vain ye how your knees, at the a of Jesus; unless your souls how [and mit] to his rightenamess.

British American Presbyterian.

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NOTES TO CORRESPONDENTS.

W. S .- Would scarcely suit our columns. AMOTHER PRESETTERIAN would see that he was anticipated in his course of remark by Mr. Middlemiss.

I. Y .- We believe that a member of a church can demand a regular dismission if no charge has been brought against him proviously to his asking such a certificate. Nay, we understand that he can suc the persons that refuse such a certificate, and recover damages if they persist in thelt refusal. In a Presbyterian Church we should suppose such a recourse to a lawver for a threatening lotter would be sufficient reason for subjecting to discipline, but we don't know what the law and practice in other churches may be. We know, however, that office-bearers have .coolved lawyer's letters on the subject, and have yielded to the intimidation.

British American Lresbyterian.

FRIDAY, NOVEMBER 7, 1878.

TOPICS OF THE WEEK.

In spite of all the outcry of Home Rulers and professional agitators, Ireland is becoming every year more prosperous and as a consequence more peaceful. Do what one may it is impossible to make prosperous and comfortable people very determined agitators or sorely set on rebellion . The renovator of Ireland goes on apac e and the comfort and prosperity of the people will soon be such that the agitator, like Othello, will find his occupation gone.

The ravages of yellow fever in the South have been very severe and somewhat extended. With the cold weather, however, the worst is past. Sufficient contributions have been sent in to justify the Howard managers in intimating that they need no more. Help has however come in slowly compared with what usually takes place in reference to similar cases. Perhaps the fact that the sufferers are Southern has not been without its effect upon the aver age Northern mind and heart.

The "no confidence" debate at Ottawa went on all last week and still continues while we go to press. Both sides are professedly confident of a majority, but neither reckons upon that majority exceeding 4 or 6. This is a virtual defeat of the Ministry in any case. A majority brought down from about 80 to 8 or 4 is not a matter to rejoice over. If this is all the matter for comfort it is of the coldest kind. Speculation is of no use about what will be known to all our readers before these words meet their eye, but we incline to the belief that even the comfort referred to will be denied to Ministers and their supporters.

The monetary crisis in the States is not ever yet. Its effects upon industrial interests of the country are in the meantime of the most disastrous character. Operators are being dismissed in very large numbers and in many cases mills are running on half time. The great manufacturing firm of Sprague & Co., has stopped payment. and through this alone it is feared thousands will be thrown out of work at the beginning of a hard winter. As yet we 'n Canada are mercifully spared, but business feels the influence of the crash on the other side, and is at present peculiarly dull in a good many branches. The great this week.

cause of this commercial overturn in the Htates is trading on borrowed capital, or no capital at all. The whole system of Wall Street business has been uttorly unhealthy and dishonest. People have lost right of the lesson and experience of wartimes to deal only on each principles. When the war between the South and North ended there was no monetary crisis, because there were no dobts. People paid as they went. The days of credit have come back and with it inflation, foolish expenditure, everybody indebted to everybody, with the natural result of commercial crash and in many cases utter and abject personal ruin. Those who make haste to be rich still fall into a snare as in former

It was feared that there was going to be monarchial coup d'etre in France, but thanks to the traditional wrongheadedness of the descendant of Louis Capet, that complication seems indefinitely postponed. The non-possumus of the

Winkle is as absolute as that of his clerical friend in the Vationu. Not a concession could be wrung from the Duo de Chambord, and consequently his most ardent friends had to drop him in despair. The infatuation of some people is beyond all thought. Literally they learn nothing from the calamities of 80 years, and as little do they know how to forget any of the wrongs that they or their fathers have sustained during the same stirring time.

UNION.

We have been anxious to give all parties a fair opportunity of stating within moderate compass their objections to the contemplated Presbyterian Union, and on the other hand the reasons of others for being desirous of its speedy and complete accomplish ment. Some of the papers sent us have been too long, but we have stretched a point in order to let such have its full course. We have never disguised our own earnest desire for the consummation of this so-long-talkedof Union. In many respects, as has often been stated, it is exceedingly desirable, and would, we hope, be attended by most beneficial results. At the same time we should most strongly deplecate the idea of pressing forward these arrangements, even at therisk of a secession from both the negotiat ing Churches in Quebec and Ontario. It would be a thousand pities if there should be anything like this. Better that the Union should be delayed than that disruption or secession come. We don't tnink, however, that such a calamity is to be feared. Let there be the famest and most brotherly discussion. Let every possible explanation be given and every possible concession on both sides made and it will be found that there is no such diversity as 13

A good deal of the difficulty arises, we are persuaded, from ambigurity of language. In the discussions which preceded the Union of 1861, a great deal of the difficulty arose from the diversity of meaning attached to the phrase "The civil Magistrate." Some thought that phrase meant the Executive. Others took it as comprehending both the executive and the legislature. While others very preposterously made it take in the whole nation, at least all the electors when they exercised their rights in the discharge of any political duty. The words civil magis. trate were with all the same, but with such diversity of meaning. No wonder that there should have been a good deal of vague declaration, loose unsatisfactory thinking, and very strong and very unfounded apprehensions. By and by, with clearer definitions and greater accuracy of expression, it as discovered that the diversity of opinion was not so great as it was fancied, and that the amount of that actual diversity (for where men actually think for themselves there will be more or less difference; could easily be covered by "mutual forbearance," and certainly ought to be.

In the present case, the ambigious phrase is "The Headship of Christ." Let the different parties settle definitely what they mean by that. Let them put their ideas into the shortest and easiest possible sentences, avoiding declamation and italies, and we feel persuaded that diversity of opinion will not be found so great asimagined, and certainly no greater than ought to covered by "mutual forbearance." Aye, and no greater than is so covered at the present moment within each of the churche now negotiating for Union.

The new buildings of the Presbyterian College of Montreal were lately taken possession of by special mangural services, in which a large number of prominent clergy and lasty took part.

The 82nd Session of Queen's University and College was begun on the first day of last month, under poor arly favorable anspices. The number of students enrolled is unusually large. The total number on the roll is 50, of whom 40 are under-graduates, and 21 are new students, The Divinity students are not included in this num. ber as their classes are only commencing

Ministers and Churches.

At a recent sonce given by the ladies of the C. P. Church, Brighton, the sum of \$50 was realized, which reduces the debt of the church to about \$100.

The Rev. Mr. Cheyne, of Saltfleet, has resigned his pastoral charge. Age, inti-mity and ill-health are the causes that have led to this result.

The Rev. Mr. Walker's congregation, Chatham, has resolved to introduce the use of the organ in the " service of praise' in public worship. St. Matthew's Congregation. Halifax, has come to a similar resolution.

It seems that a very noticeable revival has for some time past been in progress in Indian Lands, very much it is said through the ministrations of a youthful and earnest Missionary Student from Queen's College, Kingston.

We notice that Professor Campbell has commenced a Sabbath-afternoon Bible-class r young men in Knox Church. Montreal. and that Dr. Dawson has another in connection with the Young Mons' Christian Association. Perhaps some of our Toronto | It is a portion which the ablest minister in Professors may take the hint to go and do

We see it noticed by a contemporary that the Rev. Mr. Chiniquy, having for many years past doubted the validity of his baptism by a priest of the Church of Rome, has been re-baptized lately by a Methodist minister How is this? It may he all right and proper, but we scarcely see that it is, if the facts are as stated.

On Tuesday, Nov. 11th, the Rev. D. Sutherland, M.A., will be ordsined and inducted into the pastoral charge of the united congregations of Warkworth and Campbellford, in connection with the Canada Presbyterian Church. The first will take place at 11 o'clock, immediately afterwards, dinner in the manse, and a soirce in the evening.

On the 9th of October, Mr. Alexander Campbell, B. A., was ordained at Beachburgh, to the pastoral charge of Westmeath, by the Presbytery of Ottawa, in connection with the 'Kirk.' The season was one of great interest and the new minister was received by his future charge with great cordiality.

We are sorry to learn that the Rev. J Barrou, M. A., has at an early age finished his course of service, and has entered upon his rest. Mr. Rarron had a very distinguished career as a student at Toronto University, and afterwards at Knox College. Very sanguine hopes were cherished of his success in the ministerial office. These have been disappointed by what we. in our ignorance, may be ready to call his premature death.

A petition has been laid before the Hamilton Presbytery of the Canada Presbytorian Church, praying for the erection of a new congregation in the east end of that We should suppose that there would be no difficulty in granting the prayer of such a petition. Such a church is greatly needed and would in all likelihood in a very short time be both large and influential. Unfortunately the Presbyterian churches of Hamilton are far too much crowded into one locality.

The payment of the subscriptions for the building of Knox College is proceeding with commendable rapidity. There is need for this, as there have been already considerably large preliminary expenses incurred, and as the contracts have been let of course instalments for work done will very speedily have to be paid and it is far non desirable that money should be borrowed when subscribers have not paid what they promised. We have no doubt a hint is all that is necessary to secure prompt remittance.

PRESENTATION. - On Wednesday last. Oct. 29, a committee representing the memhere and adherents of Warrensville Presbyterian Church (Rev. Mr. Logie's) waited on Mr. James Murray, the treasurer of the congregation, at his residence, and presented him with a handsome watch and chain. Mr. Murray has occupied the position of treasurer for over twenty years, and it was in consideration of his faithful services in this office, as well as a testimonial of the esteem felt by the congregation for him as a man and neighbor, that the presentation was made. The watch is one of Russell's best make, and, with the chain, is valued at \$68. The committee who represented the congregation in making the presentation were William Bell, Nicol Shirray and Benjamin Smilley.

The Presbyterian Church, Harrington, which for some time has been undergoing repairs, is now almost completed. The unfinished work consists of painting, and seating the gallery, and putting a railing around the pulpit platform, which will be got through with this week. The entire work has been executed in a thorough workmanlike manner, and reflects credit on the contractors. The carpenter work, under the management of Mr. McKay, the painting by Mr. H. Campbell, Embro, and the brick and plastering, are nest, testeful,

and attractive. The warmth, comfort and pleasure that will be felt in the church in its complete state will amply repay the money expended in bringing it to completion. The full cost of the church, together with the crection of a kitchen to the manse, is now almost met by subscription. The belance unpaid will in no way burden the congregation with debt, and no doubt will ere long be totally removed, as immediate steps are to be taken to provide for the liquidation. The Harrington Presbyterian congregation have never lagged behind in measures to meet and provide for the expenses in carrying out any schemes of the church .- Beacon Com.

The Presbyterian Congregation in Winnipeg has not we,to observe, proceeded to call any one as yet to be its pastor. It is wished to hear a large number of preachers before fixing on any. An election of elders has been agreed on. The influx of zettlers next season into Manitoba in general, and into Winnipeg in particular, will in all likelihood be very large. The more reason therefore why the pulpit at Winnipeg should be speedily and efficiently filled. Canada might be ambitious of occupying. Even as things are at present it is a field of usefulness peculiarly attractive and important, but taking into view what in a very few years it will all but certainly become, it is scarcely second to any in the Presbyteman Church of the Dominion. We trust that the right man will speedily be tound for this important and advanced post, and that under his faithful and efficient labors the congregation at Winnipeg will achieve all and more than all of which at present it gives such fair promise.

On Friday evening a surprise party of the young people of West Presbyterian Church called on their pastor and read the following address:-To the Rev. Robert Wallace, pastor of the West Presbyterian Church, Toronto .- Dear Sir,-It is with feelings of much pleasure that we, the young ladies of your congregation meet with you and your family this evening to spend a few pleasant and profitable hours. While thanking you for the many acts of kindness which you have shown to us, and the valuable instruction which we have received from you, in the past, we respectfully ask you to receive from our hands the accompanying writing desk, as a slight memento of the esteem and regard in which we hold you, and as a token of our affection tov ard you. And also kindly accept on behalf of bus. Wallace the accompanying cruet-stand, as a slight souvenir from her young friends. Our sincerest wish and desire is that both you, M.s. Wanace and tamily may by the grace of God be long spared to enjoy your present sphere of usefulness, and that the present kindly feeling may long exist between you and ourselves. Toronto, 31st Oct., 1878 .- Then, after partaking of refreshmer ts brought by the young ladies, a very pleasant evening was spent together. Such tokens of affection are very cheering to a pastor.

The pulpit of Knox Church, Parkhill, was occupied on the evening of Tuesday the 28th ult., by the Rev. Dr. Kennedy, of the the Free Church of Scotland. Although the evening was cold and stormy, there was a large congregation, some of the old Scotch settlers having come from a distance of ten or twelve miles, in spite of rain and muddy roads, to see and hear the distinguished biographer of the "Apostle of the North." The audience was composed of people from all denominations in the village, and included some Roman Catholics. The subject of discourse was Ephesians, v. 82. from the words "Christ c d the Church." The liigh thoughts to which the preacher gave utterance, his cle ness of expression, pow erful appeals, intense carnestuess and fearless sincerity, both delighted and rivetted the attention of his audience and can not soon be forgotten. A personal acquamtance with the Rev. Mr. Lage induced him to visit and undermine, is only exposing itself to Parkhill, and he was accompanied by the Rev. Mr. Scott, of London, in whose Church he had preached on the previous Sabbath. The Rev. Doctor was on route to preach in Chicago. Thereafter he will proceed to Toronto, Moncreal, and other cities before returning home. Such visits are doubtless productive of much good. May the Lord of the harvest often send us such labour-

We are pleased to learn and Dr. Fraser, who is at present pursuing his studies at Knox College, has been invited by the Poreign Mission Committee to proceed as soon as he has completed his Theological course to Formosa, there to co-operate with Mr. Mackay in his self-denying labors among the inhabitants of that island. We are given to understand also that Dr. F. has virtually, though it may perhaps be not formally, intimated his accoptance of the call thus addressed to him. He will ly." at \$2 a year, will be preferred to this accordingly (D.V.) proceed to his interesting field of labor some time in the early part of next summer. It is a token for good when the spirit of personal conservaspreading among our students. In the ease of the Canada Presbyterian Church as for months past has chiefly seemed attenin that of others, this will have a benefici-

ally stimulating influence on all the differ. out departments of church work, while as it spreads among the students so will it attract an ever increasing number of cap. didates for the ministry at home, as well as for the work among outlying heathenism, From one or two causes the number of students at Knox College has, we understand, not been quite so large as during some provious years. A very fige spirit however is universally prevalent, and there is every indication that in the near future Knox College will enjoy a degree of prosperity, in the best sense of that word, which in all its past history it has not hitherto known.

According to the recommendation of the Assembly of the Canada Presbylerian Church, collections in behalf of the Fund for the Widows and Orphans of pastors, and for aged minimistors as well, have be made about this time. The tund is a very important one, and deserves to be supported with ever increasing liberality. It is accordingly desirable that a much larger amount than at present available should be provided for the support of aged and Infirm ministers. With many such it is impossible to save any thing during their years of active service and it is not creditable to the church that, after having worn themselves out in the service of the sanctuary they should have nothing before them but absolute desolation. Forty pounds a year is not much-18 not, as things go, at present nearly enough, but it is better than nothing, and it is all the Fund can allow unless replenished with greater liberality. Some of ths wealthy members of the church could weil afford to put this fund on a sounder monetary basis. The best way of course would be for ministers to be paid a fair adequate stipend, from which they could pay their way like other people and provide for those dependent upon them as well as for their own old age in such a way as they judged best themselves, but in the absence of such "adequate" salaries, the widows and aged ministers fund is worthy of all commendation and support.

Book Aptices.

THE BRITISH QUARTERLY FOR OCTOBER

Has a good many exceedingly readable and timely articles. One in "Strikes" is written in a very fair caudid spirit, and tries to hold the balances equal between capital and labor. It is very evident that a mighty social revolution is in progress in England, and that great wisdom and forbearance are necessary to guide that to a peacoful and beneficial issue. It is not by "strikes" that the condition of workingmen is to be improved, but by provident and saving habits being cultivated, so that, so far, the workers shall become also capi talists, and be thereby able, if necessary, to cease working for a season, without being forthwith on the rocks either of charity or enforced toil. "Plymouth Brethrenism" is a longthened historical notice of Plymouthism. The whole tone of the article is severe, but not too much so. One of the closing remarks is :- "The success of Plymouthism has always been in proporion to the weakness of the churches, and, just as epidemics usually tell most sorely upon enfeebled constitutions, the power to repel attacks of error will always be in proportion to the strength and intensity of the religious life in our churches." A very vigorous article on the "Revolution in the Anglican Church," is well worthy of a careful perusal. Referring to the monstrous and defiant latitudinarianism so fashionable in that Church at present, the acticle concludes in the following terms:-A church which distinctly repudittes the idea of a creed would occupy an intelligible though an extremely questionable position; but a church that professes a creed which it requires its clergy to accept and proclaim, and yet suffers them to contradict general contempt—contempt such as that eloquently expressed by Ruskin in these striking words :---

"There are states of moral death no less amazing than physical resurrection; and a church which permits its clergy to preach what they have ceased to believe, and its people to trust what they refuse to obey is porhaps more truly miraculous in imporpower if it could move the fatal rock of California to the pole and plant the syca-nore and the vine between the ridges of

THE PRESBYTERIAN QUARTERLY YOR OCTOBER

Is an exceedingly good number of an able and instructive periodical. It has thirteen papers, all good of their kind, and very likely by this time generally read 'J those of our subscribers who take the "Princeton." We hope the number of those who do so is increasing, though wo daresay the "British and Foreign Quarter

THE CANADIAN MONTHLY FOR NOVEMBER

Has, as usual, "Current Events" for the tion to the work of Foreign Missions is it is our fault, but we rather think there is noticeable article of the number. Perhaps a falling off in the vigor and "go" of what tion and sale for the "Mouthly." It is

difficult to be fresh and incisive for months estimusity on one subject, even though that should be the "Paoific Boandal." All Las been said on that which can very well to said, and by this time all who take any placest in the matter have made up their minds either one way or other.

THE LATE DONALD MOKAY.

Many a warm heart would be chilled by the announcement of the death of the Rev. Donald G. McKay, on Sabbath, 21st Sep-

iomber last. He had been ordained and inducted into the charge of C. P. C. congregation at Pert Ilgin, on the 18th August. Those who know him best auticipated for him a career f more than ordinary usofulness; when, sith startling suddenness, in less than six thort weeks, they were shocked by the tidhgs of his death. And so, a true and kindy, and a resolute and carnest heart has cussed to beat, and a labourer line been sent forth from the vineyard ere his work had well begun, of whom we thought, "The Lord had need of him" here ;—for he was a good man, and, in the estimation of the writer, destined to take a high position in the Cana-Man Church. Mr. McKay was born at Thurso, Spotland, in 1832. In 1855 he came to Canada, and settled with his brother's family in Kingston, where he became a member of Chalmer's Church. For a few years he taught school in the neighborhood. He subsequently attended Queen's College, where he proved an ardent and successful student, and in due course graduated in Arts. For about three years ensuing he had charge of the Grammar School at Sturling, west of Kingston, and in that situation secured, as before, the respect and esteem of parents and pupils for sterling work and kindly tact and ability in the doing of it. The purpose of his life. however, was to serve God and his fellowmen in the gospel ministry; and with this object in view he repaired to the Theological Seminary, Princeton, N.J., when he completed a full course of study with great eredit-winning the approbation and friendthip of professors and fellow-students. He returned to Canada as a licentiate of Presbytery of New Brunswick in the American church, and was duly received by the Presbyterian Church of Canada, as recorded in the minutes of the Assembly for 1872. When he resolved to transfer his services to the church in Canada, he felt in honor bound to repay assistance while a student at Princeton, and this he had the satisfaction of accomplishing before death took him. He was a noble soul—of rare worth intellectual and moral, manly, helpful, entirely devoid of pretence and insincerities, full of sweetness and light. But God hath taken him away in the midst of his days. His most intimate friend and fellowstudent, the Rev. George Milligan, of Detroit, was with him at the last, and thus writes of his end :- "What a gain was death to ...m ! his motives were divine. The zeal of God's cause ate him up. As I bent ever him in his dying moments, knowing the inconveniences he had encountered and the sacrific s he had made, for the love of the Truth, I realized, as I had never done before, that no real good done is lost, and how feolish is the attainment of material comfort or gain at the expense of spiritunimterests. No earthly advantage places no under the obligation to live rightly equal to the div ne gift of His companion-

> "Whom I shall not see. Till all my widowed race be run; eur as the mother to the son; Mean than my brothers are to me."

The cause of his death was hem of the lungs, produced by over-exertion in the discharge of pastoral duty. Medical skill faired to check the malady. He survived the first attack only four days. His funeral took place on the Wednesday following; and aft a service in the church, was attended by a large concourse of peopleto the Port Elain Cemetery. Mr. Mili gan preached on the affecting occasion, and was listened to with rapt attention and expressive sympathy by the Liourning congregation.

Kingston, Oct., 1878.

Nothing can reconcile the soul to afflictive allotments, but look ng on them as covenant dispensations.

Prayers grow from asking-which is the statement; to seeking—which is the pleading; and to knocking—which is the importuning; to each of these stages of prayer there is a distinct promise. He that asks shall have, what did he ask for more? but he that seeks, going further, shall find, shall enjoy, shall grasp, shall know that he has obtained; and he who knocks shall go further still, for he shall understand, and to him shall the precions thing be opened—he shall not merely have the blessing sod enjoy it, but he shall comprehend it. shall "understand with all saints, what are the heights and depths." I want, however, you to notice this fact, which covers all whatever form your program may assume, it shall succeed. If you only ask you shall receive, if you seek you shall find, if you knock it shall be opticed, but in each case according to your faith shall it be unto you. - Spargeon.

Presbytery of Bruce.

The above Presbytory held its quarterly meeting at Teeswater on the 21st of Oct., there were ten ministers and five clders present. A call from Centre Bruce in favor of the Rev. Archibald MacDermid was sustained and ordered to be torwarded to that tained and ordered to be torwarded to that brother. The Rev John Fraser was appointed to moderate in a call at Pine River, on one Brd Nov, at 2 o'clock in m. It was agreed to hold at adjounced meeting of Presbytery at North Bruce on the 4th Nov., at 11 o'clock, to moderate in a call to a monister in that congregation. Mr. Forguson to preach, and MrStrath to preside. It was resolved to hold a special meeting of Presby-tory at Huron on the 12th Nov., at I o'clock, for the purpose of moderating in a call to a minister in that Congregation and to issue it and the Pine River call, Messrs. Fras-r and Davidson to preach, and Mr. Cameron to preside. An extract minute of the Presbytory of Durham having been read intimating that Chesley Station was separ ated from said Presbytery with a view to its being attached to the Salem Church, Elderslie, in the Presbytery of Bruce, it was resolved to receive said Station as one of the Mission ary Stations of this Prosbytory and further, that in accordance with a prevous resolution. Salem Church be now declared vacant; that it and Chesley be in the meantime considered as one Missionary charge, subject to the approval of the next General Assembly, and that Mr. Straith be Moderator of Kirk Session. A circular letter from the Convener of the Synod of Hamilton's Committee on the state of religion having been read setting forth "that the Congregation is prepared to co-operate in holding continuous meetings for religious exercises in such places as Kirk Sessions and pastors of Congregations might think proper. It was resolved to instruct the clerk to acknowledge the receipt of said circular, and to state that the attention of the members of court had been called to its contents. The Presbytery resolved to hold a conference on the state of religion at its next ordinary meeting, said conference to be introduced by the reading of a paper by the Rev. J. Fraser. The Rev. John Strath having laid before Presbytery the claims of Manitoulin Island for missionary labor, it as resolved to instruct the Moderator and Mr. Straith to secure the services of a cate chist to labor in that field for the winter months. The session records of Lucknow and Kinloss and Bervie were examined and attested as carefully and correctly kept. The Moderator and Mr. Straith were appointed a committee to make arrangements for holding missionary meetings within the bounds of the Presbytery, said meetings to commence on Monday, 12th January next. A memorial from the congrega ion of Southampton was read, pray-January next. ing the Presbytery to make such an arrangement in their pastoral field as would secure for them a regular Sabbath-day service. It was resolved to appoint a commis-sion, cons.sting of Messrs. Straith and Anderson, to confer with the congregations of Southampton, Jara, and West Arran, and, if they see cause, to cite them to appear for their interests at the adjourned moeting to to held at North Bruce on the 4th inst. Mr. Wardhope having tendered his resignation of the moderatorship of the Kirk session of Riverdale, &c., and the Presbytery having accepted of said resignation, Mr. Curric was appointed moderator of said Kirk session. The Presbytery adoptment of the said tenderator of said Kirk session. said Kirk session. ed the following minute as expressive of its mind and feelings relative to the death of the late Rev. D. G. McKay, of Port Elgin, viz.:—"In view of the heavy loss which we have suffered in the death of our beloved brother, the late Rev. D. G. McKay, of Port Elgm and Dunblane, the Prest ytery desires to record its acknowledgment of the hand of our God in the event, and bow with reverent submission to the Lord's with reverent submission to the Lord's dealings with us as a Presbytery. We would gratefully remember the rich heavenly gifts with which it pleased the Divine Master to endow his servant, his high attainments as a living disciple of Christ, his lamments and neal sty, combined with minhumabty and modesty, combined with ministernal abilities of a high order, both in the pulpit and pasternete. The auspicious man-ner in which he entered on his labors as a gospel manister, and the encouraging tokens which have already approved as the fruit of his labors in the Lord's vineyard during of his fators in the fold's theyard during his very bus ministry. The Presbytery would express deep sympathy with the congregation of Poit Elgin and Dunblaue in the sudden and severe loss they have sustained in the death of one lately ordained tained in the death of one lately ordained over them and beloved by them; also with the relatives of the departed brother, so much beloved; and, botly, we, as a Pres-bytry, would humbly pray that we may be enabled by divine grace to lay to heart the lesson which God in His providence is teaching us-to work with our might while teaching us—to work with our might while it is day and occupy until the Master come." The next regular meeting of Pres-bytery was appointed to be held at Paisley, on the last Tuesday of December, at 2

Presbytery of Cobourg.

o'clock, p.m.

This court held an adjourned meeting at Port Hope on the 13th instant. The at Port Hope on the 13th instant. The following were the more important items of but incess transacted: An extract minute from the Records of the Presbytery of Toronto was read, setting forth that the Rev. Mr McKay had accepted the call from Baltimore and Cold Springs, and that the Presbytery and decided to release him from Presbytery had decided to release him from Presbytery had decided to release this details his charge. It was then agreed that Mr. Mr. Mr. Was then the place at Mr. Kay's unduction should take place at Cold Springs on the 4th prox., at 2 p.m., Mr. Bennet to preach, Mr. Douglas to Mr. Bennet to preach, Mr. Douglas to preside and address the numster, and Mr. Murray the people. A letter was read from Mr. D. Sutherland, signifying his acceptance of the call from Percy and Compbeliford. Subjects of trials for ordination were appointed Mr. Sutherland. It In the event of these trials being sustained, it was resolved that Mr. Sutherland should it was resolved that Mr. Sutherland should be ordained at Warkworth on the 11th of November, Mr McKay to preach, Mr. Duncau to preside, Mr. Smyth to address the cau to preside, Mr. Smyth to address the people, and Mr. Macwilliam the Minister.

The Presbytery next proceeded to consider a petition from the congregation of Kendal, for separation from Perrytown. Commisconsiderable length, when it was unani-mously resolved to disjoin Kendal from Perrytown and transfer it to the jurisdiction of the Presbytory of Ontario, with a view to a union with the congregation of Orono. Against this decision Mr. James Gray protosted and appealed in the name of the congregation of Porrytown. The other business was of a routine character.

Presbytery of Hamilton.

This Presbytery met in Central Church, Hamilton, on the 14th of October. The itev. Thomas Wilson was Moderator. There were eleven ministers, and seven elders present. Mr. Fraser, of Thorold, reported a call from Beamsville to Mr. Dawson, of Ashburn and Uties, in the Presbytery of Ontario. The stipend promised is \$700 per annum. Mr. Craigie, of Port Dover, reported a call to Mr. W. H. Simpson, from the congregation of Simcoo. The stipend promised was \$600 per annum and a free house. Mr. Simpson, who was present, asked time for deliberation. Mr. McLeod, of Ancaster, reported a call to Mr. Laing, late of Ottawa, from Knox Church, Dundas. The stipend promised was \$1,000 per annum, and a manse. Mr. Laing accepted the call, and the induction is to take place on the 5th of November next, at 11 a.m. The subject of arroar. due by certain congregations was taken up. And while one congregation was reported as desirous to clear off all their habilities immediately, steps which the Presbytory hope will be successful, were adopted in the case of A petition respectably signed by another. members of our Church in the East End of Hamilton, was presented to the Presbytery, to erect them into a new congregation. The petition was favourably entertained, and the usual steps in such cases taken, to bring the matter to a successful issue. Mr. Cheyne, the father of the Presbytery, laid his resignation of the congregations of Salt-fleet, Binbrook, and Caistor, upon the table. reason of this step is old age, infirmity and ill-health.—Com.

Right Seeking.

BY THEODORE L. CUYLER, D.D.

Every Christian has need of Christ, and Christ has need of every Christian. We have need of Jesus for strength and salvation; he has need of us for service. are our necessities for the Christian life to be supplied? And how, in turn, are we to know what Christ would have us to do for him, and how are we to be equipped for his service? The ready answer is: "Seck, and ye shall find." As there are vague ing, let us note down a few things which are often overlooked.

(1). Our Lord is a free giver; but he puts his best gifts at the end of our searchings. If a Christian farmer needs bread for his household, it would be possible for God to repeat the miracle of the five loaves, and to the great was single act of the divine fill his granary by a single act of the divine power. But this is not his way. The far-mer must seek—first with a plow, and then with a harrow, and then with the reaper, and then with the thresher and the fauning mill; and lo! at the end of several months of busy seeking he finds the heap of golden grain. Agriculture and commerce are but systems of seeking by circuitous methods; and only he who seeketh industriously and skillfully shall ever find. The spiritual life is ruled by the same laws as the secular. God is a rewarder; but it is to those who

diligently seek him. I have known a minister to pray for a revival in his church, and then neglect the very methods of preaching and labor which are most requisite to bring about a spiritual awakening. I have heard church members repeat the same backneyed request in their public prayers, and yet hive on in the most careless me insistency of conduct, and never onco open their lips to persuade a samer to come to Jesus. Such prayer simply con-dems the utterer. There are foolish fathers who pray for the conversion of their sons, and then come home from church to "make game" of the preaching, and through the whole subsequent week they play off the most repulsive unworthmess of conduct. How much of such praying will it require to neutralize the effects of such an offensive exhibition of Christianity? It would not be more absurd for a parent to pray that his son might be kept sober, while he was offering him the wine-glass every day; or that he might not fall into temptation, while he was buying him licentious books or taking him to see lewd theatricals. The lazy farmer who should kneel down in the midst of the weeds and the thisties of his neglected, unplowed field and pray to God for a harvest would be a fair illustration of multitudes of Christian professors who ask God to give what they do not lift their fingers to obtain. Must not this type of prayer often be an abomination to the Lord?

Successful seeking of spiritual blessings requires more than faith and more than the utterance of prayer. It requires the carnest use of mothods and means to bring about the desired result. It requires co-operation with God. We must work, too, most readily on God's plan, and let God have his own holy and all-wise way. The right kind of seeking, in the right spirit and with the right use of practical methods, rarely fails. Heaven will reveal innumerable proofs that "he that seeketh findeth." If the skeptic scientist could peep into Heaven to day, he might find if filled to the gates with a countless cloud of witness es to attest the glorious fact that God hears prayer and is the rewarder of every soul who dilligently sought for him.

was agreed that the Presbytery should ment to receive these at 11 a, m, on the day of Mr. McKay's induction at Cold Springs. (2) Right seeking not only implies ar the right things must be sought; and there are some things that are most essen-

ill-equipped who is ignorant of God's Word. It is the soul's corn. The more theroughly it is ground and baked and eaten and di-gested the more you will grow thereby. It is the sword of the spurt. The more it is scoured the brighter it shuncth, the more it is wilded the safer you are against the adversary. A vital need of the hour is more Bible. The key to the possession of this treasure is one word—search. "Starch the Scriptures," Ministers have no monopoly been although a company of their oly here, although even many of them might profitably give larger doses of God's word, instead of their own thin graels or flashy syllabub. But God's book is every man's book. And when we see the happy skill with which such studious laymen as Ralph Wells, and Wanamaker, and Moody, and Sarah Smiley, and Brownlow North handle the Word of God we realize what is within the reach of thousands of private Christians. We discover how the Sunday-school and the prayer-meeting and the home circle might be fertilized by deep delving in to the Book of books.

(8.) Every church is full of weakings. They count on the church register; they count almost nothing in the pulling force or the praying force or the practicing of Christ's flock. How shall these weak hands and feeble knees be strengthened? How shall these weak We answer: "Seek and ye shall find" strength Seek it by fervent, contrite proving and seek it by practising Christ's injunctions. There is no magic in being a junctions. There is no magic in being a healthy and happy Christian. Every growing baby grows by prayer and practice. It prays its mother for milk and bread and then uses its limbs. Constant prayer, constant seeking commands the blessing. I you will search your Bible, you will find twelve texts in which the duty of prayer is coupled with such words as "plways," "continuing," and "without ceasing." The Lord says to the farmer: Seek. "How long, Lord?" The answer is: Every day until the crop is in the barn.

With prayer must be coupled the exeroise of every power and possibility of the soul. God has given them to you. Use them. Sook strength by self-denying work. A pull of up hill work upon some "hard case" or in some discouraging labor of love will stiffen your spiritual muscle amazingly There is only one cure for indolonce, and that is effort. There is only one cure for selfishness, and that is sacrifice. The only cure for timidity is to plunge into duty be fore the shiver comes. The only cure for unbolief is, trust Christ. When you re-solutely undertake all these, your strength Such pracwill become equal to the day. tical seeking always finds.

(4.) One thought more. Do you wish to know what your Master would have you do to serve him? A young man of splendid talents once asked Jesus this question, as he lay on the earth overwhelmed with his first view of the Crucified. The answer cause quick as an arrow: "Arise and go into the city, and it shall be told thee what thou must do." Saul the seeker became Paul the finder. Do you wish to serve Christ? Thus too. Do you wish to serve Christ?
Then the man who wants Jesus is the man that Jesus wants. Would you save souls?
Seek for them, and ye shall find. And, to sum up all in one line: "Whatsoever HE saith to you. do it."

The Prayer-Meeting.

How came it to pass that three thousand were converted on the Day of Pentecost? Had not the meeting for prayer, of which mention is made in Acts i., 14, when it is said, "These all continued with one accord in prayer and supplication," a close connection with the glorious results of that day?
Undoubtedly it had. But what was there Undoubtedly it had. But what was there in that meeting of one hundred and twenty disciples to exert an influence to the conversion of three thousand irdividuals? Whence had it that power? It was a prayer-meeting, professedly a prayer-neeton Him for His blessing; to plead His promise and wait for the fulfillment of it. These are the efficient meetings in which Christians meet and agree to ask of God. I wonder they do not value them more.
To the prayer-meeting Christians come to To the prayer-meeting Christians come to exercise the high privilege of intercession for others; to do good and to communicate, to act the more "blessed part;" whereas to meetings of another kind they go for the purpose of receiving good. Yet it is to be terred Christians value no meetings so little another meetings. But the industries as prayer meetings. But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer-meeting. There was much by which it was distinguished from ordinary prayer-meet-The mention of these peculiarities of service. It may provoke imitaings. The mention of may be of service. It tion in some churches

1. All the Church attended that prayer-meeting. "These all continued," &c. There were but one hundred and twenty disciples, and they were all present. How different is it now ! They who meet may agree among themselves for an outpouring of the Spirit, but it is after all but the agreement of a minority of the Church. The majority by their absence dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the they did not leave it to the women to sustain the prayer-meetings. That prayer-meeting had not the aspect of many a modern prayer-meeting, in which almost all are women.

8. The most distinguished members of the Church attended as well as the most obscure. There were all the Apostles, and "Mary the mother of Jesus," and "His brethren." None of them felt above being at a prayor-meeting. How is it now?

4. They were all agreed-"of one accord," as it is said. Not merely agreed as touching what they should ask, namely, the fulfilment of "the promise of the Father." but of one mind generally, aye, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer-meetings.

5. They persevered in prayer. "These all continued in prayer." First they stirred

themselves up to take hold on God, and then said, "We will not let Then go except Thou bloss us." They met often for pray-Thou bloss us." They mot often for prayer, an I all met, and they lingued I long at the throne of grace. But how long did they continue asking? Until they obtained, and then they did but par from the note of prayer to that of praise. They sought the Lord until He came. It is tensible to the lord when I to the other. sought the Lord until He came. It is tune we all should do it. They were together holding meeting when the Spirit descended. I think it all our Church members would habitually attend the prayer meetings they would not wait in vain for the promise of the Father. How often we hear it said, "It is nothing but a prayer-meeting!" Nothing but! I should like to know what surpasses a prayer-meeting. to know what surpasses a prayer-meeting.

Too Many Sects.

The Northwestern Advocate lately gave some statistics showing the different branches of Methodism. They amount to eleven, at least—a fact of which the denomination, m every branch, ought to be profoundly ashamed. The Herald and Presbyter comments on the fact, and adds: "There ashamed. are then eleven branches of Methodism and nine of Presbyterianism. Here are twenty different ecclesiastical bodies, where there ought to be but two at most." The Northwestern consoles his Presbyterian confere by replying: "There will be less than twenty by-and-bye, brother." We wish that the whole Church would convert the prediction into prayer. What a text the above figures furnish for infidel scoreors! And it is to be confessed, however re-luctantly, that we Methodists are the worst feature in the ugly text. We have less reasons for our divisions and subdivisions than any other denomination of the land. We have no reason whatever that can claim dogmatic importance; none remains from the old anti-slavery controversy ex-cept splenetic prejudice, for the real ques-tion has been forever solved. None of im-portance remains about church government, for the concession of lay representa-tion, by the General Conference, met that need. Why, then, do we not act like brothren, and heartly put an end to the bad example of our oulpable divisions?— Methodist.

The Bible Grows With One.

you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is ever be-yond you, and cheerily cries, "Higher yet: Excelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read, then since, with disappoint I have read them since with disappoint ment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old but I have outgrown them—I know more than these books know, and know wherein they are faulty. Nobody ever outgrows the Scripture; the book widens and deepens w h our years. It is true, is connot really grow, for t is perfect; but it does so-to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyse of truth. The beginner learns four or five points of orthodoxy, and says, the more truth with the Comp. I have greated "I understand the Gospel, I have grasped all the Bible." Wait a bit, and when his all the Bible." Wait a bit, and when his sout grows and knows more of Christ, he will confess, "Thy commandment is exceeding broad—I have only began to understand it."—Spurgeon.

Anndom Rendings.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of cares and the calm of our tempest. Prayer is the issue of a great mind of un-troubled thoughts; it is the daughter of charity, and the sister of meekness.

Every thought and feeling is a painting stroke, in the darkness, of our likeness that is to be; and our whole life is but a champer, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when fini hed and dry.—Beccher.

Death is the harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which vou die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first does not quiet him, and the folly of the latter does not enable him to die .- Jeremy Taylor.

One may live as a conqueror, or a king, or a magistrate, but he must die a man. The bed of death brings every human being to his pure individuality, to the inteuse contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—Webster.

For one who stands withdrawn and alone, to find one whose thought answers his thoulet, whose experience has run parallel to his own, who thirsts for the same good, knows the same hindrances, is a priceless privilege. The deeper the life, the more rare is such companionship, but, also the more rich, precious, vivifying, and the more imperatively necessary.

Some points of Jesus' life are easier imitate than others, but all are needful to make up the perfect man in Christ. One feels as if he could go into the solemu retirement of the temple and meditate, or wander away into a mountain apart to pray, or spend hours of pleasant intercourse in a Bothany home, Martha serving, and Mary all this, one has to meet the demoniacs at:
Gadara, the devil in the desert, and keep
sevene under the soofisof the judgment-hall. This a worldly companionship never helps a young Christian to do. And it may be readily traced to just one bad associate, sometimes, that an anthusiastic convert becomes in a few years a cold, hard back-slider.—Charice S. Bobins.

"What the Hand Findeth to Do."

My true wife laid her hand on mine, Herselt and gentle hand, Twas like a wreath of purest suow Upon the embrowned land,

As white it was as more new fallen, Like snow without its obili; And the blue veius marbled it sweetly o'er, But left it spowlike still.

Clooked at her hand, so white and soft : At my own, so brown and hard:
"This is for strife and toil," I said. "And that for love and reward.

"This is to keep the wolf of want Away from the hearth of home; When back to hearth I come.

"This is to labor with tireless nerves Perchance at tasks that soil; And this is to greet with a loving class th palm that is rough with toil.

This is to win through rock and wood A way, where way seemed none And this is to chafe the poor, proud limbs That droop when the goal is won.

"This is to grasp in the world's long fight; The weapons that men must wield; And this is to bind up the aching wounds Taken on the well-fought field This to put forth all its strength

In earth's rough tasks and strife; And this is to kindle the sweet love-fires, That brighten the march of life. "For labor, and swoat, and scars is this:

And this to scatter round The flowers of beauty, and love, and hope, On home's enchanted ground. "I would these tingers, for thy sweet sake, Might a giant's strength command, To toil for and guard thee worthity-

"And if over its weakness o'ercome its will, And it fail in its tollsome part,

The fate that disables my fainting hand, As surely will still my heart."

But Love will strengthen my hand.

Paper and its Uses.

It is curious to trace the use of different substances for writing on, and the changes that have successfully taken place in paper making materials.

Papyrus paper lasted from about eighteen before the Christian era to the eighth century, and was then replaced by cotton paper, introduced from Chuna by the Arabians. Then flax paper took the place of cotton paper, until the commencement of the present century, when once more it expelled from the market the linen paper. In Western Europe paper does not seem to have come into use much before the thirteenth century.

In India the canonical books were, in ancient times, written on palm-leaves, and in Ceylon leaves of the palmyra and talipot palms are still used instead of paper by the pains are still used instead of paper by the natives. They write letters upon them, which, neatly rolled up and sometimes sealed with a little lac, pass through the post-effice. All their clas, or books treating of religion and the healing art, etc., are transcribed on them, but in a language elevated bove the common idiom. On such leafclips the letters and edicts of the Dutch government, during their rule in Ceylon, ased to be written, and sent around open and unsealed.

In China leaves and thin slips of bamboo were used in early ages. Even at this time the Christianized Indians of the Mackenzie river, North America, use the bark of the paper birch on which to engrave their syllabic literature, as well as for letter-writing.

Silk is said to be used for printing the efficial Pekin Gazette, and is occasionally employed for printing on in Europe even

Up to the year A.D. 280, silk, with a fac-Japan, and thin wood shavings were also employed. But soon after that time vegetable paper was imported from Corea, and subsequently the fibrous bark of the paper mulberry came to be employed, as forming a more tough material, not hable to be worm-eaten.

The various substances which have been tried and patented in Europe and America, as paper-making materials are most curious and numerous. Indeed, several bound volumes are extant containing hundreds of specimens made from different substances, very few of which have been found, however, to be commercially applicable.

Paper now takes its place as a manufacof vast importance among our great industries, from the wide range of uses to which it is applied. It is not limited, as of old, to the stationery and printing purposes, but it is adapted for dress, for construction, for house decoration, for upholstery uses in such articles as curtains, window-blinds, and quilts, and possibly we may soon have stout paper carpets, now that all woollen floor coverings are becoming so dear.

Paper-hangings, which have been used as Wall'covering from time immemorial by the Chinese, would seem to have been first introduced into Europe by the French as a substitute for the expensive figured textile fabric of worsted or silk "tapestry;" and the French still excel in the finer kinds of paperhandings, for paper-staining was a recog-nized air with thom as early as the six-teenth century, although England and the denth century, attough England and the United States now carry on a large manufacture far, both, home use and export. What a wide rome to products is there is sing daily from the paper mills, from the first, pottery tissues, and copying, filtering and blosting papers, through the range of small hands, writings and printings, cloability licenty by the state of the product of the state of the s phanis, heavy browns, glazedmill-boards and pressing-boards, up to thick button-boards anil gun wadding.

Fyller, the quaint author of "The Worthies of England, who wrote during the first, half of the seventeenth century, says, first, list of the seventeenth century, says, ened and blasted in soul and body, hating sufficient as good and loving evil. Their very virtues, good and loving evil. Their very virtues, to use the words of Article XIII. of the emperor and the beggar; imperial, royal, church of England, have the nature of sin.' The proper subject of the great Puripaper called emparation, useful only for chap-

men to wrap their waves therein. Paper participates in some sort of the character of the countrywen which make it: the Vene-tian being neat, subtile, and court-like; the Fronch, light, thin, and slander; the Dutch, thick, corpulent, and gross, not to say sometimes, also, charta bibula, sucking up the ink with the spongiuess thereof."

Atthough we have begun to extend considerably the industrial uses of paper and paper-pulp, we have not yet adopted many of its common applications by the thrifty Japanese. We have, it is true, paper collars, wristbands, and shirt-fronts for men, and paper cuffs, collars, and frilled and tacked potticoats for women, which are replaced by new at less than would be the cost of washing. But the Japanese adopt paper handkerchiefs, coars, yests, hats, shoes, and sandals, umbrellas, twine and cordage; they do more than this, they manufacture a paper cloth that is warranted to wash. Imitation leather is also made, by mixing oil with thin paper pulp. Boxes, tray, and even saucepans are made of thin papiermaché, and the latter sustain no injury over a strong charcoal heat. Bags are made by them of paper, in which wine can be put and heated by immersion in boiling water. Paper thus prepared may be used for papering windows, and will withstand the rain without being oiled, while it admits a softened light. They also make an oilpaper for ram-coats, which is water-proof by coating it with seed oil, and softened by rubbing in the hands. The better classes wear a net vest of paper in warm weather, next to the skin, which will bear washing. It is manufactured by rolling strips of strong paper of equal size into a sort of string. and this is worked by hand into a neat net like pattern. Paper twine or string is largely used in tying up bundles of silk, or parcels of other goods, and is very tough. Paper hats are much worn by different classes of Yakunins. To form these, many layers of paper are placed over each other until the whole because a very layer and until the whole becomes a very hard and wood-like material, and varmish is then apwood-tase material, and varmen is then applied to render it waterproof. Their strength and tenacity are remarkable, and our police would find great security in such a protective helment for the head. The folding hat is generally worn by the soldiery; other classes wear imitation straw hats, also made of some the soldiery is twisted about of paper. The paper is twisted, plated, shaped, and then varnished.

The Japanese are acquainted with the method of making paper from rags, but never adopt it, preferring to make thir paper from the bark of trees, which is found more generally useful and durable.

Although upwards of two hundred and Atthough upwards of two manured and fifty million pounds of paper are made annually, and used for writing, printing, and other purposes in Great Britian, and about the same quantity in the United States, yet how very little of it finds its way back to the paper-maker! Now most of the coarse paper and cardboard, the sweepings and waste of the factories, is moistened with waste of the factories, is moistened with water and glue, shaped in moulds, and used up for constructing purposes, papier mache (pressed paper.) and carton-pierre (stone made of card.) This may be seen in the cornices and ceilings of large rooms, in the enrichments of the front of the stalls, proscenium, and interior decorations of theatres, clube, and other public hullings.

clubs, and other public buildings.
Since the discovery of the chemical method of removing ink from printed paper, some years ago, printed sheets are largely in demand for repulping. And if, instead of kindling fires, and casting it in the dustbin, waste paper of all kinds, as well as rags. were more generally saved, frugal house-wives might add largely to the great civil-izing agent of the present day, with advan-tage to themselves and benefit to the community.

Milton's Theology.

Peter Bayne has written a noticeable article on John Milton. The style is glowing
—sometimes, we think, extravagant—but,
since Macaulay's essay, we have seen nothing which delineated the great poet with so much force and beauty. The following estimate of Milton's theology is interesting.

estimate of thirton's theology is interesting, though we must enter our protest against some of the views and expressions:—
"Paradise Lost is essentially an idealization of that theology which Augustine and calvin founded, mainly, though not exclusively, on those parts of the writings of Paul in which the inspiration, perfectly divine, which the greatest of the Apostles derived from Christ is modified if not chilled law. from Christ, is modified, if not chilled by a sense of the necessity of reconciling Christ and Gameliel, and of tacking on the new Christian ethics of universal love and brotherhood to the old scheme of Judnism. "By one man sin entered into the world, and death by sin." This is Paul's startingpoint when his inspiration stoops from its heavenliest transports, and becomes consci ously logical and argumentative. We should be launched into controversies which have no definable limit were we to inquire what, in strict critical estimate, Paul meant by these words, and by the contrast with which he follows them up between Adam and Christ. But it appears on the very face of the passage that he writes in an expansive and exultant mood, finding in Adam a representative, on the widest conceivable seale, of man under sintul and deathful conditions, as contrasted with Christ, representing man under righteous and deathless conditions. "Where sin abounded, grace did no more abound; that as an hath reign ed unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Saint Paul, who even in his dialectical mood was an inspired apostle of Jesus, probably intended nothing more by his allusion to the sin of Adam than to put into the strongest form accessible to him, his main contention against the exclusive tendency of his Judaizing oprenents, to wit, that every human being is untitled to receive eternal life in Christ.

"Out of this and a few other passages of Scripture rose the terrific dectrine of the fall, the background of all Augustinian theology. Through the sin of Adam all generations of men coine into the world under the wrath and curse of their Creator, blackened and blasted in soul and body, hating

by his choice of a name, that this was essentially his idea. In answering, therefore, the question whether he succeeds or fails in justifying,' in reconciling with intelligible and tenable principles of justice, the ways of God to man,' we turn to his account of the Fall the Fall.

"Adam takes the apple rather than relin-quish the wife whom God had given him:

" ' With theo Certain my resolution is to die: How can I live without thee? How forego Thy sweet converse, and love so dearly joined To live again in these wild woods forlorn?

Evo had been beguiled by Satan in the form of the serpent. Of course, a serpent could talk only by miracle, and, strange to say, Milton represents Eve as sharp enough to discern this fact:

"Thee, Serpent, subtlest beast of all the field I know, but not with human voice endued; Redouble then this miracle, and say How cam'st thou speakeable of mute, and ho To me so friendly grown above the rest Of brutal kind, that daily are in sight?"

The serpent explains that the charming gift of speech has been obtained by eating of the tree of knewledge; and with miracu-lous eloquence as his 'oredent als' convinces her that he als will be her that she also will be benefitted by partaking of the fruit. Then follows the 'mor-tal taste' which 'brought death into the world and all our woe.' Eve's mistake in interpreting the first recorded miracle laid her descendants to the latest ages under 'God's wrath and curse,' and made them liable 'to all the miseries of this life, to death itself, and to the pains of hell for ever. These are the words of the Shorter Catechism, the most affectionately revered of all the productions of the Puritan Synod of Westminister. The fall is followed in the scheme of Puritan theology, and in the conception of Milton's poem, by redemption. Christ obeys the law, and suffers the penalty due to Adam's sin. His death on the eross redeems men from death cross redeems man from death-

""as many as offered life Kegleet not, and the benefit embrace By faith not void of works."

For these death becomes,

" 'like sleep A gentle waftingto immortal life.

And at last 'the woman's Seed,' revealed in the clouds from heaven, will dissolve Satan with his perverted world,"

"'then raise From the conflagrant mass, purged and refined Now heavens, new earth, ages of endless date, Founded in rightcousness, and peace, and love To bring forth fruits, joy and eternal bliss."

This is formally sufficient in relation to the plan of Milton's poem. Satan is vanquished. The world regains its primal splendor among the stars of God, or glows with a fairer brightness than at first. Supposing, as Milton does not in terms forbid us to suppose, that every man who fell in Adam has the offer of redemption in Christ, and is calculated from the is excluded from the redeemed company only by his own conscious refusal to be saved only by his own conscious refusal to be saved we cannot deny that the vindication of Providence has been successful. And beyond question this general impression of Christ's work was the inspiring impulse of the whole religious movement which originated with Luther and Calvin, and sent its last great tidal wave into Puritan England. It was exultant trust in Christ their King, in whose strength they could conquer death in whose strength they could conquer death and heli, that made the soldiers of Cromwell in vincible."

The Book of Proverbs-Dr. Conant's Version.

There is no part of the Hebrew Scriptures where the common version more frequent-ly fails in bringing out all the meaning than in the Book of Proverbs. We say all the meaning, for the fault where it exists is one of deficiency rather than of false trans-lation. Such imperfeccion is an almost lation. Such imperfection is an almost inevitable consequence of the coneise proverbial style, where the mode of expression becomes of so much consequence, and any failure in giving its exact point weakens, in failure in giving its exact point weakens, in a corresponding degree, the power of the thought. There is lacking, moreover, one chief aid on which a translator of other parts of the Bible must ever, more or less rely. The book consists almost wholly of unconnected sentences, especially after the first nine chapters. There are, indeed, the two chapters at the end, and especially the flat, that have the style of continued dis-31st, that have the style of continued discourse. There are a few other cases which present some appearance of associought, or some extending seemingly through several verses An example of the first kind meets us (chapter xvi., 10, 12, 18, 14, 15) where we have five continuous proverbs with the same leading idea. A good spesimen of the latter is found in the well-known exnortation against intemperance (xxiii., 81 85), of which Dr. Conant has given a peculiarly forcible, as well as beautiful transcultarly forcible, as well as beguthful trans-lation. But such cases are rare. In gen-sral, they are strictly aphorisms: there is so little connection between the various proverbs that to all appearance they might have been placed in any other order well as in that which they have been handed down to us as uttered by the chief author on different occasions, and afterward collected as they were found dispersed in Hebrew literature or tradition In consequence of this, there is little er no help to be derived from the context. In cases of difficulty, therefore, the translator is driven to the closest study of the parallel-sm. It is a great excellency of Dr. Con-ant's work that he makes so much of this

in his interpretation. In all languages the force of the proverb depends very much on certain verbal excollences, or certain peculiarities of diction, which, in the exegosis of other writings, may be comparatively overlooked. Hero they are of special importance—sometimes they are of special importance—sometimes the main thing, in fact. It is not meant that the thought is subordinate, but the mode of expression sometimes is the thought, or rather that to which the writer or speaker meant to call special attention. The matter of the provers, as a logical proposition merely, or aside from some peculiar diction, may be what is called a truism. It is, however, none the less valuable on that account. Such propositions, in fact, may form a portion of our best and most available knowledge. Happy

would it be for us if we lived up to them. There are some truisms of more importance to us than a knowledge of Newton's Principia. In their plain form, however, with nothing to suggest the cultured or the profound, they lose their hold upon the mind, and there 'a need of some verbal attraction to give additional interest to the common, the homely, as it may seem, and yet, in fact, most precious truth. It may be one specially valuable in some particuhar state of society, or from some peculiar-ly prevalent modes of the vice condemned. Take, for example, one that seems to have had a high value attached to it, if we may judge from the number of places in which judge from the number of places in which it occurs. As given in our common version of xiv., 5, reads thus: "A faithful witness will not lie; but a false witness will utter lies;" nearly the came, vi., 19, xix., 5, 9. As far as the naked thought or fact a concerned, it would hardly rise to the dignity of come, tartelegisal or identical dignity of even a tantological or identical proposition. It seems the baldest of truisms. It is equivalent to saying, a liar will lie, or balder still, one who lies, hes. Even such a naked truism, however, have an ethical value. It suggests the har's porsistence. It may be still more characteristic if we can regard it as con-nected with some neatness of dection, some verbal point, that shall aid in fixing it deeply in the mmd.

It is more than the mere speaking of lies. The verb rendered utter, which answers well enough as far as the expression of the more fact of falsehood is concerned, is a very strong one in Hebrew: "He breathes out falsehood." So Dr. Conant very properly renders it. It is his very breath; he lives on it. There are still other associations and suggestions connected with the language. From the senses of breathing (not gentle breathing but puffing, blowing), it is connected with, and some-times used in the sense of inflaming, as Prov. xxix., 8, where it denotes figuratively the incendary influences of the liar or the scoffer. It is rendered in our common version, "bring a city into a snare," with slight authority from other applications of the root and large with a displaced of the the root, and here, with a dioregard of the antithesis in the second clause, where the assunging of anger is in contrast with the inflammatory effort in the first. Dr. Conant admirably renders, "Scoffers enkindle a city, but the wise turn away anger," suppress it, tarn it back, put out the flame.

Other examples might be given if space allowed, or they could be clearly presented without encumbering a newspaper article with Hebrew words. The cases cited are sufficient to convey clearly the view intended to be expressed, namely, that in this important matter of emphatic or anti-thetical diction, more important in the pro-verbs than in any other part of the Scrip-tures. Dr. Conant's version is a very decided improvement on that in common use, although he seems very faithfully to have retained the language of the latter whenever clear, as it generally is, and especially where it has become hallowed by sacred associations.

There are passages here and there that tempt criticism; but it would only be an expression of a different, perhaps an erroneous opinion on the part of the writer, and but slightly affecting the general view above given. Dr. Conant's version of Job, and of some other portions of the Scripture, have established his reputation as a Hebrew scholar, and as one thoroughly familiar with the best and latest results of modern criticism, whether English, American, or Gorman. The reader may confidently rely upon him in this respect, although he often gives the condensed fruit of his discrimination to the condense of the con oriminating studies without any unnecessary or pedantic display of learning. There is here the substance of the old versions of the Joseph and the old versions of the Joseph Joseph Joseph and later critics—Ewald, DeWette, Borthean, and others—distinctly given in all cases of difficulty, and with that sound cautiousness, sobriety, and good sense which are eminently characteristic of Dr. Conant's Biblical labors.

His introduction to the book is exceedingly valuable. It embraces a great variety of connected topics—Gnomic Literature in General, Gnomic Poetry of the Hebrows, the Structure of the Book, and Theories of its Composition. Under this latter head there are full discussions, not only of all matters. are full discussions, not only of all matters connected with its authorship and compilation, but of difficult questions suggested by obscure or remarkable passages. In this respect it is a thesaurus of what is most important to be known of the age, style. and matter of this important department and matter of this important department of the Hebrew Chokma— to use the name that has been given to the Books of Proverbs, Psalms, Job, and Ecclesiastes, as constituting the Jowish "literature," strictly in distinction from the legal, annalic and prophetic writings. In such a work as this, and on a portion of the Bible so purely ethical, there can be of course no denominational bias. It is a very valuable help for all the Church, and for all lovers of sacred knowlede.—Dr. Taylor Lewis, in Evangelist.

Keep Your Tempers.

"O, Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile, it's about hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?" "No; what? asked both the boys at

once.

"Of two little boys who were quarrelling ever a trifle this morning; and the more they talked the hotter their tempers grew, until there was knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary said no more.

We once knew a boy who said that he liked "a good rainy day; too rainy to go to school, and just rainy enough to ge fish-

Scientific and Aseful.

FARMING AS A BUSINESS,

The following is from the Farm and Ar. tisan:—"A man who is smart enough to run a store, is not smart enough to run a farm. Farmers are not to be made of what farm. Farmers are not to be made of what is left after lawyers, doctors, ministers, and more onto are picked out; and if a man fails on a farm, it is not likely that he will succeed in a store, for it requires more takent to be a thriving farmer, than to be an average merchant. The one cause of most failures is the dispression between a real avorage merchant. The one cause of met failures is the disproportion between a mac's farm and his capital. A farmer's capitals skill, labour and his money. It he ha little cash, he must have no moreland than the continuous hybranes by his own we little cash, he must have no moreland than he can thoroughly manage by his own Personal labor. Each nore beyond this is an more profitable than ten acres skammed over. It is through greed of land by tumers that have not the capital to keep it that so many are kept poor. Small farms are better than large ones, simply because they are better suited to the capital of common farmers. Large farms with large capital are better than small ones. Farming is a good business for all who can conduct to proper principles, and have capital accoding to the size of their farms, and a bid one for everybody else."

EXCESSIVE USE OF WATER.

In the manufactories of all kinds, water In the manufactories of an kines, water (very often feed) is placed within casy reach of every person, male or female, and the effect of this constant invitation is seen in the drinking of what physicians must remain a more remainded to the constant of the feet of of t the drinking of what physicians must regard as unreasonable amounts. The fool is thereby diluted, and the suomach isoftentimes chilled below the temperature of the blood, and by repeated drafts may be kept in this condition. The process of digestion is in this way seriously interfered with. A certain amount (70 to 100 ounces) of water is required daily for the nutrition of an average adult: but of this total required average adult: but of this total require ment 20 to 80 ounces are contained in the so-called solid food, leaving about sixty ounces to be supplied in some form of liquid, as toa, coffoe, and water. If this amount is greatly exceeded, it forces additional and needless work on the organs of excretion. Scientific American.

BED FOR THE SICK ROOM.

Two narrow bods, (iron bedsteads,) with fresh hair or straw mattresses, are the best. These beds are easily moved, and thus the patient will not be compelled to look constantly at the same cracks in the wall, or stantiy at the same cracks in the wall, or count the same three spots in the corner. You can move him, now into a shaded corner, now to the western window, to see the sun go down, again front of the fire, that he may look at its cheerful blaze, and such into the most scaluded corner that he anon into the most seeluded corner that he may rest and sleep. All this is an immense gain, and is sure not only to comfort the prisoner, but to shorten his sickness No matter what the malady may be, there is more or less fever, and, in every possible case, the emanations from the skin render the bed foul through and through. All the emanations from our bodies are foul, and should be got rid of as soon as possible. The only way to manage it is to have two beds, and lift the patient from one to the other. When the bed which has been in use from four to six hours is released, the mattress and blankets should be put where they can be thoroughly aired, and, if practicable, sunned. This will not only shorten and mitigate the graver stages of the malady, but it will greatly hasten the convalescence.—Die Lewis in Western ence.-Dio Lewis, in To-day.

WATER FOR HORSES. Soft water is in all cases better for horses

than hard water. If, therefore, soft water can be easily procured, it should in all cases be given, but we do not think it answers well to allow the horse to slake his thirst at the poind or brook at all seasons. Boiling gots rid of a large proportion of the lime, and where it exists in great quantities it is advisable to give all boiled water. The temperature of the water given should in all cases be that of the stable, or very little below it; and so in the water, every little below it; and so in the water, and the return of the stable of the stable. below it; and so in the warm one the water must be raised to at least 70 degrees of Fahrenheit, by mixing a little het with the cold, or by leaving the bucket full of water continually in the stable, and only using it when it has acquired the temperature of the stable. If cold water is given to a horse used to it chilled, and to warm stables, it sets the coat the wrong way directly, and often produces colic, or shivering, followed by rheumatism; and this is especially likely when he has undergone any violent tions, and is becoming cool from it. It does not do nearly the harm while the horse is recking with heat and prespiration that it does when given to the tired horse, just cooling down from his exertions. If, however, chilled water is generally given, it should be rigidly adhered to when the horse is travelling, for an animal used to it is far more likely to be injured by cold water given when in a sweat, than the one which habitually swallow it at a low temperature with his ordinary food. The quantity of water proper for the horse varies very much depending upon his tendency to purge, up-on the amount of sweat which he loses in his work, and upon the nature of his work. About one and a half or two ordinary buckof his work; and if water is allowed regular-ly, a few healthy horses will drink more than two buckefuls per day. More than a couple of quarts should never be given on the road or while working, even on the hot-test day; but this quantity may be repeated every few hours with advantage, when the weather is very sultry, with or without a little oatmeal. It is seldom advisable to give the full quantity of water immediately before or after the feed of oats, but rather to let the horse drink about two quarts, and a half an hour after his teed to let him have the remainder. If the oats are not given for half an hour, the water will not hurt if all is given at once.—Prairie Farmer.

All the afflictions that a saint is exercised with, are neither too numerous nor too sharp. A great deal of rust requires a rough file.

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Now, as heretofore, The Trinows strives all and preeminently a new paper.

France a Republic—England and Germany gradually permeated with Republican ideas—Spain awaying in the nerveless grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the entrance to our diff of Siction, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the Sec of flome on the degma of Papa Infalliability and assuming to recognize the "Old Catholies"—the whole Continent prevaded by the intellectual ferment that comes of the centiliet between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the smal gains that shall determine Asiatic corpenacy—China scenning ready to abandon her advances and reclose her half opend gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to carich her long-hidden employe—such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE Trinuxe aims, at whatever cost, to las before its readers the most prompt, complete, and popular presentinent of three divers and conflicting mavements, through all of which, as it fondly trust, the toiling masses are everywhere struggling up toward larger recognition and a brighter inture.

At home the struggle for freedom seems over. The last size has long been a critical as a opposition.

larger recognition and a brighter inture.

At home the stringle for freedom seems over. The last since has long been a citizen, the last opposition to enancipation, enfranchisement, equal civil rights, has formally been alundomed. No party, North or South, longer desputes the result of the War for the Union; all declare that these results must never be undone; and, witha whole people thus united on the grand platform of All Rights for All, whereto one bloody strug, e.g. and the prolonged civil contests that followed, have led us, the liquid later of the records of the bitter, lateful Past, and turns peacefully, hopefully, to the less alarming because loss that problems of the Future. To whatever may duestate the general discussion or action on these. This Taibune gives amplest space and most impartial record. Whatever parties may propose, whatever political leaders may say, whatever officers may do, is fairly sot down in its columns, which er this may helps or hinders its own views. Its readers have the right to an honest statement of the facts, and this they always get.

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MEETINGS OF PRESBYTERIES.

BROOKVILLE .-- At Prosectt, on the let Tuesday of November, at 280 p.m.

extanto.—At Port Perry, in the Cauada Presby-terian Church on the 1st, Tuesday of November at Me'slock, a.m.

OTCAWA.—In Bank-st. Church, Ottawa, on Tuess. Say, Nov. 4, at 2.30 p.m.

SIMCOR.-At Barrie, on Tuesday, Nov. 4th at 11

TORONTO.—In Knox Church, Toronto, on the let Translay of December, at 11 a.m., when Session Records Will be salled for.

Conound.—At Peterboro', on the third Tuesday of January, 1874, at 11 a.m.

QUELPH.-In Knox Church, Acton, on the 19th January, 1674, at 11 a.m.

Panis—it Paris, in River Street Church, on Tueslay, 18th inst., at 11 a.m., and in Zion Church, Brantford, on Tuesday, Dec 9th at 2 p m

Krestox-At Kingstonin Brock Street Church, on Tuesday, 11th inst, at 3 p.m.

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

Conoung-At Peterboro, on the 3rd Tuesday of January next at 11 a.m.

ADDRESSIS OF TREASURERS OF CHURCH FUNDS.

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Queen's College Endowment Fund—Wm. Ireland

Commercial.

PRODUCE.

The market has been quiet, with prices, save The market has been quiet, with prices, save those of barley, weak. Stocks have decreased, and stood on the 27th inst. as follows:—Flour, 3,655 barrels; wheat, 124,588 bushels; oats, 1,335; barley, 84,251; peas, 5,623; rye sil and corn 50. There were in sight on the 18th Oct., \$,535,000 bushels of wheat and 1,917,000 of barley, against 6,506,000 of wheat and 2,748,000 of barley in 1872.

FLOUR.—There has been but little offering, and slight variation in prices. Old extra sold at \$6 to \$6.15. Fancy and new-grade extra brought \$5.75 and \$5.80. Spring wheat extra sold at \$5.50 on Monday. No. t super. is peculiarly scarce; it brought \$5.50 on Tuesday. There was a good deal sold yesterday, but all particulars was a good deal sold yesterday, but all particulars was a good deal sold yesterday. were kept strictly private; values close weak at

OATMEAL—Is weak and declining; one car sold at \$4.70 and another at \$4.75 on the track; small lots \$5 to \$5.25.

PRAS—Remain nominally unchanged; car-lots would probably bring 59 to 60e. on the track. Street price, 60 to 62c.

RYB-Sells at 65c. on the street.

PROVISIONS.

BUTTER.—There has been no movement this week; holders usually ask 22c. for choice dairy, and buyers refuse to pay it. Receipts are small.

CHEESE—Is firm; lots have sold at 11% and 12%c. here. Small lots 13c.

Eggs-Seem to be unsettled at 16 to 17c.

PORK-Is quiet ; car-lots are offered at \$17.25 ; small lots sell at \$18.

BACON-Is very quiet; prices unitered. LARD-Is selling freely at 10 to 101/20

Hogs.—Lots of live sell at \$4.50 to \$4.75. No lots of drossed moving; street prices weak.

HIDES, SKINS AND WOOL.

HIDES—Are abundant, with prices weak and unchanged.

SHEPSKINS—Are plential, and have declined 15c., the top price being \$1.10.

Wool.—There seems to be no movement at present, but prices are nominally unaltered.

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