# Technical and Bibliographic Notes / Notes techniques et bibliographiques

## Contributors and Correspondents.

#### EVANGELISTIC WORK.

Editor BRITISH AMERICAN PRESSYTEMAN.

Sir,-Permit me space for a tew observaions upon this important subject, which may not be unseasonable in view of the atention it is deservedly receiving at the present time. They are presented diffidently. vet earnestly, as the result of eareful study of the subject, and extended observation both in the old country and in the home field. Ton months ago I returned to Canada, deeply impressed with the thought, hat if naturalized among us, this special form of gospel work might prove the means of untold blessing. Already, as your readers are award, the experiment has been made in various quarters, with results which must have exceeded the expectations of the most sanguine. Notwithstanding these rerulta,

#### ITS UNPOPULARITY]

La some quarters is still very evident. Let as hope that this does not arise from reluctance to enter upon a work which taxes all minister's resources in an unusual manuer and degree, so much as to form misconcentions as to its nature, methods, and probable scults. These are not to be wondered at in thosé who have never seen such work for themselves, or who form their ideas of it only from the "protracted meetings" of other bodies, or from specimens in years met in some of our churches where it was unhappily marred by ontside influences. But surely the unbroken liarmony and absence of scandalous inconsistencies which have so far characterized the work at Mitshell, Woodville, &c., are strong proof that such accompaniments are not invariable. Let me next invite attention to

#### ITE . SSENTIAL PEATURES.

These are (1) continuous services, the advantages of which were so admirably pre sented by a recent writer in your columns. (2). Gospel addresses of a character more simple, pointed and searching than the pulpit sermon, so much in vogue at the present day, often highly conversational and illustrative, like the discourses of Him who should be our great model in all things, presenting an earnest invitation to partake of a full, free, and immediate salvation, as admirably formulated by Himself. " Come. for all things are not ready." These, with suitable devotional exercises, are followed by (8) the inquiry meeting, in which the effort is made to earry out the farther direction, often so completely overlooked in ordinary ministrations, of "going out and compelling them to come in," i.e., using kindly and discriminating urgency to bring. those who present themselves as inquirers to close with the offered Saviour. In short, it is such a "reaping time" as the Scriptures lead us to look for in the experience of Christ's husb, admen just as truly as the time of "sowing." Of its

#### PRACTICAL WORKING

Some illustrative facts have already been given in your columns. Let me add a recent example. At the close of an impulsive appeal, taking advantage of the manner in which most minds amid such scenes are relieved of the usual restraint regarding personal religion, an earnest soul-seeker ap proached two young women, and by separ-.ate:conversation ascertained that neither of them was decided for Christ, but both professedly willing to become his followers, if they only knew the way. Each owned her sinfulness and guilt, each had anow presented to her the finished work of Christ with \*His gracious offer of Himself to be the sinner's Saviour, with assurance that he would 'in nowise cast out any 'who would trust Him, but that "to as many as would receive Him He would give power to become the sons of God," but the one, in the face of God's declaration that " now is the accepted time," insisted upon waiting for better preparation, while the other, amid toars of nungled joy and sorrow, professed to believe the truth in her heart, and with her mouth confessed Jesus to be henceforth her Lord. Her mother, she said, had often urged her when a child to give her heart to Christ, but never before had she seen the way of salvation as she nowsawit, in its simplicity and beauty. How true to what was foretold by our Lord: "Two women shall be to gother, the one shall be taken, and the other shall be left." Similar cases were of constant occurrence. I am anxious to bring out distinctly that our confidence is.

# NOT EXCIPEMENT, BUT TOUTH.

The with of God, simply, lovingly, earnestly, believingly presented, in dependence on the Spirit's promised help. The results in the old country and here can only thus beresplained: A wonderful similarity has marked bold in regard to the absence of the cover of the album.

excitement, and the magner in which con verts have embraced and rested upon the life-giving word. Let me add some further testimony upon this point. At one place, the first night an enquiry meeting was held. amongst others there remained a man of education and intelligence, who had for some time shunned the Church, associated a good deal with an avowed infidel, and was himself understood to have imbibed skep tical notions-when now he came to the meetings, not seemingly much impressed, but apparently attracted by the earnestness of the workers, and to see for himself if there was "anything in it." God's people there felt that their faith was being put to the test, and much prayer was offered on his behalf. He continued to attend, and learned, as he had never known before, the truth as it is in Jesus." After some weeks he "confessed Christ, and has since taken his place publicly among the Lord's people, to the great surprise of his former associates, who could no longer say that it was only women and simple youths who were influenced. Wishing to know definitely his state of mind, I wrote to him after leaving the place, though without a thought of publication, and received a reply from which I make the following extract:-"I do thank the God and Father of our Lord Jesus Christ that His gracious Spirit has embled me, a lost and undone sinner, to accept of and rest confidingly on Christ and in His finished work. His Holy Spirit has caused me to see and to rejoice in the unspeakable love of God, as shown and seen only in Jesus, the friend of sinners, and therefore my loving Saviour. I can't help but love Him and trust Him for what He has done for me." Who can read this without being struck with the intelligence and maturity of faith which it evidences? And why should we not hope well of such a case, where the strong decision shown, and confidence expressed, does not rest upon any real or imagined charge, but upon the eternal word of God and the Saviour concorning whom that word testifies. The fact is, that in the light and warmth of these scenes, concentrated as it is about the person and work of Christ, vivid views are obtained and influences abound which cause the believer to ripen fast. Seed sown years ngo quickly fructifies, prayers long offered are at last answered. It was so in the case of the young women mentioned above, and at Woodville, while nearly all the seventytwo received at last Communion were brought to decision in the meetings, about one-half dated their convictions much farther back. This, by the way, brings out the "reaping" character of the work very strikingly. Still, as far as man could judge, the grain was ripe. This has been remarked by many who have visited these scenes. An old elder from a distance, who was present at the reception by the Session of the band of young converts just referred to, said he had assisted often on such occasions, but had never heard answers to the questions usually put more readily and clearly given. Mr. Fraser, of Kincardine, and others who have visited these scenes, have made similar NUMBERS

Are a poor criterion, but surely the fact that three of our medium congregations have, within the last four or five months, been increased by an aggregate of 157 members, largely such as above described, besides enjoying manifold blessings to multitudes of others, challenges the candid consideration of every lover of Christ and of souls, for the means by which these results have been (instrumentally) obtained. I repeat it, the seal of the Master's approval is surely being set upon evangelistic work in our Church. At Woodville they have realized his faithfulness. "Said I not unto thee, that if thou would'st believe, thou should'st soo the glory of God!" Shall we hesitate to give glory to His name, and go forward, nothing doubting, trusting that we "shall yot see greater things than these !"

W. M. ROGER. Ashburn, Oct. 19, 1874.

The congregation of St. Matthew's Church, Point St. Charles, on the 15th inst., unanimously adopted the Synod's remit on

THE Rev. Professor Ferguson, of Queen's College, Kingston, returned from Europe yestorday, where he spent the summer. We are glad to learn that the reverend gentleman is in excellent health .- News, 7th inst.

Mr. Anous Porson, of Galt, having decided to remove to California for the benefit of Mrs. Polson's health, was presented by his class in Knox Onurch S. S. with a handsome quarte album, containing the photographs of the present class, fifteen in number. A suitable inscription engraved on the allver plate was neatly inserted in

#### HOURS WITH A CHURCH COURT. VI. NOONTIDE.

Another evening has come; and a most auspicious one it is ; for at length the great subject of the season is to be taken up, and a good scheme placed beyond the reach of dauger, or abandoned altogether, for many years to come-we now mean incorporation with old mother Kirk, whose leading strings were dropped jest thirty years ago. A time like this is not often seen; and therefore is felt the more to be of wide and thrilling interest, when it is, while it always of necessity leaves behind it, among other thing, the legacy of sweet or bitter memories. Momentous issues hanging in the balance and eager onlookers, far and near, deeply interested as to which scale is to descend, and how the matter is to end. History in a new mould, taking on some fresh shape and form. Man tried and tested, and revealing himself. God working out his mind and great designs.

But we have an hour to spend, before the time of meeting comes; and feel inclined to avail ourselves of it beneath the open cauppy of heaven, the sun at the moment being clad in richest drapery, as he hastens to depart behind the hills-a not unfitting place at times for having our thoughts called in, and one's sympathies opened up, and a few cobwebs of sentiment and crochets brushed away, if a man happens to have any one of these. Consciously treading the aisles of the temple of God, a man is in a bad element for the growth of all uncharity. It is not there and thus that cynics are made; nor crochets nourished: nor morbiduese of vision created; but rather by overmuch imprisonment within human walls, and a breathing too freely of the atmosphere of artificial life. In such imprisonment it was that Luther saw, as he dreamed, the Satanic apparition, at whose shadowy head he hurled his ink bottle, only striking the lifeless wall, and spilling his ink for his pains. A fovered imagination, with limited vision, is accountable for a great many apparitions in human thoughts, no less marvolvits after their kind than Martin Luther's apparition was. And breathing fresh fair, and going out into Goids great world, in more senses than on, are excellent things for dissolving into nothing, all such undesirable creations of the mind. Would that some of our solutifie dranmers, among others, acted more on this, and shortoning their hours spent in their laboratories over smelting pots, and analyzing gases, and dissecting cats and insects, breathed more freely the fresh and bracing air under those heavens of God, and laid themselves more open to impression amid the humanities of common free. Well, along with a brother we hasten out

to have a stroll, amidst the varied beauties stretching out on every side, which are not scanty by any means in this vicinity. Along a street or two we wander, as yet not decided where to go, until we find ourselves in close proximity to the parliament buildings, when we pass into the grounds, that we may quietly enjoy the attractions of the spot awhile. As the House is not in session. the scene is not so lively as it often is; nev-ortholess, it has its charms for the lover of nature and of art, to which we are more susceptible at present, as it is these rather than the stir and gaieties of human life of which we are in quest. A noble pile of buildings is before us, planted on a rising buildings is before us, planted on a rising ground, which forms a lovely situation, from which the prospect is very fine, for a land so plentiful in plains, or at best most gentle undulations in the landscape. There is the expansive Ottawa River gliding swiftly by, a hundred feet or so be-neath, with the Chaudiere Falls tumbling and foaming in their wild fury, not far of up the stream, and with one or two extensive saw mills dotting its further shore, away down the stream; there are the rocky heights of the great Northern Range of hills, rising far up overhead, away in the distance, across the rushing flood; there is the Governor's residence some distance off at another point, embowered amidst a mass of foliage, on this side of the river; and there is the rising city with its busy life near by. An impressive picture, taken all together, of the beautiful in nature combined with the art and industries of man. It does one good to stand and simply witness such a scotte, while, if one were at all disposed to geologize, or give way to the in-spirations of the muse, or ply the artist's brush, one might not want for suitable material to work upon. We have seen grander sights in our town travels, we own. with much more of the sublime in their composition, though not often seen, but there is that in this one, which not only strikes us most agreeably with a sense of the beautiful, but at the same time is fitted to produce impression which one may sel dom experience, and which invest it with mystic chacins that are all its own. Those mystic charms that are an its own. I mose buildings themselves are quite a study, not indied as a more piece of mason work, the sense which one must have had in view who said. There is a heap of stone and lime waste, there," but as visible forms, in the exercise of numan skill, in which cortain laws of harmony in the universe of God find a happy illustration—an object, which, the more we look at it, the more its beauties revual themselves, and in press themselves upon us. Thoro is a cortain ideality about them, which has a tendency to life the thoughts above themselves, and oot thom afeeling after the invisible, -like nome exquisite paintings and pieces of

auch means we are brought to feel somewhat as Milton felt, when he penned these words, as falling from an angels lips:

"What if earth but the shadow of Heaven, and things therein to other like more than on earth is thought le but the chadow o Each to other like u

Then besides, they have a kind of symholio meaning 14 logards the history of this youthful nation, which strikes us very forcibly. There they stand as a monu-ment of a rising nation's industry and aspiration in the past, and as an index with-in certain limits of what it aims at being in days to come. If we had stood there a few years ago, we would have seen nothing but primary forest, hearing it may be, the growl of bears and the yell of wolves, and marking the path of bounding deer, with, perhaps, in addition, a few wooden planted here and there, shautes planted here and there, signaling the onward march of civilization, to disturb the Indian's home and drive the wild beast from his len to higher latitudes. So the old gives place to the new, and the old is blended with the new, while the new is greater than the old. And it reminds us of the Church fabric of And it remines us of the Church fabric of the future, which is gradually being built, and in which it is our privilege to aid in laying a stone or two. Many old things are passing out of here too—new things rising on the wastes, and above the ruins of the past. Well will it be, if the new is ever greater than the old. Well will it be to if it such twentiens the legislator. too, if, in such transitions, the legislators who meet from time to time within those walls are in accord with the sacred institutions of the land; and the churches with them loyal to a greater than her to whom we give a loyal people's homage.

Fain would we have lingered among such

moods of thought; but not then could that easily be—that which touches more dooply this work a day world must intervene, and more than anything else the subject of the hour. The matter of union with the Kirk, then on everybody's lips, could hardly fail to come into the foreground, even during a brief hour of recess. And the more readily was it entertained, because the delotel, dreary, long lasting, belligerent attitude had begun to give way to one of a concilinhad begun to give way to one or a concuntry kind on both sides—a thing more grateful ever to unprejudiced humanity—a more life-like expression too, it would seem, of our common creed. Once that evening a meeting had begun, the time for which had now arrived, necessitating our return to the meeting place, this speedtly became clear enough, to the great de-light of not a few. One became conscious now or more sunlight than before. A sweet flood of light seemed to have burst from above on the place. We must have get nearer to the gates of heaven.

Dark and still darker for a while befored did it grow; unhappy portents every where language in the air; mon's hearts failing them for fear. "What meaneth this," one might well have asked? Was the beautiful fubric which many had been raising for years at length to be laid in runs? Only building castles in the air was it all? Still was it to be war instead of neade—way when neare should be? So of peace—war when peace should be? So it all seemed till but an hour or two ago. Hoping against hope was it at best; for mutiny had been threatened in the camp, if cortain conditions were ignored—conditions which seemed not likely to be obtained. The ground walked on, like a great lava bed. with a smouldering volcano near, ready to send forth its destructive fires with mighty force. Drond uncer-tainty! Abyss upon abyss! As the man, in a dream of John Paul Richter, a German poet, who was led by angel guides, away into the immensity of space, amid endless systems and coursing planets, from star to star, from firmament to firmament, from heights and depths to other heights and depthe immeasurable, at length sat down and wept, overwhelmed with the thought of over seeing worlds without limit, giving vent to his burdened spirit by declaring, "Angel, I will go no further, for the spirit of man aches with this infinity." So there are not wanting those who could iave wept at the ver hought of continuance of such a dire suspense. Should they never see the end of it ?—never ending schism, yet an unceasing straining after unity—Soylia passed, Charybdis comes in sight—endless tantalization! Perpetual moving in a region of mirage! That nevertherless was but the groundswell in nearing the land. Hail to the first faint outline of the haven of rest, even though in the distance that haven should be. We are helped again in bolioving that "at eventide it shall be light.

Here we are reminded of a little incident of travel, significant of the prevailing sentiment, up to the eleventh hour. It oc curred at a railway junction station, which shall be nameless for the present, while we were on our way to the place of rendezvous in the northern capital. We had a while to wait at this quiet changing place, ere we could resume our journey to the north; and as there was a spinking there of both the bodies that for a length of time had been trying to arrange a marriage between itthemselves, for better or for worse, was natural enough that there should be a good deal of conversation on the match proposed. The air was resonant indeed with the very conversation of which we speak; but we are not aware that there were here any passages of arms; all ratherseemin the most kindly of wordsnothing but brotherly intercourse, with the unanneralized expression of Christian courtesy, marked the passing hour, as the soono presented itself to us. Perhaps no warriors had met; or if they did, it might be, they were tired of parrying blades; or. it may be, they were wondering if it were not possible to put the sword into its sheath, and let it rest there. There were soldiers of opposing ranks among us though, which soon became plain enough, southers from master bands, which we on the brooks. A large number of us, with have beliefd, revealing "forms divine." By other fellow-travellets, when crewding have belief,

pund the window of the ticket office, wait ing as patiently as we could for our turn to come to get our billets for the journey still before us, and having the time beguiled accasionally with a bit of humour rising from the throng, when the writer was greated by a clorical friend from the West who had just got through the order, and seemed gretified with his achievement, as we also would have been, had we been at the moment in his piace; and after the ordinary salutations made, he passed out of the thicket, to make form for others to dome in, and as he passed intermed us that he had dropped a silver piece in the crowd, and desired us to have an eye on the spot, as it might possibly be found. We got our billet soon, but had seen no trace of the silver piece, and it seemed to be lest beyond recall. The piece was found, how-over, and in its finding had its mission as a sign of how the course of things was mov-ing. As it happened the finder was one of the leaders of the opposition. And when the loser was made aware of the fact, he gave us to know, that he should propose, as the condition of his acceptance of the coin at the finder s hands, that that gentleshould henceforth change his union attitude, all of which was intended, as we took it, for a simple bit of pleasantry. Well, only a little time clapser, when the finder came along, and the leser told him the terms, which he had arready menuoued to us, the issue of which we were rather curious to know. Alas for the terms! The words were no sconer spoken than we be-came conscious of a cloud floating before the vision, if even no bager than a man's hand. That worthy man manifestly had not yet been won. The incident served to keep our expectations mederate, till time, wonder worker, evolved a new phase of things, which might form a happy meet-ing point for all. Now that now phase of things has been evolved, and that meeting place been reached.

Мимоны.

Ignoramus and the Adjourned Meeting of Assembly.

Editor Pritish & Vericia Presbythkian.

My Dear Sir,-In your issue of 25th you seem to regret that Stadacos will write no more on the question raised by him, and to which you refer as by no means groundless. If he will not write, means groundless. If he will not write, an as you appear now to take the part of a "30 between," I shall feel greatly obliged should you consult him, and furnish in your next issue plain answers to the following plain questions, for the orilighton most of Ignoramus and his friends:

1st. When the soveral Presbyteries of

the C. P. C. appointed the Muisters and Elders, who were to compose the Assembly of June, 1874, was it not expected that that Assembly would be called upon to deal

with the question of union?

2nd. Was it not the kope, desire, and prayer of the vast majority of our Ohirch, ministers, olders, and members, that the contemplated union would be speedily

3rd. Was the Arsembly that met in Ottawa not compater' to consummate that union-on our part-should the way be

The way became unexpectedly, but providentially—and I trust, by the grace of God—clear. Was it not then, I ask in the 4th place in accordance with the very genius of Presbyterianism, by which our Moderator is only primus inter pares; that the Assembly should because of a change even in the preamble, consult their brethren and sisters in Christ, throughout the whole church, either by remit, or in any other orderly way that they considered proper?

5th. Are any of us warranted in inter-fering with that Assembly in doing the work which we commissioned them to do, provided it be done wisely and well?

And finally: If union were to be one of the great and important questions, if not the important question, with which that Assembly was called to dowl, can this business of union be justly called a new busi-

By answering these queres, you will confer a great favor on your humble servant.

18th Oct. 1874. IGNORAMUS.

# Ministerial Tibles.

Roitor British American Presentubian.

DEAR SIR, -Your issue of the 14th September contains an extract from the Glasgow Herald, showing the intolerance and arrogance of a Vicar and Bishop of the Church of England in refusing the title "Rev." to a Wesleyan minister. It appears "the Conference were distressed at the unfortunate occurrence—considered "themselves insulted by the intolerance of the Vicar and Bishop," &c., &c.

The above has set me to a course of ex-

amination into the Scriptural authority for ministerial titles, but so far it has been un-favourable to their use. I would be greatly assisted if some of your learned correspondents would solve the following quories:

1st. I find the name or tille Reverend occurs but twice in the Scriptures, and then applied to God. Psalm ext. 9. "Holy and Reverend is his name," says the Psalmist. Now is it right for any man leven if the has been set apart by the harls of a Bishop) to call, or allow himself to be called by a name or title by which God has been pleased to make himself known?

2nd. Does not the giving or receiving any title of distriction imply superior holiness, directly contrary to the commands of the Lord Josus Christ, as contained in Matt. xix., 16, 17, and xxiii., 8-10.

8rd. Can any authority be produced from the Scriptures for their use?

Answers to the above would much oblige А Ваввати Вополь Твасия.

Temperanceville, Oct. 17, 1874.

#### The Angior and Reople.

# THE PAULICIANS.

Coneladed.

The Paulicians seem to have been driven now to desperation. They made frequent predatory expeditions into the Byzantine predatory expeditions into the Byzantine empire, and, aided by the Saracens, retaliated in a spirit of revenge, which greatly pained their old old peace-leving leader. He boldly expressed his disapprobation of their conduct, and admonstrated for their conduct, and admonstrate for expenses. ished them to practice forvearance, but all with little or no effect. However, his end was at hand. He had fought a good fight, he had finished his course, he had kept the faith; and like a shock of corn fully ripe, he was soon to be gathered to his fathers. At Collosse he employed his spare moments at his trade; and whilst alone one day, felling some trees on the woody slopes of Argeus, he was attacked by a ruffian named Tzano, of Nicopolis, who, taking advantage of his years and failing strongth, chopped him in two with his own are. This happened in the year 836, and ended a worthy life of thirty-three years spent in

the cause of the Master.

After his death, the Paulicians, for some unknown reasons, resolved to entrust the civil oversight of the community (as they had always intrusted their religious affairs,) to a number of the prominent men of their body, instead of to one person, as had for-merly been done. Amongst the political council thus formed were men of eminence and worth, of whom nothing besides is known except the names, some of these being Michael, Canacares, John, Theodotus, Basil, Zosinaus, and others. This plan of supervision was followed by a plan of supervision was followed by a partial falling away on the part of the peo-ple from their remarkable pious and humble disposition, to one of secular aggrandisement. Whilst their form of government was federal, and their head was the free choice of the people, they seemed to have been zealous and united; but as soon as a supervisory committee was formed, their confidence was shaken, for In consequence, a portion of them residing in Cynoschora, broke out into open rebellion, and banding themselves together, put to death the imperial judges and the inquisitors, Thomas, bishop of Neo Cresarea, and Paracondacias, the abbot. The Paulicians were then compelled to form Colosse into a military colony for protection, and were continually making inroads into the neighboring countries for pillage or revenge. This state of affairs continued until the year 812, when Theodera, the petroness of image-worship, ascended the Byzantine throne; and from her inconsiderate zeal, the Fauliciaus suffered even greater cala-mities than any that had hitherto befallen them. She resolved to bring them into the Church in a body, or, if they remained steadfast, to crush them out of existence. For the accomplishment of this inhuman decign, 'in the year 845 she sent noblemen and magistrates into the different provinces of the empire, with orders to spare none ple hold such a perverse creed. During this short persecution, at least one hundred thousand persons perished, and many of them no doubt for no other crime than iconoclastic tendencies. Still, a remnant was saved; for about five thousand fied once more into the Saracen domains, where the Emir of Melitone again received them. Here they built a city which, with the region around it, they called by the name of Tibrica. Their former capital, Colosse, seems to have been destroyed, for it is never mentioned again.

Whilst such persecutions were raging, and the spirit of retaliation was burning in their bosoms, their roligious zeal scems to have greatly abated, and their love for the spread of the gospel almost entirely died out. Their unchristian actions show that they had now lost, in a great measure, the spirit of that true devotion which characterized:their forefathers; and not only was their good name greatly maired, but their schemes of worldly ambition oftentimes frustrated. As they were now more politi-cal than religious, they could not exist long without a temporal head, and were again fortunate in their selection. Carbeas had been at one time first adjutant of the guards of the imperial forces in the east, but had become a worthy Paulician, and was waiting for an opportunity of avenging the mountains of Hæmus, in Thrace. the death of his father, who had been im paled by the inhuman inquisitors. Skilled in generalship, he formed the five thousand fugitives into a standing army, and negotiating with the Mohanmedan Caliph, dofied the forces of the cruel Theodora. Whilst-thus-engaged, his forces were in

creased by a union with the Baanites, in this way healing the division made by Baanes Ruparos over ninety years before. This union seems to have been made more on a political than on a religious basis. Their characteristic feature as reformers of the corrupt Church was lost sight of in the midst of such civil commotions; but, for all this, we cannot say that they lost sight of the doctrines for which their fathers had died, or that the mass of the people held them with less strictness and purity.

The Paulician army, led on by the stra-

tegic skill of Carbons, repeatedly put to flight the combined forces of Michael the drunkard, so that he was at last compelled to march to the scene of action in person The contending hosts met under the walls of Samosata, where the Paulicians completely routed the imperial hosts, and having captured a number of generals and over a hundred tribunes, carried them to their strongholds, to be kept as hostages.

About this time a portion of Paulicians separated and formed a distinct sect; but the accounts of their rise, progress, and distinguishing characteristics are so mengre. that almost nothing reliable can be gathered concerning them. They origin-ated in the province of trarat, by the teachings of a Paulician named Sembat. thei Church was formed in village of Thentrake, they were called by the name of Thontrakians. Having exis ted for about one hundred and fifty or two hundred years, they gradually became ex-

Carbons died about the year 867, and the Paulicians chose Chrysocheris as his suc-cessor, who, aided by the Saracons,

ravished the fairest provinces of the Greeian empire without opposition. In a still more secular spirit than that which had actuated Carbest, he retaliated the persecutions of his sect by the pillage of Nice, Ricomedia, Aucyria, and Ephesus, so that the very temple of Ephesus was made a stable for the mules and horses of the Paulician army to rest in. For more than thirty years did this warlike spirit exist, causing many of the unoffending and helpless to spend a miserable existence as exiles in the Saracen

territorios. The Emperor Basil found his forces greatly reduced by such repeated defeats, and made proposals of peace, but all to no purpose. Finding that there was nothing left but to crush them by numbers, he reinforced his army, and leaving Constantinople, marched across the country to their chief fortress, Tephrica, without opposition. But when he was made aware of the strength of their fortifications, the numbers of their allied hosts throughout the country, and the ample provision made for a metracted war, he saw that victory was impossible, and returned to Constantinople, without striking a single effective blow.

However, in the year 870, his army had two engagements with the Paulicians, and

he following year, by some strategic movement. Chrysocheris was surprised and slain, whilst the Paulician army was almost entirely annihilated in a narrow defile of the mountains near by.

During the engagements of the year 870, mentioned above, Basil sent one of his courters, named Petrus Siculus, as an envoy to Chrysocheris, at Tibrica, to negotiate with him about an exchange of prisoners. He remained nine months amongs thom, and afterwards wrote their history which, as might have been expected, is full of accusations, either erroneous or alto-gether false. There is a vein of persistent misrepresentation running through the whole work, which is so manifest that it can scarcely escape the most careless ob-

servation.

About this time, also, they added to their incomplete Bible—consisting of the four Gospels and the Pauline Epistles—the Acts and the Epistles of John, James, and Jude; so that, with the exception of the Epistles of Peter and the Apocalypso, their Now Testament was complete. They were familiar with the Old Testament also, although no express mention is made of it by their historians. The Apocalypse was afterwards received; but so guarded were they, that it is exceedingly uncertain whether they over received the Epistles of Peter or not.

After the disastrous defeat above men tioned, the Paulician political power was completely broken; their fortress, Tephnica, was reduced, and once more they had to seek the aid of the friendly Saracens. Protocted by the warlske people and by the rown mountain fastnesses, they kept up a kind of independence until the close of that century, during which time many on both sides were slain, and several of the fairest provinces of the Greenan empire were ruined. Such warfare so troubled Theodorus, the neighboring bishop of Antioch, that, fearful for his own flock, he petitoned the Emperor to have them removed. In accordance with this request, Basil, with a powerful army, forcibly transplanted a colony of them into Bulgaria, giving them Philipopolis as their centre and capital. Ever since the middle of the eighth century, whon the first colony had been settled Thrace, a regular correspondence had taken place, and no doubt a continual emigration had been going on from Asia Minor. Consequently, by weakening their force in the east, he mightily strenghtened that of the west, and did the most opportune thing for the further extension of his cause of referentiation.

There is here a gap of a whole century in the history of the Paulicians, during which they were no doubt assidiously promulgating their doctrines and gradually in-oreasing in strength and numbers; for their political spirit seems to have been in a gr. at measure broken up, and they ovi-dently turned their attention for the time being to the advancement of their religious interests, with renewed energy and

mation.

In the year 970, a treaty was made with them by the Emperor, John Zimisces, by which a large number of them, together with other religious sects, were transplanted from Syria to the valleys along the base of were appointed to guard the northern frontier against the Scythian hordes that were threatening to invade the empire. Being here the dominant party, the Paulicians had for a little while greater freedom, and occupied villages and fortresses in Epirus and Macedonia, as well as import-an strongliolds in Thrace and Bulgaria, but novertholoss were in continual conflict with the Church, and oftentimes with the State.

What became of the remained in Asia Minor after the last exodus, is not definitely known. It is, however, likely that they never left the rocky defiles of Armonia, but either died out shortly afterwards, or became incorporated with the neighboring sects that were continually breaking away from the bonds of a correct and demorphising Church.

From Thrace and Bulgaria the Paulicians were soon obliged to emigrate, on account of the persecutions which they suffered, both from Church and State. They moved westward, and in the course of time made settlements in Macedonia, Sicily, and Northern Italy, particularly in Lombardy and Piedmon where numerous churches were fornued, which were at continual variance with the established Church. In Italy they received the names of Paterine and Cathari : the former from a cortain part of the city of Milan, called Pateria, where they held their assemblies; and the latter is probably derived from the Greek word signifying the pure.

We pause here to remark how orthodox the Paul cians were in their Church polity, as well as in their theology. They had churches and congregations, which were presided over by pasters and teachers, rithout being encumbered with other without boing encumbered with other coffices which are neither necessary nor commanded. These churches were linked together by a higher court; for in Italy they rust at Pateria, in Milian, on certain occasions, as general assemblies, prosided over by their western patriarch or moderator, and seem to have no other offices except those of leader or president

Their secular spirit had now passed away, and in its place carge an earnest desire for evangelizing the southern and eastern provinces of Europe, as they had endeavored to do in Asia Minor. In leaving their home in the east, they had left their warlike retaliating spirit behind them; and now, in this the land of their adoption, they once more devoted them-selves exclusively to the work of the Master, and instead of seeking after military or political power, again became faithful soldiers of the cross and followers of the Lamb. Many of them took up a wandering life, and, actuated by a true missionary spirit spread their doctrines with great zoal and success.

In their westward peregrinations, they came to the foot of the Alps, where they came to the foot of the Alps, where they found the Waldenses professing the same doctrines with their own, in all their simplicity and purity. This noble band of reformers had existed from the primitive times of the Church, and, walled about by the good providence of God, as they were by their own mountain resorts, they had kept the gospel lamp burning in the midst of great mystical gloom and heathen dark-nesd. It is remarkable that, so far as we know, they were entirely ignorant of each other's trials and teachings; and yet, when they met, their dootnines were found to be almost identical, clearly showing that they were both living witnesses for the same truth, actuated by the same spirit, and watched over by the same Head and

Not long afterwards, many of them scaled the Alpine range, and descending into France, found the Albigeos or Albigenses holding the same truths with all godly sincerity, amongst whom they settled, and were called by their name, although, coming from Bulgaria. However, they were often called Bulgarians, which the French corrupted into Bougres, as a term of reproach. Their arrival in Franco took place about the year 1011, and they were first noticed at Aquitain by the established Church, which, in the year 1010, envoked a Synod to be held at Toulouse, for the purpose of debating their conditions and actions. As this branch of the Paulicians was now at a considerable distance from Milan, and could not attend the appointed assemblies in that city, it appointed one to be held at Orleans, which seems to have been presided over by a moderator. From Italy and France the Paulicians

extended their m'ssionary operations northward into Germany, where they received the name of Guarri, which is probably derived from the country bordering on the Black Sea, from whence they had come.

Thus, in a short space of time, the sect was scattered throughout the most of Europe, and draw vast numbers into its rank by the teaching and sanctity of its members. Their great centre was still in Milan, where their assemblies were held, and this continued to be the case until the middle of the eleventh century. Their general name of Paulician or Palikian, was changed into Publican, Paphlagonian, and Poplicani, according to the nationality in which they resided, until all were lost by their becoming absorbed into the Albigonsoz and Waldenses.

Their distinct history in western Europe ended soon after, but in Thraco and Bulgaria it still remained distinct and

Passing over a century of unimportant ovents, about the year 1140, Alexius Comnenus determined to try the effect of a public discussion with the Paulicians, public discussion with the Paulicians, being one of the most refined minds of the age, and well able to combat the various theories then in existence. For this purpose he fixed his winter quarters at Philipopolis, the Paulician capital, and spent days and nights in discussion with them, using such means to enforce his arguments as circumstance required. Those who recanted and joined the Church lived by themselves, so that in a short time a city sprang up, which was honored by the name of Alexius. Those, however, who resisted alike promises, rewards, and punishments, banished to life-long exile, their capital. Philipopoles, was taken from them, and their lives were spared more from motives

of prudence than mercy.

After this, the Paulicians in Balgaria and Thrace passed under the name of Bogo-miles, either originating that keet, or being assimilated by it: and thus the distinctive history of this notable sect is brought to a close by their being incorporated into those three other bodies, viz., the Albigonses, Waldenses, and Bogomiles. Encas Sylvius mentions their existence in Bulgaria, Hungary, and Slavonia, in the fifteenth contury. In the seventeenth century, Peter Deodadatus, archbishop of St. Sophia, in Constantinople, brought many of those residing near Nicopolis in Bulgaria, who were no doubt descended from the Paulicians, over to the Grock Church; and at the present time, the so-called Paulicians, still living around their old capital, are steeped in the greatest ignorance, superstition, and degradation. They know little or nothing of their ancestors, and their religion is corrupted by many of those rites and cormonics their forefathers had so faithfully contended against.

In conclusion, we would reiterate our firm belief that the Paulicians were a noble band of Protestants, living long before the time of the Reformation, and that their history tas not only been overlooked, but shamefully misrepresented. This convicion is based upon a throstold argument. drawn from their history and doctrines:

1st. Their high esteem for the logical. doctrinal, and practical epistles of the apostle Paul. -- They moulded their rules of faith and practice, and tested all the theories of other sectaries by his teachings; and to be Pauline, is to be orthodex and pure.

2d. Their nearness to the Apostolic form of government.—As they had only pastors and teachers with chosen moderators over their assemblies, they were entirely free from Papal errors as to hierarchial officeserrors which characterise some denomina-tions of the Protestant Church in our day,

3d. Their opposition to the corrupt practices of the established Church.—They had separated because they could not toler-

ate its many errors and innovations; and their hestility to these was the occasion of their being persecuted for over five hundred years, by both Church and State.

"Thrice bail! ye faithful shopherds of the fold, By taringes unsubdued, unbribed by gold: In your high seem of honors, honored most, Ye chose the martyr's, not the prelate's post; Firmly the thorny path of suffering trod, And counted death all gain to live with God."

#### The Late Dr. Cook, Haddington.

The intimation in our paper last week would prepare our readers for the notice of the death of this well-known minister of the Established Church of Scotland, who died last Friday. Dr Cook came of a race which has given able and famous men to the Church of Scotland. His father, Dr. George Cook, of St. Andrews, was for some years the acknowledged head of the " Moderate party in the Church. His cousin, Dr. John Cook, of St. Leonard's, rendered excellent service in his day; and his brother, the late Alexander Shauk Cook, filled creditably the post of Procurator of the Church, and was one of the most eloquent debaters in the General Assembly. Indeed, when on one occasion we had Professor John Cook as Moderator, Mr. Shank Cook as Procurator, Dr. John as Principal Clerk, and a third brother addressing the House, it was whispered round the benches, "too many Cooks!" Dr. Cook was a native of Lauroncekirk, where his father, the well-known Dr. George Cook, ministered provious to his translation as the successor to Dr. Chalmers in the Moral Philosophy Chair at St. Andrews. He was born in the year 1808. Having studied for the Church, he was in 1832, almost immediately after receiving liconso as a preacher, nominated by the Senatus of the United College to the parish of Cults, in Fife, the patronage of which is vested in them. His incumbency here was of brief duration, for next year he was transferred to Haddington as minister of the second charge, in succession to Dr. Subbald being afterwards promoted to the first charge on the death of Dr. Lorinier. He ministered there for fully forty years. Shortly after 1848, or at least after Principal Macfarlano's retirement from public life, Dr. Cook was regarded as the leader of the Moderate party. In May, 1842, he was supended from the General Assembly from his judicial functions as a member of Presby tery for holding communion with the ministers of Strathbogie. The suspension lasted for about a year. In the same year the University of St. Andrews conferred upon him the degree of D.D. In 1859 he was cleated second clork of the General Assembly, on the death of Principal Lee; in 1862, on the death of Dr. Simpson, he became chief clerk; and in 1866 he was elected Moderator of the General Assembly. Since the resignation of Dr. Muir, in 1849, he has also been Convener of the General Assembly's Committee on Education. On nearly all questions which have agitated the Church all questions which have agrated the Church in his time, he may be said to have been the leader of the minority. This was the case particularly with all these matters which arose out of Lord Aberdeen's Act of 1844. All unpopular causes were pretty sure to find a defender in Dr. Cook. Boan unfortunate presentee ever so hardly bestead, the minister of Haddington had always a good word, often a powerful speech, and generally a roady joke for him. When the late Dr. Robert Lee was in trouble, more than once he was indebted to Dr. Cook, and when a late Commission of Assembly intervened to prevent Dr. Wallaco's appointment as Protessor of Church History, it was, above all, owing to Dr. Cook's speeches in Commission and Assembly that a large majority was ob-tained in his favour. But it was pecially in connection with the subject of patronage that Dr. Cook maintained the attitude of determined and unconquerable opposition. So late as last month be testified against the measure that had passed parnament, uncus-mayed by his minority of 19 in the last General Assombly. His death will be felt as a great loss to his Church. Dr. Cook has been long a widower, and leaves three un-married daughters.—Weekly Review. measure that had passed parliament, undis-

# The Soul's True Sun.

Were the sun to be blotted out of the heavens, every leaf and flower would wither, and his would cease. Without sunshine earth would be a desert.

Jehovah is the Sun of the soul. Without his beams all is not merely darkness, but death. His love is the sunshme that gladdens and revives us. Where that love is shed down, all is peace; where that love is withheld, all is sadness, and terror, and gloom. Life is not life when this love is lidden. In his favor is life. The favor of others may cheer us for an hour, and make us forget our weariness; but it leaves the soul as heavy and dark as before. It does not comfort, it does not quicken, it does not heal or refresh. Only of God's love can it be said that in it is life.

Yes, it contains life for us, the true life of the soul, and he who findeth this favor find-eth life. The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely givon. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospe' is at once put in possession of the divine favor, the whole free leve of God which is in Christ Jesus our Lord. Hence the apostle says, "We have known and believed the love that God hath to us." (1 John 1v. 15.) -H. Bonar, D. D.

The tender father values his child's kiss because it is a guel: of love from the child's heart. Thus God approves even of the simple wish when nothing is done, because he sees the heart that desires to do it .- Norman

There are two things that always payworking and waiting. Either is useless we nout the other. Both united are invincible and inevitably triumphast. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is ever fifful in his strivings, and misses results by impallence. He who works steadily and waits patiently may have a long Journey before him, but at its close he will find his reward.

# Nandom Bendings.

Faun is a flower upon a dead man's heart.—Motherwell.

PROMISE cautiously; but when you have promised, fulfil scrupulonsly.

The greatest happiness of a creature is not to have the creature for its happiness.

In is needful to trust as well as to pray -to believe that strength will come, to reach out the hand-of faith to receive it. He that cannot forgive others breaks the

bridge over which he must pass himself; for every man has need to be forgiven. Lord Herbert.

The true Christian is neither airaid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ. Just as a mother grieves over her child's weakness and faultiness, but still loves him most tenderly, so God cherishes us, notwith-standing all our frailty.

As the Lord's mercies are new every morning, so these to whom they come have a perpetual freshness of lite untouched by the burden and heat of the day.

Dost thou pray with all thy might? then, though thy might be weak in itself, it shall be accepted; for God accepteth according to what a man hath, and not according to what a man hath not .- Dr. Goodwin.

h cd n

pi ar to

he od da poi

wh wh wh the

the mo

gro no ver

dia

ore

Per rat be ab

me dif

sei ah ca

y

1

He who can look up to his God with the most believing confidence is sure to look most gently on his follow mon; while his who shudders to lift his eye to heaven east the haughtiest glances on the things of earth.

Our short-sighted eyes cannot see dangers, or, seeing them, are appalled. There is no safe way through the wilderness of this world, but as one crosses a feating torrent—fix your eyes upon God and on the other side.—Anna Warner.

The earth is every day everspread with the veil of night, for the same reason that cares of birds are darkened: so that we may more readily apprehend the higher harmonics of thought in the hush and stillness of darkness.—Jean Paul.

ness of darkness.—Jean Faut.

Onerrulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantament to ropose. It enables nature to recruit its strongth; whereas worry and discontent debilitate it involving conditions and discontent debilitate it involving conditions. and discontent debilitate it, involving constant wear and tear.

Every song soothes and uplifts. It is just possible that at times a song is as good as a prayer. Indeed, a song of the pure kind recognised in Scripture is akin to a petition, which it is also in the spirit of thanksgiving. The "sweet singer of Israel" wed-ded his sincerest prayers to melody, and wafted them upward on the night air from his throbbing heart.

THE more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an oternal spring, over fresh That state is an eternal spring, over mean and flourishing. Now, to pass from midnight into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language. -Cuyler,

On! it is a glorious fact that prayers are noticed in heaven. The poor broken-hearted sinner, climbing up to his chamber, bonds his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music, that tear has been caught by God, and put into the lachrymatory of heavon, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High.

While we hear even hardened Pharach. under the dread of immediate destruction, not only consenting to let the Lord's people go, according to the utmost demands of Moses and Aaron, but even entreating them to bless him also, we may know what, in genera, to think of the confessions and pious language which are exterted from many wicked men, when death affrights them, which, being injudiciously attested as gonuino repentance by some Christians and ministers, often give encouragement to others to procrastinate, in hope of being saved in the same manner.—Scott.

Ir will probably be found that these qualities which come under the head of fuibles, rather than of vices, render people most in-telerable as companions and coadjutors. For example, it may be observed that those persons have a more worn, juded and dispirited look than any others, who have to live with people who make difficulties on every occasion, great or small. It is astonishing to see how this practice of making difficulties grows into a confirmed habit of mind, and what disheartenment it occasions. The savour of life is taken out of it when you know that nothing you propose to do, or suggest, hope for or endeavour, will meet with any response but an enumeration of the difficulties which lie in the path you wish to travel.—Arthur Helps.

THE Friend of India gives an account of now roligious teacher who is at the head of a very extensive religious movement in the Georgats. His disciples already number muny thousands and are composed of nearly overy casto. He is called the Dhu-lee Babajee, literally the Father of Dust; probably for the reason that he always sleeps on the bare ground. Babajee is very abstemious, has but one meal a day, drinks only water or milk, and never indulges in narcotics. He denounces idelatry, caste, the Brahmins, and the use of spirituous liquors. He inculcates the worship of the Orenter and Preserver of the world, and the practice of devotion and prayer to God, truth, charity, and chastity. Whole viltruth, charity, and chastity. Whole vil-lages have adopted him as their teacher, and have given up idolatry as far as the worship of the village idola are concerned. His dress is of the most primitive character, composed of a strip of the bark of a tree called Kumbee. His dissiples have a number of hymns, composed by thomsolves, which they sing with great sarnestness. The hymns are in praise of the indescribable God, and contain ideas which must have been derived from Ohristian books, with others that savour of Him dooism.

# Our Foung Folks.

#### Be Kind to Everything.

Bottly, softly, little zister, Touch those gally-painted wings: Butterflies and moths, remember, Are such very tender things.

Boftly, softly, little sister, Twirl your limber hozel twig. Little hands may herm a nostling Thoughtlessly, as well as big.

Contly stroke the purring possy. Kindly pat the friendly dog; Let your unmolesting meror Even spare the toad or frog.

Wide is God's great world around you; Let the harmless erratures live : Do not mar tacir brief enjoyment, Take not what you cannot give

Let your hearts be warm and tender-For the mute and helpless plead; Pitying leads to prompt relieving, Kin 'ly thought to kindly deed

#### Be Patient.

A little pearl lay hidden in the shell, and it mourned, for it heard that the divers had taken away many of its sisters, and it complained, "Why am I left in silence and darkness, while they are gazed on and admired?"

And while it mourned and complained. it grow and grow in its undisturbed obscurity, receiving just as much light and matter as was needful to perfect it in size and purity, none seeing it, none knowing of it.
But just as its lustre and form had reach-

ed the height of excellence, the divers royal ornament, and dazzled a court.
"Ah!" cried the once complaining little pearl, as she looked on her many once en-

yied sisters, so inferior to her in costliness and beauty, "I see now how good it was to be left in solitude; if I had been taken with these, as I repiningly desired to be, I might indeed have been threaded with many others for a courtier's arm, but I should not have been raised to glisten on a royal brow."-Days of Days.

#### A Boy and Girl in the Moon.

Such queer things as the birds do tell me You have seen the man in the moon, and You have seen the man in the moon, and heard his story, perhaps, how he was banished there for gathering sticks on the Sabbath day. But I'm told that in Sweden the peasants' children see, justead of the man, a boy and a girl in the moon, bearing between them a pail of water. This is on account of an old Scandingsian legend. count of an old Scandinavian legend, which means a legond known to syvoden and Norway in ancient times, when their name was Scaudinavia. Well, the legend says that Mani, the moon, says that Mani, the moon, says that Mani, the moon, says that the says of the s those two children while they were drawing water from a well. Their names were Hinki and Bil. They were lifted up to the moon along with the bucket and well-pole, and placed where they could be seen from the earth When next you look at the round, full moon, remember this story, and if you have imagined enough, perhaps you will see Hjuki and Bil with their pail of water.—From "Jack-in-the-Pulpit," in St. Nicholas for February.

## Built of Sea-Shells.

I've just heard of a very wonderful thing. The houses, and churches, and palaces of the big and beautiful city of Paris, are almost all made of sea-shells i This is how it happened. "Some hundreds of thousands of years ago, the water of the ocean rolled over the spot where Paris now stands Under the eccan waves lived and died millions, and millions, and millions of tiny sca-shell animals. Ly-and-by, after a great, great many years, the ocean waters very, very big pile—I might say, indeed, the mountain—of dead shells were left for the cun to shine on, and winds to blow on and the rains to fall on for many centuries more, till the shells had hardened into rocks. Then, after hundreds and hundreds of years more, men came and began to build houses. They dug in the earth and found the sea-shells, with which they built the beautiful houses, and churches, and palaces, for whire Paris is so famous. And yet the poor little sea-shells that lived and yot the poor ago, nover got the least bit of credit for all that they did for the fine city!
Perhaps, though, they don't care. At any rate we will remember th m, and that will be something. "While we are talking about this matter, it will be as well to remember that a great many of the rooks in different parts of the world were made of sea-shells and fresh water shells in just about the same way that the stone of Paris came to be ready for the builders.—" Jack-in-the Pulpit," St. Nicholas.

# Only a Flower to Give.

"Mother," asked little Phobo Cary, "have you nothing I can carry to Aunt

Phobe's mother was poor, and her cup boad was empty that morning.
"I wish I had, Phobe," said sho. "Can

you think of anything?' Phobe thought a moment and then said "I've only a flower. I will take her a EWest-nea

Now Phobe had a sweet-pea which she had planted under the window, and us it grew and flowored, both mother and daughter loved and enjoyed it. Phobe picked a fine blossom, and ran down the lane to poor Aunt Molly's cottage. This was a poor old sick women, who for a whole Year had lain on her bed, suffering great

In the afternoon a lady called to see Aunt Molly, and noticed the sweet pea in a cracked tumbler near the poor woman's

bed.
"That profty posy," kald Aurit Molly,
"That profty posy," kald Aurit Molly,
"That profty posy," kald Aurit Molly,
"The profity posy," kald Au Char protty posy, and smile, "was looking up with a grateful smile, "was brought to me this morning by a little girl who add it was all she had to bring. I am sure it is worth a great deal to know that Prathanals of an all I look ht it it brings The thought of and as I look at it it brings by the image of green fields and the posies headrably.

I used to pick when I was young; yes, and it makes mo think what a wonderful God we have! If this little flower is not beneath His making and His care, He won't overlook a poor creature like ms.'

Tears came in the lady's eyes. And what did she think? She thought, "If you have only a flower to give, give that, and remember, too, the Saviour's words, that even a cup of cold water, given in a

Ohnstian spirit, shell not lose its roward.

It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of. - Child's World.

#### " You've Jut Me Deep."

Last summer a missionary, recently returned from India, stepped into a third-class carriage on his way into the country. and soated himself near the door. train approached a village, one of his fellow travellers, pointing to a cottage, said, "There's my house, sir, and in a drawer there I have a Bible that I paid fifty-two shillings on I" "A large sum, Indeed!" said Mr. S.; and then, putting his hand on the man's shoulder, added, "But, my friend, a Bible in a drawer at home will do no good! Lot me tell you what a dying woman in India said to me. She took her Bible from under her pillow, and clasping it in both hands, said, 'I have my Lard Jesus here.' Then, putting her hand on her heart, she said, 'I have my Lord Jesus here; and then, lifting both hands and looking up, "I have my Lord Jesus there for me?"

The effect of these words on the man

was as if he had been shot. He flung him-self back in the seat, covered his face with his hands, saying again and again, "You've -you've cut me deep!" out me deepat that moment the train arriving at Mr. S's bands, saying, "God bless you, sir! God bless you! but oh! you've cut me deep!" and disappeared, overcome by his feelings.

Christian reader-at least, Christian by name—like the man cut deep, you have Christ in your Bible, but have you Him in your heart? "Christ in you the hope of glory." He who finished His Father's work on earth is now seated on His Father's right hand in Glory. He is there for God, and for us who believe .- Good Words.

#### Falso Zeal.

Our zeal must never carry us beyond that which is safe. Some there are, who, in their first attempts and entries upon reli gion, while the passion that brought them thoir highest thoughts; no repentance is sharp enough, no charities expensive enough, no fasting afflictive enough; and fluding some deliciousness at the first con-tests, and in their activity of their passions, they make vows to bind themselves forever to this state of delicacies. The enset is fair, but the event is this. The age of a pas sion is not long, and the flatulent spirit being breathed out, the man begins to abate of his first heats, and is ashamed; but then he considers that all was not necessary and therefore he will abate something more and from something to something, at last it will come to just nothing, and the proper effect of this is, indignation and hatred of holy things, an impudent spirit, carelessness or despair.

Zeal sometimes carries a man into temp-tation; and he that never thinks he loves God dutifully, nor acceptably, because he is never imprisoned for him or undone, or designed to martyrdom, may desire a trial that will undo him. This irregularity and mustake was too frequent in the primitive church, when men and women strove for death, and were ambitious to feel the conqueror's sword. Some miscarried in the attempt and became sad examples of the unequal yoking of a frail spirit with a zeal-ous driver.—Jeremy Taylor.

# Relation of Creed to Conscience

The practical importance of having a right belief in order to exercise a right conscience, was well illustrated by Rev. Dr. John Hall, in his address at the Semi-Cop tonnial Anniversary of the American Sunday scho Union.

There is a young man in the Bible who commonly gots credit for a great deal of goodness. His creed was all right, his con duct admirable, and he gave evidence of having an enlightened conscience. He was tempted to commit a grievous sin. But he said, 'How can I do this great wickedness and sin against God?' His first thought was, 'I know God sees all that I do;' his second, 'He hates a sin like this—it is abominable to Him;' and third, 'It is my duty to consult His will, and to hate what He hates.' There was his creed, so firmly held, his conscience so quick and tender. and his noble, manly conduct springing right out of his right creed and his right

You remember again that picture in the where the ruler of the synagogue Bible came into the presence of Jesus and made, I think, one of the most elequent speeches to be found in any writings, inspired or un It was short and simple, but it inspired. was to the point: My little daughter lieth at the point of death; I beseech thee come and lay thy hand upon her and she shall live. So, dear friends, I think this great American Union takes its sons and its little daughters and brings them into the Sundayschool and into the presence of Chiest, and sensor and into the presence of Christ, and says, 'These, our caldren, are dead, and we cannot raise thom up, they are diseased, then only cans't head them, oh, lay they hard the same than a say they are they are they are the same than the hands upon thom and they shall live !" upon how many thousands and hundreds of thousands has He laid his hands, and bless-ed be His name, they have lived!"

BRIGHAM Young hasordered all saints over sixteen years of age to contribute fifty cents per month towards the payment for work on the new Salt Lake Temple.

Two more persons concerned in the murder of the Protestant missionary, Stephens, have been tried and condemned to death, and two others have been arraigned for trial. The Moxican Government in this whole business has noted promptly and

### Sasbath School Teacher.

#### LESSON LXIT.

Nov 1st., } THE FIG TREE WITHERED [Mark ix 12-14,19-24

COMMIT TO MEMORY, v. 22, 28. PARALLEL PASSAGE: - Matt. xxi. 17-22; nke zii. A-9.

With v. 12, read Matt. xxi. 18, with vs. 18 and 14, read 2 Poter ii. 17, with vs. 19 21, read 2 Poter iii. 2, vith v. 22, read 2 Poter iii. 9, with vs. 28 and 24, read John xiv. 18, 14,

CENTRAL TRUTH .- The fruitless is "night

uato our.ing."—Hob. vi. 8.

LEADING TEXT.—Cut it down; why cum-

hands. He healed multitudes of men. He withered one tree. It was fit that there should be so much goodness, for he came to save; and that there should be so much judgment, for there is "the wrath of the

Lamb" (Rev. vi. 17).

A thoughtful pupil reading this account will ask such questions as those: How could the ali-knowing Saviour expect fruit where there was none? How could be blame and care a tree, which has no will? and how could he find fault with it when

the time of figs was not yet?
And usually one should reply to such queries, where the answer is within the imits of religious thought; for the human mind usually refuses moral lessons from a transaction, till its sense of rightness is satisfied.

(a) Why should he who knew al., come "if haply he might find (fruit) thereon, when there was none? It is not said ! expected fruit; but he moved toward the troe, as it fruit might be expected. The leaves were fitted to raise this expectation. He did this for the disciples' sake, exactly as in Luke xxiv. 28, " he made as though he would have gone further," not intending to go further, but to be constrained. He meant here to teach truth to the disciples, not to deceive (which is the essence of a lie), just as he did in his parables where the form is fancy, but the substance is truth.

(b) How could an unreasoning tree be blam-ed? Why should it cursed? We all, in our common talk, do much the same, speaking of a "good" and a "bad" tree, of a tree that "ought" to have fruit or that "deserves to be cut down." And all things being for God's glory, he may well take a tree, and by its distruction teach mon great truth; for things material are in order to things spiritual. Who blames a chemist for breaking a bottle to show students the quality of a gas? or for setting fire to an old house to show how fire can be put out?

(c) How could he find fault when the time of figs was not yet? Of various answers given the best seems to be that the leaves of the fig do not come till with or after the fruit, and that the time of fig gathering not having passed, the presumption would be that having leaves, and the fruit not yot being gathered, there would be figs on the tree.

Now we can study this tree, full of promise, empty of fruit, and withered away.

I. A TREE FULL OF PROMISE: on the way

side where it invited attention, covered with leaves, raising the expectation that it would also have fruit, for it was not a thorn or a thistle, but it fig tree, whose one use is to bear figs, and being public proporty by the wayside, a wayfarer as Christ was, hungry, looking at its leaves would

also look for figs. Such are we, called Christians, with Sabbath-schools, churches, societies, and all the means of grace. We may well be expected to have fruit. For what else are

Such was the Jewish Church, held up the world, taught, protected, a vine of God's planting, what was it for but fruit?

We are to bear the " fruit of good living," each in his place, as boys, girls, children in day-school, brothers, sisters, and in all other relations in his. All who see us

should be able to say that we act from love to Christ and regard for his will. And over and above this, there is a fruit of good-doing we are expected to bear. We are to think of and work for others, to be our brothers' keepers, and do help actively in all that glorifies Christ where we can. See Meroz in Judges v. 23. The unfaithful servant neither robbed, stole, nor lied.

He did nothing but keep the pound safe, but unimproved (Luke xix. 20).

II. A THER EMPTY OF FRUIT. He found nothing none. mise was not made good. The tree disappointed. As the merciful Master, leaving Bethany early in the morning to resume his work in the city, without a moal, hungry, naturally desired food, so the Lord, who gave the Jews, and gave us, great blessings, care and advantages, naturally desires fruit. The kind of fruit we may gather from Rom. vi. 22. Now read care fully as illustrating the case, and the meaning of this, Isa. v. 1-7.

When we attend Sunday-school, and are

at the same time insolent to parents and to teachers, deceifful, vair, boastful, impure in language, vain in dress, env jealous, ill-tempored, we disappoint the hopes raised. We ought to be good, and are not. So when men and women join the church and promise to be faithful in overy good word or work, when they are selfish, false, proud, greedy of gain, cr of salinh take, proud, greedy of gain, or or appliance; when they cheat, or he, or deceive in an way; then they are pursued, or no an; when they shirk the burdens they ought to share; when they are fair outside and hollow and vile within; when they are smooth to the world and a torment at home, they have their symbol in this tree, "nothing but loaves." scribes, Pharisees, hypocrites, were bringing forth "wild grapes" (Isa. v. 4).

III. The tree wirdered. On one

morning Jesus attered the words, v. 12. It was possibly dark whon he and they re turned in the evening from Bethany. But next morning, with light to see it (v. 20) the withered tree dead "from the roots,' attracted Peter's attention (v. 21).

If the tree gave no figs, at least it gives instruction and warning. They wouldered at his power. They had seen nothing of this kind before. They need not woulder. They in the exercise of fath, should pay-

take of his power. So we see it perhaps in the case of Augmins and Sapphire, and of Elymas. See Acts v. and xiit. 611. And at least God is to be believed when he threatens; "have faith" in him (v. 20). For there is warning in this concerning all the promitted.

the unfruitful.
(a) The Jows to whom Hea. ix. 10 and Joel t. 7, had already pointed under this yory figure, and to whom the parable of Luke xiii. 6 had a reference. They wither ed away, lost their "place and nation," for unbelief and unfruitfulness (Row. zi. 20)

(c) We are warned also. We are called Christians. There is nothing wrong, but everything right in a profession. But it does not save. Leaves must have fruit with them. Christ "comes near" and examines, is not deceived, and sends his judg history like this. It is the single example of direct destructive power in the Saviour's have "leaves only."

Let us ask, (a) What is the fruit we should bear? (See Eph. v. 9; Gal. v. 22.)
(b) What is the fruit the Master finds? The Epistles to the Seven Churches shows what he desires in Churches, and the peril of fruitlessness.

#### ILLUSTRATION.

Interpreter shows in his garden a tree rotton and gone in the inside, and yet it grew and had leaves, like those who profess to he earnest friends of God, but do nothing for his cause. Their teaves are fair, but their hearts are good only for tinder .-Bunyan.

#### SUGRESTIVE TOPICS.

Whence our Lord was coming—whither he was going—how accompanied—the appearance of the fig tree—the Master's sentence—its form—its meaning—its effects—the impression made on the disciples—the accompanying instruction—the object of the miracle—the meaning of the symbol leaves-fruit-how true of the Jews-of churches now—of individual—peculiarity
of this mirasle—difficulties it .he narrative
—in what sonse Jesus looked for fruit—how the tree is dealt with—meaning of "time of figs—warning to us—and questions we should ask.—Dr. John Hall, an S. S. World.

#### Difficulties in Reviews.

The general intro : stion of reviews into Sabbit's schools is a fair illustration of the common belief, that every new and really valuable work is attended with marked diffi-

Some of these hindrances may arise from prejudice against anything new and seme from the want of clearness an Ladantation to the purpose, which often adheres to the conception of any newly proposed method or to the explanation of it. Or obstacles may be due to an unwillingness to give the attention and study required fairly to com-

retention and study required marry to com-prehend the thing proposed.

The mest simple, printed review, fully planned, with every detail carefully prepar-ed, caunot be given with success by an or-dinary teacher o. superintendent who negdinary teacher 6. Superintendent who hele locts to bestow any previous study upon it. To gain sufficient knowledge of one lerson to teach it intelligently calls for no little careful proparation, is a presumption which generally ends in signal failure.

Either for want of the opportunity or of the disposition to obtain a clear view of the topics and lessons to be recalled, the review is sometimes upsatisfactory on the first trial.

is sometimes unsatisfactory on the first trial and is soonside as surrounded .. ith 'oo many

difficulties to be attempted again.

Doubtless, also, too much is sometimes included in a plan for a roview. What may be obvious to one superintendent, may inpoor to another very obscure and wholly foreign to the topic. An analysis of the events and teachings passed under review may be quite correct logically and inferontrally, and yet be so constructed as to be little better than a puzzle to the average

Again, it may be so full and exhaustive as entirely to exhaust the powers of the scholar in attempts to master it, and yet fail to exhaust the subject.

For the average school the plan for a review should plainly present the prominent facts or truths only. These should be groupfacts or truths only. These should be grouped together upon a simple and obvious pruciple, and in a form the more ingenious the better, provided it naturally grows out of the subjects reviewed, and is easily discoverable by the reader. A fair amount of sense and simplicity in plans for review, and a reasonable amount of study in comprehending them, will make this important phase of the teacher's work pleasant and

#### popular. Memorizing the Scriptures.

It is becoming quite the fashion with some Sunday school teachers of "progress" to decry the old fashioned practice of mem orizing large portions of Scripture—as well as of the catechism—as if it were, of vecessity, a mere parrot exercise, and unfavour able to a right understanding of Gad's word or walking after its trachings. Or the con-trary part stands forth Bishop Stevens, of Pennsylvania, and many other conservatives follow his lead, in maintaining the importance of hiding in the heart large and consecutive portions of the Bible. If they are not fully explained or ur terstood when they are transured in the monory, they are secured for maturer reflection and use. We once leard a well known Doctor of Divinity of the Baptist persuasion say that, when a himself with the whole of the New Testament: and his preaching was thus "sanc-tified by the word of God," full of its language, illustrations and fragrance. Perhaps one reason why so many young preachers are so sky of appeals " to The I w and The Tostimony "for expositions and proofs, and quote it so inaccurately in extemporaneous discourse and prayer, is that they did not memorize it in the Surday-school. And how many of their more aged hearers are pining in vain for the "Thus saith the Lord!"—S. B. S., in Congregationalist.

CERTAINLY, work a not always required of a man. There is such a thing as sacred idleness, the caltivation of which is now fearfully neglected .- Macdonald.

Do not conclude the Lord is not with you recause things go vor, contrary, and He does not appear for you; He was in the ship notwithstanding the storm.

# Miscelluncous.

We hear from the Cape of Good Hope that the yield of the gold fields continues to improve, and that a nugget weighing soven pounds and four equees had been found. At the diamond fields business was dull A ten-catat black stope had, he vever, been discovered, which from its rarity was thought to be of great value.

A company has been formed to work the sulphur deposits at White Island a marine volcano 140 miles from Anckland. It is estimated that 100,000 tops of sulphur in an almost pure state are typing on the island ready for sinpment. Chemical works are likely to be established soon, and the island leased.

Ir is characteristic of the primitive character of Syrna Christianity that both His Holiness the Patriarch of Antioch and the Bishop of Jerusalom, who arrived in this country the other da have come without some or purse for their journey, and whilst here will be the guests, we believe, of the Society of the Propagation of the Gospel and the Church Missionary Society.

The Grand Conseil of C. sure is about to consider a potition dee anding the suppres-sion of a convent and three other religious institutions. Their combined property amounts to 8,844,000 francs in land, forest, &c., a sufficient amount of which is to be capitalised in order to purchase amounties for those whom it is proposed to dispossess, and the remainder to be applied to the use of schools, communal purposes, &c.

On Tuesday ovening an interesting coremony took place at Mr. Spurgeon's Taber-nacle, the occasion being the Baptism of Mr. Spurgeon's twin sons, who are eighteen years of age. It was computed that there were no fever than 6000 persons present, very many of whom were youths of the same age as those to be baptized. Besides an impressive address by the paster himself, there were prayers and hymus especial ly suited to the occasion.

PRINCE BISMARCK it appears has pro-posed to Denmark to enter into the German Confederation, and the offer has been doclined. It is added that the circumstance was made known to Russia, and greatly irritated her, as she never would allow Germany to hold the key of the Baltic. The recent policy of the Russian Government towards Spain is said to be due to this in-

Thene has been a grand procession at Rodez, on the occasion of the departure of 2000 persons from that town on a pilgrim-Lourdes. High mass was celebrated in the Cathedral. Four canons bore a miraculous silver image of the Virgin Mary through the town. The Bishop headed the procession. The bench, some members of the bar, four clerical deputies of Aveyron, the mayors, thirty committees, and the pupils and professors of the Jesuit College followed.

THE Roman Catholic Bishop of Notting-THE Roman Catholic Bishop of Notlingham reproved a priest the other other day for talking with a woman on his arm, and her hand in his. The priest asked the bishop to whom he was talking. "I am the bishop of Nottingham, said his lordship. "But we have no such Bishop in the Fuglish Church," replied the priest. "Oh," exclaimed the bishop, "then you belong to the English Church. I am delighted to hear it, and I are your parton with ed to hear it, and I be your pardon with all my life; but I do wish you would not walk about in our uniform.'

Or the missionaries who had originally gone to Madagasear, there remain now none except the Congregationalists and Friends. The Anglican Church has just sent out a stately mission, but this means interference and division. The English inuopondents have done a great work there. The work of the Quakers is less known. It. America the work of missions by the Friends, we believe to the Indians, and in this they have appeared rather as government agents than simple missionaries, Everywhere their influence scenes to have been good, though we believe they have not won many to the peculiarities of their

ORRESPONDENT of the Inverness Courser says that, along with Provost Swan, of Kirkcaldy, Mr. Thomas Carlyle visited a school on the Links one day, whereupon the master, anxious to show the children at their best, and to draw forth the distinguished visitor's approximtion, set them to sing songs to him, where-upon the visiters domaided that they should sing him some of Burn's; but the master net having practiced the in Burns, had to excuse himself and them as well as he could. Carlylo left, exclaiming —"Scotch children singing, and not taught Burn's songs. Oh, dear me !"

A correspondent lends the following to the Aberdeen Free Press :-" Last Sunday I worshipped in a quiet little country church, about twenty miles from Aberdeen, and in the pew in which I was seated found the following pensilled memorandum: On the first Sunday of May, 1854, there were the first Sunday of May, 1804, there were mineteen women with close nutches. On first Sunday of May 1870, there was only one.—J. R. On making injury, I. found that the 'one' indicated had also followed the others to her last home, and I could not help thinking that the reverend gentlement with conducted the reviews with pressure with conducted the reviews with pressure with conducted the reviews with pressure with conducted the services with pressure with the services with th man who conducted the services so impressively had not far to look for an eloquent text."

We hear much of civilisation in Chinathe following is no indication of this:—A young woman, accused of murder, upon sound woman, received of merror, upon evidence extracted by torture from a girl, has been sentenced to death by cutting to pieces. The mode is as follows, as it will be seen that the wildest North American Indians never invented torture so fieudish: -The prisoner is tied to a cross, and the operation begins by flaying the face, cutting off the breast, excising the muscles, nipping off the fingers and toes, and finally disembowelling the vretched victim. Some of the "overy day" publishments are crashing the fingers and zukle between boards; striking the lips antil jellied; soulding with hot waters; inserting red hot spikes; outling the tendon dekilles; bury-nut had you to the bridge in line while ing the body up to the knees in lime, while the priconer is forest to evallow large daughts of water; and making the criminal kneel on a mixture of powdered glass, sand, and salt, until the knews are excoriated.

#### TO EUBSORIBERS.

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

British Zmerican Bresbyterian.

FRIDAY, OCT 28, 1874.

#### THE ADJOURNED MEETING OF ASSEMBLY.

We regret that the communication of "Ignoramus" did not appear sooner. We now give it a place in our columns. To answer the queries there put is not difficult; indeed, they form in reality an argument to the effect, that as Union was the chief business of the Assembly appointed for June, 1874, therefore the consideration of the answers to the Remit sent down by that Assembly is not new business.

The answer of Sir H. Moncrieff is sufficient to show "Ignoramus ' that at least one good authority thinks it is new business, and ought to be the work of the next Assembly. Should, however, the majority of the Assembly agree with "Ignoramus," and decide that it is not new business, they will be perfectly justified in taking it up and passing an act based on the returns, which will decide the question of Union.

A more careful study of the action of Assembly, and the constitution of the Church, will remove some of "Ignoramus" difficulty, but as we have already had ample discussion on these points, we do not feel called upon to repeat what our correspondents

Our object in calling attention to the question was to contribute our share towards preparing the way for harmonious action in November, knowing as we do that a difference of opinion exists. We write not to prevent union, but to promote it by affording a medium for the exchange of opinion, so that members of Assembly may consider what should be done in view of conflicting sentiments among our people. That the last article was editorial was owing to the feeling that it was due to the memory of our dear, departed correspondent, not to let the matter drop, which, had he been spared to the Church, would have been thoroughly discussed by his able pen. We deeply regret that Rev. C. C. Stewart will no more enrich our columns by his valued contributions.

# THANKSGIVING DAY.

Thursday of next week has been recommended by the Moderator of the General Assembly of the Canada Presbyterian Church to be set apart and observed by all "the Congregation of our Church as a holls in no other, and has become so pow"Day of Thanksgiving for the abundant erful a means of influencing rublic opin-"Harvest, and for all the mercies so richly ion." "enjoyed by us. It is hoped that Ser-"vices will be appointed at such hours as "the respective Sessions may consider " most suitable, and that all will have an "opportunity of uniting in presenting to "God an expression of gratitude for His "great and numerited blessings."

# TWO MONTHS FREE!

In order to secure large additions to our aphacription list before the 1st of January next, we have determined to offer the paper for FOURTREN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESBYTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several D w subscribers, if they but made the effort. But even supposing each of our subscribers forwarded only one new name, our list would at once be doubled, and THE PRES-BYTERIAN, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the Dominion.

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

#### THE PEOPER FULDRUM.

The hoast of Archiracdes as to what he could do with his lever, finds good iliustration in the resources and ambitions of the press of our day. The Press is, no doubt a lever of tremendous power; but the character of the power and its effects on , of the fact that they have been refuted society, depends greatly on the position and character of the fulcrum round which the lover plays.

The frightful events that attended the French Revolution, towards the end of last century, shows in lurid characters what a press can do against a country when its lever is Atheism and Infidelity. There are not wanting, in Euglish History, illustrations of the baneful effects of a press that rested on the will of despotic sovereignty and the patronage of a licentious court. Our own continent, and this very Dominion, at this hour, is showing, in the provalence of lying and gross frivolities, giving work to our law courts, what the print is of a press that works round the fulcrum of Political Partyism. It is a truth that is yearly becoming more and more manifest, that the press reaches its highest efficiency in proportion as it recognizes as its legitimate fulcrum that rock which is Christ, resting on which men have ere now turned the world upside down. It is hard to understand how the idea became prevalent in a Christian country, that there is no need that an editor of a newspaper should know auything of the theory, or practice, of religion, and that there is no need that his paper should for once, acknowledge that there is such a book as the the Bible, or that there ever lived such a man as Christ. It is hard to understand how men who refuse on one day in the week, i. c .- the Sabbath-to take their teaching from the lips of any, but men of sound doctrine, and pure life, should be willing for the remaining six days to take all their teaching from mon whose coats, and creed, and character, as Cobett, with grim humor suggested, could not bear day light on Clapham Common.

In the United States of America, the religious,press is an acknowledged department of journalism, and fast becoming a great power in influencing public opinion.

"Such a kind of journalism, says the New York Evening Post, in a candid article, is a natural outgrowth of our national character. The Americans are a very religious people. Though all sorts of opinion have full freedom—and there are some destructive free thinkers—yet one has but to go into the country, not only in New England, but anywhere in the Middle or Western or Southern States—unless it be on the border, the extreme limit of civilization—to see, in the manner of the general observance of Sunday, and in other signs, the intense religious habits and tendencies of our people. The two most powerful ori-ginal elements of our national life and haracter were the Puritan, which founded New England, and the Scotch-Irish, which bettled in Pensylvania, and thence flowed along the Alleghanies into Virginia, the Carolinas and Georgia, and over into Kentucky and Tennessee. These two stocks can be clearly traced to this day. It was the descendents of the men who defended Londonderry, as well as those of the Pil-grims, who were the hardest fighters in the civil war—showing that they belong to the stubborn and unconquerable race. same tenacity they show in holding to their religious convictions and institutions. It is to this strong natural instinct that the evangeheal religious press especially ad-dresses itself, and because of this it poss-esses such an influence. It is because it is an outgrowth of the national character; because it réflects the strong convictions of thousands and even millions of the American people; because it is acted upon by them and reacts on them, that it has grown into a position in this country which it

The description given by this writer in the Post, of the religious press of the States, is as follows:

"An American religious journal, is strictly a newspaper, giving a weekly record of current events, which it makes the subject of its comments. It is not so occupied with the affairs of another world as to have slight concern with this one. It is rather an interested and close observer of the living, active world which we 'secular' journalists regard—only looking at it from a different point of view, as it effects those moral and religious interests of so-ciety which it regards as supreme. It looks on public affairs not with the eye of a politician, to whom events are important or otherwise as they effect his party; nor of a man of business, who weighs everything in his financial scales, but as believing in human interests that are far more impor-tant, and which therefore try to balance the engressing excitements of politics and business by continually throwing into the public mind sobering religious reflections.'

The description he further gives of its work and its influence is good is equally instructive and interesting.

"This new type of journalism had its origin a little more than half a contury ago, about the time of the organization of the American Board of Foreign Missions, and of their societies for sending ont mission-aries to the new settlements of the West. The religious journal, keeping a weekly re-cord of these new enterprises, was a most efficient agent in enlisting the interests of the Christian public. Next to the personal influence of thousands of pastors urging these causes upon their congregations, the vast extension of Protestant orthodoxy over this convinent, in the forms which it has a unimanmed, is chiefly due to the constant minist support of the religious press, which has Muir.

certainly rendered a service not marely to ecclesiastical interests, but simultaneously to the general interests of society—to education to ended and address and address and the second control of th cation, to schools and colleges, and, in a word, to American civilization—which is beyond estimate."

There are fallacies abroad among people that scem to rotain their hold in spite over and over again. Such is the fallacy that the children of the greatest Christians are always, when they grow up, the greatest ccamps, and that religious newspapers are always the most venemous and irreli. gious of sheets. We are glad to find this secular journal deny this fact, and asserting the contrary in the following testimony to the ability and swavity for the editors of the religious press of the United States:

"Since the religious press has grown to such a power, it is matter of congratulation that its influence is used for good; and that its editors (who necessarily have great consideration in their respective religions demandations) gious denominations) are so generally mon of proved ability and high character; that they so generally conduct their journals in a tone of dignity and moderation. ous restraint upon popular extravagance and excitement; and that their influence, which is so widely felt, is so uniformly upon the side of purity in business and politics, of popular education, and of the strictest social order, but yet of the utmost well xogulated liberty.

The first religious newspaper in the city of New York was the New York Ob weer, established in 1823 by Sydney and Richard Morse. For some 25 years it has been edited by Dr. S. Ireneus Prime, who may be regarded, the Post says, as the veteran of the religious press, since the death of Dr. Joshua Levitt.

In 1880 the New York Evangelist was founded, which has been conducted for the last twenty years by the Rev. Dr. Henry, M. Field of which we can speak as amongst the ablest and the most welcome of our exchanges. But even a more list, if complete, would be too long of the army of news papers in the United States, that act on the society of the great Republic as levers having for their fulcrums the truth as it is in

#### Student's Missionary Society of Knox College.

This Society held its first regular meeting for this session on Wednesday evening, Oct. 14th., in Knox College. As usual there was a large attendance of members, but specially so at this time, on account of the great interest taken in the working of the society. The members have great reason to be thankful to God for the good measure of success with which he has crowned their efforts. Very interesting reports of the labordone in North Hastings, Gay and Medonte, Parry Sound, Manitoulin Island, Blythowood, and Thunder Bay Mines, were read by the respective missionaries to these fields, as also a brief statement from the Manitoba field. The reports were all very encouraging, and all testified to the great appreciation of the Society's work. The missionaries had many difficulties with which to contend, but trusting to Him whose work they were doing, they have been prospered in their labors.

After hearing and accepting the reports, devotional exercises were engaged in, and the Society proceeded to the election of officers for the ensuing year. The following is the official list :- J. S. Stuart, President: Stuart Acheson, 1st Vice-President: D. B. McRae, 2nd Vice-President; R. P. McKay, Cor. Sec.; A. M. Hamilton, Rec. Sec.; F. R. Beattie, Treasurer; Messrs. D. Tait, D. Beattie, D. McKenzie, C. Fletcher, and Wm. Henry, General Committee.

Arrangements were then made for carrying on the mission work in various parts of the city during the Co'lege session.

# QUEEN'S COLLEGE ANNIVERSARY.

Friday last, 16th inst., being the anniversary day, no classes were epened in Queen's College, and the President gave an anniversary address to the s'udents, who afterwards held their annual games. The results of the matriculation examina tions were announced. The Kingston Collegiate Institution carries a large share of the honors. The scholarships were taken as follows:-

1st year.-Leitch Memorial. Scales, St Paul's; Andrew Love, Watkins; John Creggan, Campbell; Frederick C. Heath, Mowat; George Macdonald, Allan; Robert Nairn.

2nd year-Hardy Memorial. Reeve Laval, Synod, James Cumberland, Aberdeen; Henry Lu 1am.

8rd year-Cataraqui. John Ferguson Synod; James G. Stuart, Kingston; Juo. B. McLaren, St. Andrews ; Hugh Cameron. 4th year-Synod. Thos. D. Cumberland, Russell; Charles McKillon.

WE learn that a Congregational meeting of St. Andrew's Church, Galt, held last Sunday after morning service, Rev. William Masson, of Rússeltown, Que., was by a unanimous, vote shosen to be their. minister, in the room of the Roy. Mr.

#### TEMPERANCE.

NO. 3.

The evils arising from the use of intextcating liquors are various and great. This must be acknowledged by every impartial observer. But here arises the practical question; what is to be done to arrest these evils? Are we to stand by and say, am I my brother's keeper? If some men are foolish enough to ruin themselves with strong drink, what's that to me? But is that a sufficient excuse; will it stand the test? Supposing that some deadly disease were raging in our midst, and that on the right and on the left, men and women, old and young, were falling victims to its fell malignity, and supposing further that some one had it in their power to stay the progross of this terrible disease, would be not feel that he was bound by all the claims of suffering humanity, to do all that lay in his power for the relief of the afflicted, and would be regarded as a very monster if he did not do so? Or taking another case for the sake of upon the 'sensational press,' and a judior | illustration. Were a number of individuals standing by the sea-side, or on the shore of one of our lakes, and did they see in the distance the passengers and crews of some ill-fated vessel struggling in the watery element and endeavoring to save themselves from drowning, would they not feel called on to lay all selfish considerations aside and put out in a boat for their relief? Or were the cry of fire to be raised in any of our cities at the mid-night hour, were the house of some citizen to be enveloped in flames while the family was asleep within all unconscious of the danger, would there not be found those who would raise the ledder and mount to the upper story, and who at the risk of their own lives would endenvor to save those who were in danger of perishing in the flames?

But if in the cases supposed, men would feel themselves called upon to put forth an effort, and to exercise self demai for the purpose of relieving the sufferings and saving the lives of their fellow-citizens, are we not bound by still stronger obligations to put forth efforts and to exercise self-denial for the purpose of saving those who are in danger of perishing from intemperance? What is there that would stand good as an excuse in the one case that would not in the other? If it is a noble thing to save from bodily suffering, is it not a more noble thing still to save from the dominion and thraldom of passion—to be the means of lifting a humar being out of the mire into which he had plunged him-self, and enabling him to stand up in all the dignity of manhood, respectably and

What then is to be done? There may be a difference of opinion as to the modus operandi, the means to be employed, but all must agree that something ought to be done. Every one who reflects upon the subject, and who in the light of Scripture regards every one as his neighbor—his brother—must feel that he has a duty to dis-

charge in reference to this matter.

What then is the remedy for this great evil? One potent remedy is abstinence from all that can intoxicate. It is very evident that if all would act on this principle there would by no intemperance, and the more who act upon it, the less would there be of that great evil. Only let men abstain and the evil will cease. And be it observed, the principle of abstinence is one which is recognized in Scripture. The Rechabites were abstainers, and they were approved of, and then we have the com-mand, "look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at last it biteth like a serpent and stingeth like an adder." Our temperance pledges forbid us to touch, taste or handle. But the prohibition in the passage quoted is stronger even than that. It forbids us to look upon the intoxicating cup, nor is this even in all cases an unnecessary

J.B. Gough, the celebrated temperance lecturer, stated on one occasion, after he had been 10 or 12 years engaged in the work, that even then it would not be safe put the brandy bottle before him at the dinner table. So difficult is it to eradicate

the appetite for strong drink when once it has been begotten within a man.

The lesson from all this is that he should keep at the farthest possible distance from the evil. Naturalists tell us that the leaves of a certain tree are very offensive te venomous serpents, and a traveller relates, that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions and saw it fly to such a tree, pluck a leaf from its branches, and returning, deposit it carefully in its nest. After having thus wrought a while, the mother bird perched on a branch overhanging her nest, and there watched the progress of a large snake which her vigilant eye had discovered ascending the tree; coiling itself around the tree it slowly ascended, until with glistening eye and open mouth, its head was lifted up above the nest. As it came in contact with the leaves with which the bird had covered her young, the snake dropt as quickly from the tree as if it had been shot through the head with a bullet, so we ought to take a lesson from this bird. We ought cautiously to guard ourselves and those who belong to us from the approach of man's most dangerous enemy—that most deadly of all serpents, the intoxicating cup, that has en closed within its snaky folds multitudes of We have said that the principle of ab-

stinence is recognised in Scripture. The Apostle Paul recognises it where he says: 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?"

The Apostle Paul took the ground of expediency in reference to another matter, and this is safe ground to take in reference to the liquor question. When we look is broad upon society, we see thousands and ene of shousands who are making ship.

wrock upon the rock of intemperance. Wo see those descending into a drunkard's grave, who, if they had never touched the grave, who, it they man never touched the intexticating cup, might have been ornaments to scolety, and who might have played their part to the credit of themselves and with bouefit to markind. We see and with bonofit to mankind. We see those, and many of them who by means of this evil are reducing themselves and their families to rags and wictohedness. We see men abusing and maltreating those whom at the altar they swore to love and protect; we soo all this and a great deal more, and we say if our abstaining will have any influence for good we will cast it into the scale. Such will be the language of these whose minds are mightly exercised upon the subjects. But some may say what harm a there in the moderate use of liquor? It is answered, even supposing there were no harm, we ought to abstain for the sake of oxample. In the present state of cociety it is better to do so. We caunot with any consistency or force urgo others to abstain from liquer while we ourselves are in the habit of using it.

#### The late Rev. James Nisbet.

It was our melancholy duty, says the Manitoba Free Press a few days ago to an. nounce the death of the Rov. James Nisbet, Presbyterian missionary to Prince Albert, on the Saskatchewan. Lately arrived from their distant post, Mrs. Nisbet's remain were laid in the churchyard of her native parish, Kildonan, and within a few days she was followed by her husband, who died somewhat unexpectedly on the 80th ult.

Mr. Nisbet was born in Glasgow, in the year 1828, and in early life learned a business, which in after days was useful to him in the erection of the mission premises on the Saskatchewau. The religious impressions of his early life, however, impelled him to study for the ministry, and he accordingly found his way to the university of his native city for two sessions, after which he emigrated to Cacada. The year 1844 was a time of great religious interest throughout the Presbyterian world, and the ery of ministers was such that Mr. Nisbet entered the newly founded Knox College, Toronto, along with a number who now occupy places of prominence in the Church, including the pioneer Prosbyterian Missionary, Rev. John Black. Mr. Nisbet was ordained pastor in 1850 of the Free Church Congregation of Oakville, Ontario; 12 years after he came to the Red River settlement, and four years after that, in 1863, he responded to the call of the Church, and thus became the first foreign missionary of the Canada Presbyterian Church—the first of a band now reaching both to China and India. The Indian Mission of the Sasketchewan was carried on with about the same amount of success as has characterized the other Indian missions of the North-west, and no labourer could have been more assiduous or anxious than was Mr. Nisbet. Mr Nisbet was mar ried in 1864 to Mary, daughter of Robert McBeath., Esq., of Kildonan; they leave four children to mourn their loss. Impres-sive funeral services were held on the day of burial, the Rev. J. Black, Rey. Dr. Clarke, Rev. A. Matheson, and Rev. Prof. Bryco taking part in the exercises. Mr. Nisbet occupies a place of honour among the self-denying missionaries of the cross, and though not so celebrated as Elliott or Brainard, yet worthy to be classed in the same illustrations catalogue. A brother of Mr. Nisbet is also a devoted and successful missionary in the South Seas.

# In ro the Malcolm Fund.

Editor Britise American Presbyverian.

DEAR. SIK,-Your columns have already acknowledged my receipts as \$1864.85. P have since received the following :-

From Free Gordon Church, Indian

- Vm. Kont and D. Boyce, London
- " Perrytown do

Still lying in the Bank of Montreal at 5 per cent. interest, but cheques have been signed by the Trustous for the purchase of Investment Societies' Stocks, which would yield 8 or 10 per cont. interest permanently for Mr. Malcolm's family, without incurring legal expenses for the purchase of more gages, and the amount of course would remain and the purchase of more gages, and the amount of course would remain and the legal to the purchase of the purchas main available at any time for the purchase of a homestead, which at present would not be a suitable investment, as it is not cottain that the present residence of the family at St. Johns' village—> few miles from the Euglish Settlement manse (their late home)

vill be permanant.

I should mention that it is the wish of several of the six Trusteer mentioned in my circular to cease from all further responsi bility in the matter of these funds. We all, however, believe that our local Investmen Societies—"The Huron & Eric Savings and Loan Society," "The Ontario Savings and Loan Society," and perhaps also "The Do-minon Savings and Investment Society," which is of more recent establishment are each worthy of all confidence as a monetary investment. Even the stock of the first named at 271 premium would yield about 8 per cent. of annual dividends, to be payable to the family. If any contributors to the Fund wish to make any suggestion for the guidance of the Trustmen. I will gladly the guidance of the Trustees, I will gladly hand it to those of them who live in London, in whose hands the three Trustees living in the country have now placed the matter for final adjustment. If there are no movies to be received, I wish also to be relieved of my trust as Treasurer, and beg to thank all contributors for the unknowned for

uccess of a small circular issued by me and iddressed to to ministers of our Church, addressed to the ministers of our Charchy. The best contributions came from churches farthest away and least acquainted with the case, while as yet London lies placed only \$2 in my hands for this worthy cause, at though I posted my circular to a number of leading members of both our city shurebes.

I am your obedient sorrent

#### Presbytery of Hamilton.

This reverend Court hold its quarterly This reverend Court held its quarterly meeting on the 18th Oct., in the MacNab Sirect Procedure. Church. There was a large attendance of immeters and elders, the Rev. D. H. Fletcher, moderator, presided. The foreneous sederant was chiefly compied with the reading of the minutes of former negetings and the reception of reports of springs Committees. It was access former:neetings and the reception of reports of various Committees. It was agreed that the roup of stations at present under the charge of the Rev. William Haucock he erected on the first of January next, into two distict Pastorates, viz., Wolland, Crowland and Port Colboxne to form one pastoral charge, and North Polham and pastoral charge, and North remain and fort Robinson another. At the afternoon sedecult, the Court haing duly constituted, and the minutes of the foreneon sederunt being read, Rev. George Burson presented being read, 1897. George Burson presented a patition from the First Presbyterian Church, St. Oathrrines, seeking to be ad-mitted as a congregation of the Canada Presbyterian Church. The petition was rerices of the Rev. Messrs. Burson (convener), Fraser, McBain and Dawson, also Mr. R. Lawrie, was appointed to make all the necessary enquiries, and to report at the meeting in Waterdown on the 27th inst. The Rev. John McColl presented the quarterly report of the Home Mission Committee, which was of a satisfactory nature, and thereafter tendered his resignation of the Convenership. The report was received, and its re-commendations adopted. A committee was appointed to draw up a suitable minute in reference to Mr. McColl's resignation. The Home Mission Committee of last year was reappointed, with the addition of Mr. Laing as Convener. The Ray. James Black reported that he had moderated in a superscript of the state of the last way. call to a minister in Binbrook and Salt fleet, which resulted unanimously in favor of Rev. John Anderson. It was also reof Rov. John Anderson. It was also reported on behalf of Rov. Alex. Dawson that he had moderated in a call in the congregation of St. Ann's and Wellandport, in favor of Rov. R. Thynne. Both calls were sustained as regular Gospel calls. Thirty congregations and twenty eight Kirk sessions zont in returns to the General Assembly's remit on Union, all approving of it. The Presbytery also approved of the same simpliciter, and rejoiced to find such same simpliciter, and rejoiced to find such manimity among the congregations and Kirk session in favor of union. Mr. Fishor's ordination and induction were appointed to take place in Waterdown; on Tuesday, the 27th inst., at 2.30 p.m. Mr. Fletchor to preside, Mr. McGuire to preach, Mr. Black to address the Minister, and Mr. McColl the people. The Rev. Mr. Benson and the Rev. Isaac Campbell delivered their ordination trial discourses, and were also examined on personal religion. systealso examined on personal religion, syste-matic theology, Church history, and Bibli-eal Greek. The examination and discal Greek. The examination and dis-courses were sustained as satisfactory. Mr. Benson's ordination and induction into Mr. Benson's ordination and induction into the pastoral charge of Flamboro was ap-pointed to take place on Wednesday, the 28th inst. Mr. Porteous to preside, Mr. McLean to preach, Mr. Laing to address the ministor, and Mr. Dawson the people. Mr. Campbell's ordination and induction Mr. Campbell's ordination and induction were appointed to take place in Kilbride on Monday, Nov. 2nd; at 2 p.m. Mr. Porteous to preside, Mr. McBain to preach, Mr. Chrystal to address the minister, and Mr. Laing the people. Mr. McColl reported that the Committee appointed by the Presbytery to examine students held a meeting en the 29th Sept., when Messrs. Henderson, Fletcher and Ratoliff read discourses, which were highly satisfactory. These which were highly satisfactory. These students were certified to the Senate of Knox College. Mr. Reid, another student within the bounds, did not appear before the Committee to read the prescribed excroise. Mr. Wilson, who has finished his University course, was also examined and certified to the Board of Examiners of Knox. College. The report was received and adopted. It was agreed that the min-isters within the bounds be instructed to istors within the bounds be instructed to hold missionary meetings in their respective congregations and report at the April meeting. A Committee, censisting of the Moderator, Messrs. McColl and Laing, with Mr. A. I. MacKenzie, was appointed to arrange for holding a conference on the state of religion, in the MacNab street Presbyterian Church, on the second Tuesday of January, 1876. The Presbytery, after transacting a large amount of business, djourned at 10 o'clock p.m.

# Presbytery of Montreal.

This Presbytery held a quarterly mealing at Montreal, and in the Presbyterian College there, on the 7th, 8th, and 9th asys of Colober, 1874. The Rev. Alexander Young was Mederator, thirty ministers and five elders attended, besides the following correspondents, viz. The Rev. Alexander Young was Mederator, thirty ministers and five elders attended, besides the following correspondents, viz. The Rev. John Morton, missionary from Traindad, who addressed the court respecting his labers among the Coolles; Wm. McKenzio, Almonte James Hastie, Prescott; Walter Coullhard, Gananoque; Mr. Paterson, Ovar Scotia; Dr. Cooland, from New.Zealand; Dr. Thornton, of Oshawa; Robt. Campbell, Montreal; and John B. Watt, of Treston. Committees were appointed, who gave in reports, upon which the Tresbytory serified seven entrants for admission by Senate to proper places in Presbyterian Colleges Montreal, and took action respectuage acas of discipline. The Rev. James Sturrack Black was industed as junior pastor into the collegiate charge of Erskine Charol, Montreal, and took action respectuage acas of discipline. The Rev. John Mecker Share and the presbyterian colleges that the Rev. Dr. Taylor, senior pastor, addressed the people through the senior and the congration of Roxborough and transities on the proper places in Presbyterian colleges in Presbyterian plants and the proper places in Presbyterian colleges that the Rev. Dr. Taylor, senior pastor, addressed the general collegiate charge of Erskine Charol, the senior pastor, addressed the minister, the Rev. Dr. Taylor, senior pastor, addressed the general face of the proper places in Presbytery of Simoso for interest than the congration of Roxborough and transition. God has given the collegiate charge of Erskine Charol, the proper places in Presbytery of Simoso for interest the property of Simoso for interest than the congration of Roxborough and transition. God has given the property as a proper place in the Charol of the property of Simoso for interest the property of Simoso for int

rates laid o congregations for benefit of rates land o congregations for benefit of General Arsombly's expense fund, a call to the Rev. Alexander Urquhart from Indian Lands, a position from Nazaroth street Church in Montreal for a moderation in a call, notice of a call to the Rev. R. M. Thoraton to become minister of Wellpark Free Church, Chasgow, Scotland, were under convidention and dally dispersed of der consideration, and duly disposed of. The quarterly Howe Mission report was read, and action taken thereupon with reference to vacancies and mission stations. Touching annual missionary meetings, the Presbytery, after deliberation, agreed to instruct, as they bereby do instruct, all Kirk sessions to hold such meetings in their respective congregations during the ensuing winter, and report the result in the spring; the Presbytery expect Kirk sessions to do their duty in this important matter, which is too often shamefully neglected. The Rev. Wm. Taylor, D. D., called attention to certain inaccuracies associated with his name in the General Assembly a printed statistics for the last financial year, esod statistics for the last financial year, especially to the way in shich St. Andrews is counceted with him, placed between A. Henderson, A. M., and W. B. Clark, as if the three somehow were the collegate of St. Andrew's congregation. To this arrangement Dr. Taylor objected, and the Presbytery agreed to record his demurror. Returns from sessions and congregations anont Remit on Union, approved the same simpliciter; and the Presbytery after reading said remit, resolved unanimously to approve simpliciter. The remit anent representation in the supreme court to meet in sentation in the superior court to meet in the summer of 1875, was also approved simpliciter. After solomnly liceusing Mr. J. J. Cochrane to preach the Gospel, the Presbytery called on the committee ap-pointed to examine session-records to report further on the several records submitted to their inspection. The committee appeared not, and the Presbytery with regret deferred the matter to next ordinary meeting to be held at Montreal, and in the Presby-terian College there, on the fourth Wednesday of January, next year.—James Watson,

#### "The Church of Canada."

This was the subject of an address before the Evangelical Alliance by the Rev. Goo. M. Grent. He is thus reported in the newspapera:—

The speaker first drew a comparison between the churches of Europe and the churches of America. He showed that the former were national churches, which in the different countries had been evolved

the different countries had been evolved during the stringgle for existence, and which had each a peculian suitability for the nation in which it was found. The State relations with these churches were accidental. Episcopacy was established in Ireland, but naver became the religion of the people. Presbyterianism was tried in England, and Episcopacy in Sectland, but both lost would not take the second of the people of t ground entirely because not suited to the people. Three centuries ago these three nations had each chosen its own form of nations had each chosen its own form of worship, and had stuck to it ever since. On the continent the sainsthing is visible. Each nation has made a wise and democratic choice, and will not change. Some think that the European Churches are offete, but tried by tests of true piety, purity of life, &c., their Christianity is as vital as that of the American churches. As to the internationality of Canada there are different affects of the change of t nationality of Canada, there are difference of of opinion, but there is no doubt as to the fact, we have emerged from pupilage. Of the present state of Canadian sentiment there is no doubt; there is now a common sentiment of patriotism, though many cir-cumstances have kept back the growth of this feeling. Canada is a nation conscious of a distinctive life, and able to stand alone when the time comes. The difference be-tween the Churches of Europe and America is not all owing to the fact, that we are a nation of immigrants, each of whom has brought with him his own religion. We must look deeper. Our position is the remust look deeper. Our position is the result of a recognition of an important religious principle. The Church in the first place atined at the elevation of the family and of the nation, but in the course of time it began to trample on by a family and nation. In Europe, after the decline of Roman power, the Church had to begin her work anew. She held in herself the whole work anew. She held in herself the whole more and intellectual force of the world, and went out to elevate and control; but as she succeeded her pretentions grow; she allied herself to Charlemange, and for five centuries wielded the most absolute and irresponsible rower the world ever saw. Her work prepared the way for regenera-ted nations. The harmonious develop ment was, however, stopped by loss of spiritual force in the Church, and an appear spiritual force in the Church, and an appeal to outward means. She attempted to mould all things to one type, and to crush conscience in all. Two root principles were involved in the struggle. First, the rights of the nation. Nationalities gradually forced their way forward, and the Reformation was largely an appeal to national rights. The papacy was occupied in defonding itself, and lost all spiritual force. Rome has not abandoned her old claim, but all efforts to re-establish sovereignty but all efforts to re-establish sovereignty will be impossible. Now people hold their country dearer than their church (not their religion); in a Christian country the Church is looked upon as a means to an end. The second principle is the supreme right of the second principle is the supreme right of the individual to judge of right and wrong. In swas not fully recognized at the Retermation. God has given the Church not ther power than the sword of the Spirit. other power than the sword of the Spirit. It can only succeed by conviacing. A now continent was needed that these principles might have a fair field. The Puritan fatiors were intolerant; their children, in a country where all was new, cast aside their prejudices. The churches were then left to wield only the weapons of the early Church, and thus are lained to great activity of seats. and this explains the great activity of sects in America, as the right of each individual to choose for himself must be vindicated. to choose for minself must be vindicated. We may hope to onjoy greater liberty in the future, but one obstacle is that in the Dominion we have no confort of learning, as Oxford and Cambridge in England, and as Harvard was formerly in the New England States. Other obstacles are the confection of our departmentions with parent

important step towards the desired result, and others will come slowly. Our presence here implies three things—recognition, non-interference, and co-operation. Recognition involves the acknowledgment of each other as Christians, and the allowance of great variety of belief in each denomination, so that a Methodist may be allowed to preach Calvaniem, or a Presbyterian minianism, if he finds it in the Bible, without being abliged to leave his Church

minianism, if he finds it in the Bible, without being obliged to leave his Church. Varieties of ritual should also be recognized. Non interference with each other's work is important, and so far as mission fields are concerned is now general. Cooperation must be determined by the necessities of the case,

Y. M. C. Associations and International Sunday-school lessons are striking examples of this co-operation. The Church claims to have divine power, and must impart it, or it will be cast out and trodden under foot. The field is now clear for a new advance, and we should ask ourselves two questions—First, is the thing right? Second, can I do anything to bring it about? We are of one body; let us also be of one mind. The Churches are only required not to strangle Christian liberty.

The Churches are only required not to strangle Christian liberty.

The speaker closed with a description of the Church, of the future, to which all denominations will contribute elements of strength and beauty, and which will be God's gift to us.

#### Revival of Controversy.

Doan Stanley said, more than twenty years ago, that the dispute concerning the "Procession of the Holy Spirit," or as it may be otherwise stated, the addition of the words "filio que" to the Oroed, which rent the Eastern and Western Churches, was "an excellent specamen of the race of extinct controversies." Perhaps it is not quite so nearly "extinct" as the famous preacher of Westminster imagined. At any rate, it has still sufficient vitality to originate discussion whenever it is thrown in upon an assembly of living men. Last month the venerable Dr. Dollinger gathered in the city of Bonn a number of theologians and divines of note, that they might consult together concerning the re-union of Christendom. An English Bi hop and Dean were present, a Bishop of the American Episcopal Church, Bishop Kerfoot, of Pittsburgh, and representatives of the Greek Church, Dr. Dollinger considering himself, we suppose, a proper representative of the Western Church. The Conference no sooner began its work than the latent differences of theological opinion began to disclose themselves. The ivord "filioque" started the old jeal-ousies. The Bishop of Winchester proposed the following as a bridge between the separated churches:

arated churches:

"We agree that the way in which the words 'Filiaque' were inserted into the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should seriously set itself to consider whether the Creed could possibly be restored to its primitive form without sacrifice of the truth which is expressed in the present Western form."

form."

Immediately the representatives of the Oriental Church began to propose amendments. These were "heatedly and impatiently objected to," we are told, by the Anglicans, and the "American Bishop, and to say, almost lost his patience, and addressed the Oriental members with an "eloquence lost upon them, as they, unfortunately did not understand the language in which he spoke." At last a formal deliverance was adopted, but referred for more mature consideration to a committee of representatives of the Churches present in the Conference, to report at a future day. When it gets down among the ecclesiastics it will be seen whether the old divisive question is really to be classed with extinct controversies.

The London Telegraph is very severe in its treatment of the men of the Conference.

It says:
"They seem to throw us back fifteen centuries—to the days when, as Gibbon says in his famous sneer, the Christian world was conversed about a dipthong. The very purnose of the Conference is a satire. Dollinger and Lis friends seek to bring about the re-union of Christendom, and they are joined by Englishmen so well known as the Bishop of Winchester, Canon Liddon, and the Dean of Chester. Those English divinos, a simple observer might have hought, would have done well to employ their energies on the field of religious dis-cord at home. But such a reflection would seem ridiculous in the theological light of Bonn. The Bishop of Winchester and Canon Liddon have no dealings with those Samaritans of Dissent who dwell in their own neighbourhood. Baptists, Independents, Presbyterians and Methodists all lie outside the pale because they I ave rejected the apostolical grace of Episcopacy. They are schismatics on whom it were a waste of time

schismatics on whom it were a waste of sime to spend a thought.

"The Bishop of Winchester and Dr. Liddon are much more anxious to enter into fellowship with the Greek Church and the Old Catholics. It is true that the Greek Church is one of the most superstitious and corrupt in Europe, and that it lacks the grand history which partially redoems the errors of the Latin Church. It is equally true that the Old Catholics have quarrelly with Rome about doctrines of merely second rate importance, and that they are separated by a spanless abyss from the Protestant Churches. Still, the folder of a bishopric which ranks with Durham, and also one of the most elequent preachers in the English Church, testify then attachment to an Lightablishment which is Protestant if it is any thing, by abandoning the Dissenters of England to their fate, and seeking for union with Churches to which the very name of Protestantian is accursed. That is the only serious fact connected with the debates at Bonn, and it merits the notice of the English people. It will show whither some of their spiritual guides would lead them."—

Philadelphia Presbyterian.

According to the Free Church Record a large migration of Jows is taking place to Palestine. Many of the emigrants are welltry, and they are building a new subtro to Jerusalem, outside the gate on the Jaffa road.

### Ministers and Churches.

CALLED.—Roy L. Cameron, of Acton, has been called by the Presbyterian Congregation of Themesford. At a recent meeting of the Guelph Presbytery, Mr. Cameron intimated that he was willing to accept the call, and the Presbytery having allowed, made arrangements for the induction.

The Rev. Donald Ross, B. D., Chatham, P. Q., has been appointed to take charge of the Classical Department of Queen's Cellege for the present session in place of the Rev. Professor Mackerras. Mr. Ross is an experienced tracher, having taught the same class on a previous occasion. He is one of the most distinguished graduates of the University.

Last Tuesday evening the members of Knox Church, Hamilton, met to welcome their pastor, the Rev. W. H. Rennelson, who had just returned from his bridal tour. A very pleasant evening was spent, in the course of which Mr. Rennelson was present ed with a gold watch and chain, and Mrs. Rennelson with a large silver tray, on both of which suitable inscriptions were engraved.

Last Sabbath evening the Rev. J. B. Fraser, the lately ordained missionary to Formosa, preached his farewell sermon in Gould Street Presbyterian Church. The Rev. Prof. McLaren, Couvener of the General Assembly's Foreign Mission Committee, was present. The preacher delivered an earnest and practical discourse from John iii., 8, 4, and 5. The D. stor will leave very shortly, ac companied by his family, for his far distant field of labour.

We find the following item in the city columns of the Montreal Witness last Saturday: "The Cote street Presbyterian Church Bible Class will be resumed, D.V., next Sabbath afternoon, at three o'clock. It will be under the charge of Rev. J. Campbell, the able and accomplished professor of Church History and Apologetics, in the Montreal Presbyterian College, who so successfully conducted a similar class last season. All of both sexes, who desire to avail themse'ves of such a privilege, are cordially invited to attend."

Noticing the return home of the Rev. T. G. Smith, of St. Andrew's Church, Kingston, the News says: "We are pleased to see Mr. Smith looking so well after his trip, and to learn that three days before he left he saw Professor Mackerras, who was then on his way up to London to proceed to Germany for the winter. Mr. Smith states that the doctor is very hopeful of being able to effect a permanent cure of his disease, an intimation which will be received with great satisfaction by the Professors numerous friends in Canada. Mrs. Mackerras was also in excellent health and spirit."

# Missionary Notes.

1873 proves to be an unfavorable year for missionary contributions. Even the American Presbyterian Board, whose last year's receipts far surpassed those of all other societies in the United States, reports a falling off of \$15,675 during the first quarter of the present fiscal year.

PERSECUTION, says The Herald, has broken out at a village near Tong, An., a city about twenty miles from Amoy, China, where the Reformed Church hus a small chapel and congregation. The Christians have been driven from the place, their houses plundered and their property confiscated.

We have a ready given the last years income of the larger British foreign inssionary societies. The following are the receipts of several smaller ones: Primitive Methodist, \$176,190; United Methodist Free Church, \$72,740; South American Missionary Society, \$58,940; English Presbyteriau, \$44,855.

THE N. Y. Independent remarks: It might, at first view, at least, appear as if the employment of unmarried missionaries would be a great advantage to the Church They would be more easily conveyed to their fields of labor, and more changly maintained unhindered by a wife's sickness or death, etc. So Dr. Newman evidently thinks when he declares that foreign missions are too costly, and calls for 100 unmarried young rien to join Brother Taylor's "flying artillery" in India. For this and other positions he is taken sharply this and other positions he is taken sharply to task by Mrs. J. L. Hauser, in the North-Western Advocate. She doubts whicher missions can be declared "costly" which costs only fourteen cents annually per member at home, and she draws a stirring sketch of what missionary wives of the Methodist denomination, in spite of frequent ill health and the intense heat of the Indeed the product of the Adapting the superinters. dian climate, are doing in the superintendence of schools and the instruction of wo men. She inquires how Dr. Newman's unmarried men are going to reach the we mon of India, when it is regarded as indecont in that country even to ask a man after the health of wife and daughters; liow, when mon in their position are sub-ject to much gossip in refined parishes at home, their reputations will fare amid the low and sensual Eurasians; what substitute they will offer for the influence of Christian missionary homes upon the surroundore will not in the cod, taught by a hard and lonely experience, look about them for wives. Men Hauser has the best of the argument. The long experience of all Pro-testant missionary societies in regard to the value of missionaries, wives to the work and influence of their ansbands. not be safely put uside for the enthusiastic. gnosses of so brief a sojourner in heathen dem se Dr. Rewman.

The Persia Mission at Oroemiah reports a marked religious interest among the Mohammedans. A few years ago the Nestorians dered not even acknowledge to their fanatical neighbours that they believed Christ to be God. Now the Nestorian helpers, in their conversation with Mohammedans, not only affirm the truth, but prove it to their hearers.

We have already alladed to the encouraging state of the work of the American Board at Kobe, Japan. A recent letter indicates what great things may be expected here from the woman's work among the women. Two of the lady missionaries have found a wonderful interest among the women of Sanda. At the last two evening meetings more than 200 were present.

Some of the difficulties attending recent Evangelical work in Bohemia have been due to the indifference of a large part of the Reformed Church in that country. At twe recent "Superintendial Convent," or General Assembly of this Church, however, the Evangelicans had the majority. Evangelization of the masses was recognized as a duty, sympathy was expressed with the labor of foreign societies in that country, and a committee was appointed to currespond with the brethren from abroad.

THE London Missionary Society, in the recent death of its earliest negro convert in Demorara, has lost a real hero of the faith. William Trotz had spent one-half of his life in slavery. When he first heard that a minister had come from England to teach the slaves about God he had no idea of what it meant. Having been a house-slave when a boy, he had learned to read a little, and sought to teach the field hands. His clothing was too scanty to permit the hiding of his spelling book, and, therefore, he smuggled it to the "quarters" of the field hands, rolled up in a bundle of grass or in a plantain leaf, or in the hollow of a piece of bamboo. When on Sunday he ob-tained a pass to come to the house of God, he took the first opportunity on his return to tell his fellow slaves what he had heard about Jesus. Having to his great joy, received a Testament, he read it to his companions. These readings were with fear and trembling; for when the company were caught, as they often were, every one in the house was flagged and the reader vert of all, so that he bere the sears to the end of his life. On one occasion the manager of the estate ucked him how much he ager of the estate asked him how much he ho was paid for preaching, and on receiving the answer "Nothing, sit," responded: "Then I will pay you." Thereupon he was flogged, and made to dance on the tread-wheel for an hour every day during the whole month. In later days he rong dered valuable service in keeping meetings, visiting the sick, and preaching the Gospel in the open air, under the tams rind tree, in the village where he resided. His last message was one of thanks to the London Society for sending its missionaries; and having labored as school master, Sunday school teacher, and deacon, he died in the

## A New Sect in Japan.

In Japan, aside from the Buddhists, who are by far the most numerous sect, and the Shinto worshippers, whose religion is the national one, and is propagated by the government, there has arison a now seet, which bears the name Kurodzumi. From The Christian Intelligencer we learn the following paticulars in regard to this seet, which has now grown into almost intional proportions. It originated in the province of Bizon, about 60 years ago, has become prominent within the last 20 years, and expecially since 1872. The founder of the sect was a Shinto priest, named Munetada, who kept a shrino in honor of Ten sho Dai Jira, the sun goddess. His revelation came to him after fasting. The sect has seven cardinal rules; 1. Devout performance of daily duties. 2. All persons, without exception, should be holy; none are unclean. 8. None should be angry or give way to excessive sorrow. 4. None should be influenced to evil action by the bad example of others. 6. When in health, be diligent, shirking no duty. 7. Be scrupulously careful to tell the truth. Converts are exhorted to be cheerful under all trials, in view of the fact that the soul is immortal, and that a new birth in Heaven is the reward of those who keep the seven commandments. The sect now numbers one million adherents, and includes many persons of education. Its value lies in the fact that its seems to point toward pure theism.

English Methodism contributed \$100,000 per month last year for the erection of chapels, school houses and parsonages.

Tur Leigh Chronicle roports the secession to Rome of ten laymen as the result of a mission of Redemptorist Fathers, held at Tyldesley.

It is understood that there will be a meeting this mouth of the Commission of the General Assembly of the Church of Scotland to consider the Duke of Richmond's Patronage Act.

ST. OLEMEN'TS parish church, Abordeen, is the first to introduce the use of the organ in the churches of the Aberdeen Presbytery. The congregation have just agreed to accept the organ offered by Mr. John Dutine, shipbuilder.

The Roy. A. N. Somerville has been requested by the London committee of the Anglo-Indian Christian Union to spoud a few mouths during winter in ovangelistic work in Calcutta, Bombay, and other great contres of influence

A sun of £10,000 has been bequenthed to the Free Church of Scotland by the Inte Mrs. Sibbald, widew of Mr Henry Sibbald, W.S. It is to be devided into "equal portions for the New College, Edinburgh, and for the Sastenation Supple neutrary Fund for augmenting the stepands of ministers of church extension charges."

ARCHBISHOP MANNING on a late Sabbath, preactied a sermon in which, among other grovanees English Catholics liad to endure, the saddest of all was the loss of her cathodrals and churches, and her watchicars over the English people. The Archbishop thinks the saction has commenced, and that the Church of England is contributing to the anticipated results.

And deep the crimson dye,
And deep the crimson dye,
There's boundless mercy here,
And Jesus bids thee fly.
Ont do not doubt his word;
There's pardon full and free,
Tor justice smota the Lord,
And sheather her swort for thee.
Come, Come, Come, Come.

Look not within for peace—
Within there's nought to cheer;
Look up and find release
From sin, and self, and fear.
If gloem thy soul enstroud,
If tears faith's eyes be dim
If doubts around thee crowd,
Come, toll them all to Him.
Come, Come, Come, Come.

Rest to the weary soul
An aching breast is given:
Balm makes the wounded wholo,
Love fills the heart with heaven.
For thee, dear soul, for thee,
These priceless joys were bought
Accept the morey free
That Christ to earth has brought
Gome, Come, Come,

Come with the ransomed, train,
The Saviour's advent sing;
Rejoice, the liamb was slain.
Adore He comes as King.
And soon before his face
We'll praise in heaven above;
Triumphant in His grace,
Enraptured with His love.
Come, Come, Come, Come.

#### Brotherly Love.

If we were called upon to single out any one element of the Christian character, the increase of which would contribute most largely to the comfort, edification, and real power of a Church, we would at once say, brotherly love. This, when genuine, im pless all other features of true godliness. It springs, in fact, from the love of God, which is the fulfilling of the law. We love our brethren because we love our Father. The bond which really unites Christians together is their common union with Christ. His oneness binds in the closest conceivable unity all whom he has made his children and in whom he dwells. It is impossible, therefore, for any one to be a Christian who floes not love his brothren. This mark of real piety is, however, a grace that is capable of growth and which needs assiduous cultivation. It is planted in a soil characterised by the remains of native selfishness, and in which many noxious weeds and various forms of uncharitableness are forever

There cannot be found a more levely picture than that drawn of the primitive Church, in which the prominent feature was that the disciples continued in constant and loving followship, and gave the most substantial proofs every day of deep and self-sacrificing love for each other. We are not surprised to learn that "they eat their meat with gladness and singleness of heart," and were constantly "praising God." Still less are we surprised that these early disciples, while, and as a consequence of, exhibiting this spirit "were in favour with all the people." There was in this brotherly love an element of very decided popularity. It was the crowning glory of the religion which opponents affected to despise. While the cross was still a stumbling-block, and though their bigotry still led them to reject the gospel, there was in all of them a susceptibility to the moral beauty of this grace, which softened their hardness and in a measure disarmed their hardness and in a measure disarmed their hardness taught to love with such generous self-denying devotion, was harder to resist then all the mighty works of Jesus and his apostles. It is, and has ever been, the means and measure of moral power with the Church—while its opposite has been a standing cavil in the mouth of infidelity, and has deprived the Church of no small portion of its legitimate influence with the world at large. Are we wrong, then, in giving to it the prominence in the most desirable acquisition which the friends of Zion can seek?

Our brotherly love should be more fervent, more extended, and more demonstrative. When we have heard our own branch of the Church charged with peculiar deficiency in this virtue, we have thought it might be more just to confine it to this last named attribute. Perhaps Presbyterians tack, as a donomination, this feature of demonstrativeness in more ways than one. We are a staid and orderly and somewhat reserved people. We are not free to express our religious feelings. But brotherly love can find vent in other ways than by words; and certainly if we would give it true expression and shed around us its refreshing influences, we must manifest it by actual fellowship, by acts of sympathy, by offices of love, by doing good especially to them who are of the lousehold of faith.

But if this accusation mean that we have too little esprit de corps, are not sufficiently clamish, and do not intensify our love to each other by narrowing and tightening our denominational bonds; then we accept the charge as the most coveted compliment. Or, if it mean that our reople all think for themselves, and have never learned to sacrifice principle or truth for the sake of unity, cannot merge honest differences based on conviction to accomplish secturian ends, we shall neither deny nor apologise.

We believe that the most ardent and uncompromising lovers of the truth as it is in Jesus are most capable of a genuine Christian love to brethren, and that they, in fact, cherish the truest catholicity. Their devotion is not to a mere sect, nor to their own name and Church because it is theirs, but to Christ, and to all that are his. We freely confess that we have no admiration for those who love Presbyterian bethren in such a way as to prevent their loving Christians of other names. Nor do we believe that our system forcers a brotherly love that has a cold side to any real brethren in Christ.

#### The Mantel Piece.

Mautol is an old French word, signifying the work raised before a chimney, in the in-terior of a chamber, to conceal it. In these days we have cut down this mantling work till it is only a smooth slab of marble or stone, capped with a shell to carry "chimney ornements;" but, in the house of our forefathers, it rose from the wide opening over the hearth to the ceiling. Sometimes, as far back as the thirteenth and fourteenth centuries, it extended across the width of one end of the hall or chamber in which it was placed, as may be seen in one of the examples in the South Kensington Museum. It was always supported on jambs (the French equivalent for legs), which were treated as part of the composition; and so much ornamentation was expended upon it that it require i no further decoration to make it the chief feature in an apartment. A row of warriors in martial array, soulp-tured in stone, graced some mantel pieces. Sometimes angels were carved upon them, especially upon those belonging to monastic houses; but more frequently they were chosen as a centre for heraldic displays. Besides the coats of arms of the owners they also bore their mottoes. But when an edifice was built by a prosperous merchant beneath the dignity of heraldic recognition, a sontence from the Scripture, or a couplet embodying welcome, advice, or admonition, was occasionally carved upon the mantel-piece of the chief chamber. At one time the fancy for inscribing mot

toes upon mantel pieces was so much in vogue, and so many mottoes suggested themselves as suitable, that the walls and cornices were taken into account, and likewise covered with them. The Earl of Northumberland caused the walls and cornices of his seats at Leckenfield and Wressel to be so treated. In such cases, the decorator only was employed, and when a fresh coat of paint was required, the trite sayings were painted out. An instance of a painted inscription upon a mantel-piece was discovered a few months ago in an upper room in a house in High-street, Tewkesbury. Some alterations were required, and on some brick-work being taken down, an old firenlace was discovered, with this inon some prick-work being taken down, an old fireplace was discovered, with this inscription painted over it in old English characters: "Three things pleseth booth God and man: Concorde between brethren: Amytic between nayghbours: and a man and his wife that agreeth well teaching. and his wyfo that agreeth well together. Fower thinges hurt much the site of man: Tenres, smocke, wynde, and the worst of all to so his friends unluckye and his foso happyo. These fivfe thinges are rare seno: A fayer yonge womane with ought a lover, a yonge man with cught myerth, an old useseror with ought money, aney great fayer without theffes, a fare horne with ought music." The letters of this inscription were black, except the initials, which were painted red. We read, too, of another painted motto in an account drawn up of the Duke of Beaufort's progress through Wales in the reign of Charles II. This was in another room, too, "boarded in panes," that is to say, paneled, and the chimney-piece was supported on two columns, and enriched with busts of Seneca and Aristotle. The inscription was in golden letters . "Deus primum honos proxime." Although, like the old custom of placing legends over doorways, the fashion of making our mantel pieces sermonize is no longer in vogue, it was not abruptly discontinued. It lingered down to the days of the celebrated Dr. Kitchener, who inscribed upon the climney-piece of his dining-room an intimation to his guests: "At seven, come; at eleven, go," much to the delight of one of them, who could not resist the fun of entirely altering the purport of it by adding the little word "it" to the aber sentence. At Preston Hall, in Northumberland, there is a comparatively modern inscription over a mantel-piece. It probably dates from the last century. The first three lines are convox, and the last two concave, while the word "therefore" is placed in a central position:

Spend the day well, and you will rejoice at night Nogood man can be miserable, nor bad man happy. Vihether rich or poor. Therefore.

May you your days in peace and wisdom spend, That endless peace may crown your latter end.

Within a few miles of this seat, nearer the brown rocky coast, stands Craster Hall, where the same legend occurs, or did occur, in a similar position.—*Chambers' Journal*.

# The Etiquette of Grief

To commence with the deepest mourning —that of a widow. The dress is of a para-matta, entirely covered up to within an inch or two of the waist, the shape being in one piece, not in two, but must come up equally high. The body is entirely covered with crape; the sleeves are made close fitting, and deep lawn cuffs and a lawn collar are worn. The distinctive cap is worn for a year and a day. The out-door dress must nave a jacket or mantel of paramatta, heavily trimmed with crape—neither fur nor volvet is admissible; the bonnet crape with a widow's cap, and a crape veil with a deer hem. After a year silk heavily trimmed with crape may be worn for six months, after which the crape may be lightened con siderably, and jet trimmings are admissi ble; after nine months plain black can be worn. After two years mourning may be laid aside, but it is better taste to wear half mourning for some months. Cards return ing thanks for kind inquiries imply a wil lingness to see those to whom they are sent; so the proper time for sending them must vary according to individual fooling. They should not, however, be sent before six months have elapsed. Of course, during the first year a widow can accept no invita tions, and should frequent no public places but after the year is past she may gradually return to society. The next degree of mourning is that of children for their parents, which is of the same duration as that of parents for a child, namely, one year. For three months parametta, or some simi lar material, heavily trimmed with grape should be worn, with lawn collars and ouffe for the next three silk, with slightly less crape, the same collars and cuffs. After six months craps is laid aside, and plain black worn for one month; black ornaments and gloves must be worn, after which gold, dia monds, silver, pearls, and gray gloves sown with black are admissible. After pine

months, half-monraing is quite correct. No society should be indulged in for two months, after that oxiliary habits may be gradually resumed. But crape is out of place at balls, so they should be avoided while it is worn. A wife wears mourning for her husband's relatives precisely as she would for her own. Six months is the proper period of mourning for a brother or sister—three months in crape, two in black, and one in half-mourning. For an uncle or aunt, nice or nephew, three menths is the period, and no crape is worn at all. No invitation should be accepted until after the funeral. For a first cousin, six weeks, three of which may be slight. It is not compulsory to wear mourning for a second cousin at all; if, however, he or she has been an intimate friend, three weeks is a sufficiently long period. These exhaust the degrees of absolute relationship, but there are other cases where mourning is compulsory; such, for instance, is the case of a mother with a married son or daughter; it either of them lose their father or mother-in-law, the mother wears black, not crape, for six weeks, and slight mourning for six weeks more. In the case of a man who has lost his first wife and married again, it is customary, if either of the parents of the first wife die, for the second wife to wear slight mourning for three months, more especially if there should be any children by the first marriage; this is not compulsory, but is usual and in good taste. The second wife, however, is not expected to wear mourning for any of the other relative of her predecessor.—The Queen.

#### Island of Formosa.

The threatened war between Japan and China has brought the Island of Formosa into notice. In the last century, the celebrated George Psalmanezar, who pretended to be a native of Formosa, and who performed the marvellous explicit of inventing for Formosa a complete language, grammatically as well as well as most artistically constructed, brought his alleged native country into prominent notice for a time, though, during many years past, it has been rarely visited by Europeans, and its social relations are comparatively unknown. The Chinese have never been able to penetrate the mountain fastnesses of the Formosa aborigines, between whom and the Chinese colonists in the lowlands a state of warfare is maintained. The native Formosans, or mountain population, are supposed to be of Malay origin, but this is mere conjecture, without any ethnological data supplied from actual investigation.

A writer in the Times describes a journey which he recently made into the "hill country" of Formosa, which has pecular interest to the frends of the China mission of the English Presbyterian Church. The writer thus describes a visit he made to a

village named Hoansia:—

"A traveller arriving at this village at nightfall would be strangely impressed by hearing the solemn and familiar strain of the "Old Hundreth" rising fitfully through the thick growth of bamboos, guiding him to the home of the Chiet of the small community. The Prosbyterian Mission has been exceptionally successfully in Formesa, and, thanks to their labours, our first night's halt was among Christian Chinese. The farm house of the Head-man was a quadrangle, one side of which formed the dwolling-house, in which the principal room was ornamated with engravings from the Illustrated News. I may mention here a fact which shows the quickness of Chinese intelligence. You are aware that their language is written, not in letters like ours, but in characters so numerous that it requires the study of years to read a Chinese

work with fluency.

"The missionaries have attempted to introduce our method of indicating sounds by the conjunction of letters. The Bibles used by these Chinese converts were printed in letters, and I was assured that an adult could learn the use of letters, and read a book in three weeks. By this means, at the evening service, as we were all provided with the prayers and hymns in the Roman character, we who were ignorant of the language were able to join with the natives in singing the Psalms in their own tongue."

This testimony is the more interesting when it is remembered that the journey was not undertaken in the interests of missions, and the voluntary testimony to the labours and success of the missionaries amongst the natives is very important.

## Roman Catholic Criminals in Scotland.

Some curious facts regarding the religion of Scotch criminals says the Weekly (London) Review, are brought out by a recont Parliamentary return. From this it would appear that, from the 1st of January to Blst appear that, from the 18th standard to 18th December, 1872, out of a total of criminal prisoners in Scotland of 34,182, 10,740, or about a third, were Roman Catholics. When it is considered that the Roman Catholics of Scatland or local than the scotland of the 18th of Scatland or local than the scotland or the scotla Catnolics of Scotland are less than one catnolics of Scotland are less than one-oleventh of the population, it will be seen at once that a disproportionately large number are criminals. If the figures re-lating to the matter are put in another way, this fact comes out in a more startling manner. While of the Roman Catholic population 1 in every 27 is a criminal prisoner, of the rest it is 1 in every 182. Again, if crime among the Roman Cathowere at the same rate as among the Protestant population, their prisoners should number only 2,920 instead of 10,740. And, anally, out of £606,001 spont on orminals in Scotland in 1872, the Roman Catholics of the number cost £277,629, instead of £55,482—their cost had the num ber of criminals been in proportion to the population. Such facts as these are worthy of public notice and investigation. The Scotch Referentian Society has issued a pamphlet in which they state: "Of his there can be no doubt that Roman Cathodres which they have see of grinds. licism is responsible for this excess of crime and the expanse it entails upon the country." The above figures show beyond question the demoralising effect of the ostensive Irish Roman Cutholic immigration of the last few years upon Scotland, which receives further and collateral proof from the grounstance that the most and the worst of recent murders in that country have been committed by Irishmen.

# Treading in His Tathor's Shoes.

The Rev. John Brown, of Haddington, though, like all who attempt to practice what they preach, charitable towards others, was naturally enough desirous of checking in the bud any semblance of wrong-doing in his own family. This being the case, he was considerably annoyed at one time by the spiriting away of his apples from a tree standing in the middle of the garden. His son Ebenzer was at that time a boy at home, and he, along with the rest of the family, was called before the minister, who explained that he had had the ground dug up around the tree, and that he was determined to discover the culprit. The next day footprints were plainly visible on the soft earth, and the minister again called his family together to measure their shoes; but the length would not agree with any of them, and they were all fairly puzzled, until Ebenezer called out, "Try yer ain shune, faither." They[fitted exactly, but we suppose the rogue who had worn his father's shoes was found out, and got a Sentle reprimand.

#### Current Literary Yotes.

The third volume of Lord Dalling's "Life of Lord Palmorston" will positively appear at the end of this month.

Mr. B. Cowran has in the press "Canterbury from 1774 to 1874," a species of sequel to Gostling's History of Canterbury.

MR. GEORGE SMITH'S volume on his explorations in Assyria will be brought out in a month or two.

A NEW edition of Sir David Browster's "Life of Newton" is in the press, and will shortly be published.

SIR ALEXANDER GRANT, L.L.D., Principal of the University of Edilburgh, has in the press, carefully revised and partly rewritten, bis excellent edition of "The Ethics of Aristotle," with essays and notes.

MR. WILLIAM FRASER, of Edinburgh, whose numerous contributions to the history and genealogy of distinguished families in Scotland have made him a name in that department of literature, has just issued two quarto volumns on the history and antiquity of the house of Lennox. The work is privately printed, to the extent of only 150 copies.

The Academy understands that the work on the origin of the independents, upon which the Rev. Henry Martyn Dextor, D.D., of Boston, editor of the Congregationalist, has for three years past been ongaged. rapidly approaches completion. It will oc published in England and America simultaneously.

# Miscellaneous.

Special moreies call for special duties.-

Dyer.
We often hate for one little reason, when there are a thousand why we should love.
It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The grain supply of Europe will be short so will that of Northern Africa. The Sultan of Morocco has issued a decree prohibiting the exportation of cereals for this

The Nile was higher than it has been for twenty years, and fears were entertained that the sluices will not be able to carry off the flood. Should a disaster not occur the crops will be ormous.

Ir is stated that the last photograph of the Princess of Wales, with one of her little ones on her back, is so great a favorite that no fewer than three hundred thousand copies of it have been sold.

A MAN who puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

The results of the labours of Messrs. Moody and Sankey, in four months, in Glasgow and the surrounding country, show the number of converts to be 8,183, of whom 1.670 were men and boys.

of whom 1,670 were men and boys.

BISHOP SIMPSON has beautifully and truthfully said: "Christianity lifts off the veil from woman's face. In proportion to the amount of Christianity in any country will be woman's position; she rises or falls with Jesus."

Selecting books because of their titles is the most unsatisfactory way possible. It misleads the scholar and deceives the purchasing committee of a school. The Hive gives an amusing illustration of this, mentioning a minister who once bought an expensively illustrated copy, in three volumes, of "The Wandering Jow," expecting to get a full history of the Israelites, but was disgusted to find himself in possession of a worthless novel, of a very doubtful moral tone.

tone.

During last year (a German correspondent of the Pall Mall Gazette writes) 986 persons at Berlin left the Evangelical Church. Twelve of them became Catholics, 8 Baptists, 10 Free Congregationalists, 12 Jows, 18 Old Lutherans, and 881 jouned no religious body; 811 left the Evangelical Church for the purpose of contracting civil marriages. In the same year 48 Jews, 226 Catholics, 1 Old Lutheran, and 69 persons from other religious communities went over to the Evangelical Church.

The China Mail says:—"The Japanese

to the Evangelical Church.

The China Mail says:—"The Japanese expeditition to Formosa still continues to occupy much attention. Matter's remain in statu quo, but we have good information that China means to go to war. She is amusing Japan by negotiations, while arming and recruiting. A "volunteer movement" has been set on foct at Canton to raise levies for Formosa. The Japanese, it is stated, still seemed to imagine that the intentions of China were pacific. Reports are current at Shanghai that the difficulty between China and Japan about the latter's expedition to Formosa will be submitted for settlement to the arbitration of either the United States or Italy. A Japanese from the sarrived at Pekin. It is mated in a letter from Yokohama that the Japanese expedition to Formosa is commanded by American officers almost exclusively, and that the Chinese army is under the direction of German officers."

Dn. Alexandr once said to a Sunday. school teacher:—"In teaching Christ, my brother, reake much of the blood, make much of the blood!" Mr. Moody, in his wonderfully blessed lay preaching, amplifies and re-echoes the sentiment. He is reported to have said at Edinburgh:—"It was not a live-lamb that was tied to the doorposts of the Israelites in Egypt—only its blood was sprinkled over thom. It is not the life of Christ that saves, nor imitations of His life—but His death, His blood. The Bible is bound together by a searlet thread—the blood runs all through."

I will be of good courage under my trials, for the weaker I am in myself, the stronger I am in my God. Should Satan assault me I fear him not. I go forth against him in the strongth of the Lord God of Sabaoth. By the help of my God, I can do valiantly. Should it be said, the stronger will gain the victory, then the victory is already mine: for the strength of God is my strength; and it is over all Should it be said, the weaker shall provail, then shall I prevail, for such am I in myself. Bleesed be the name of the Lord, I shall yet onjoy peace and rest, and shall come off more than conqueror, through Him that hath loved me.—Dr. Henry Mil-

S.

A STRIKE with a novel object is reported as having taken place at the Trendon Collieries, Durham. The miners have adopted the advice of a clergyman, and have struck for water and deceucy. They have given their employers notice that they had suffered almost a martydom for want of water for drinking and domestic purposes; that their complaints had at first been unheeded, and then put off from day to day; that Acts of Parliament, backed by Government Local Boards in London, wer's treated as dead letters and winked at; that it was time to see what the men could do in the matter by pressure of a strike; and that unless water and decent accomodation were afforded they would no longer work or payrent. They throw down their tools, and the mine owners are now looking out for water The men and their families number, it is stated, some 8000 aitogother.

It is noteworthy that the largest schools

or native girls in India should be supported by an enlightened Prince, and in the most orthodox of Indian cities. The Prince we alluded to is the Maharajah of Viziangram, and the place Benares. In 1867 the first school was established, and within a fortnight the Maharajah succeeded, by offering a stipend of one rupee to every pupil, in getting together sixty-seven names on the roll. A normal school was also opened to meet the wants of the pupils. A second school was then opened close to the celebrated temple of Bisicshwar, and a third was opened within a month after the establishment of the first school. So that within a short time there were no less than 450 pupils on the rolls. In an orthodox city like Beneros the payment of a stipend was thought to be indispensable. But thanks to theoxertions of Mrs. Etherington, under whom the schools are now placed, the stipends have been lowered and given to such only as have mastered the alphabet, and the number of pupils has increased to 600. This speaks highly of the disinterested exertions of the lady superintendent, and of the founder, the Maharajah of Vizianagram, who spends Rs. 700 monthy on this work.

Religion is life rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was given to live by. The intellect, busy with ideas about God, may not only fail to bring a man nearer to the divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of truth, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart, and are taken by the whole man, are apt in the philosopher and the theologian to stop at the vestibule of the understanding, and never to get farther. The trained intellect is apt to eat out the child's heart, and the "except ye become as little children." stands unrepealed.

But pleasures are like popples spreas You selse the flower, it's bloom is she; Or like the snowlinke in the river,— A moment white, then gone for ever.—Burns.

When angols weep, hoy weep not at the wee Which shadows human hearts—not at the gloom, The fading, and the sorrow, and the tomb;
They weep that man so little love doth know,
That he has still forgotten to be glad;
Sees not the laud immortal; but it sad,—Brown.

Ir is with feelings of deep regret, says the Orrilia Packet, that we observe the sudden death of the Rev. John Baird, M.A., Min-ister of the Canada Presbyterian Church, at Fort Stanley. After passing through a very successful University course in Scotland, and obtaining high honors, Mr. Baird entered the Theological Hall, of the United Presbyterian Church, and com-pleted the prescribed curriculum in an able and processing manner. His talents and popularity as a preacher enabled him to obtain a pastoral ...argo without difficulty in his native land. After labouring there for a few years he removed to Canada, and was soon softled over a small rural charge at Claremont in the township of Pickering. His commanding appearance, his thorough and highly cultivated intellect, and his more than average abilities led to his being frequently spoken of as well fitted for a professional chair. But the feeble state of his health, acting upon a highly sensitive and nervous temperament, prevented any general movement in favour of his appoint ment to an office, for which he possessed many qualifications. His continued ill-health led him, after some years, to resign his charge, greatly to the regret of his attached flock. The change and travel in-cident to employment in the Home Mission field having removable tradered the tope of field having somewhat restored the tone of his shattored constitution, he agreed to take charge of the small congregation at Port Stanley, where his ordinary Sabbath work consisted of a single religious service. Last Lord's day (27th Sept.,) after presch ing in the forenoon, he was seized with what proved in a few hours to be a fall illness. Mr. Baird was born in 1820; and was 54 years of age. He was a distant con-nection of Mr. James Gow, of this village. The sudden and startling death of this devoted servant of the Great Master is filled to slir up the most careless to prepare dili-gently for meeting their God before the great while thrond. Charles Tolking

# Scientific and Aseful.

CABBAGE BALAD.

ghave a hard, white cabbage into small Bhave a man, white caucage into small strips; take the yolks of three well-beaten 1933, a cup and a half of good cider vinging two teaspoonfuls of thick croam, one teaspoonful mustard mixed in a little teaspoontal mustard mixed in a little holling water; ealt and pepper to suit the taste. Mix all but the eggs tegether and let it boil; then stir in the egg, rapidly turn the cabbage into the mixture, and stir wall. Make enough for two days at once. wen. Anad enough for two days at once, and it keeps perfectly, and is an excellent zelish to all kinds of meat.

RELATIVE VALUE OF OIL-MEAL AND CORN.

Cotton and flax seed meal are richer than corn meal. They have about twice as much corn meal. They have about twice as much flesh-forming insterial, five times as much oil, and about two-thirds as much as other food. There would not be much difference in the profit of cotton seed meal at 85 dollars per ton compared with sorn at 70 cents per bushel. They are both rather to be regarded as flesh and fat producers; but as whatever tends to improve the condition whatever tends to improve the condition and strength of cows increases the milk, they would be useful fed in moderate quantities, With good hay, and mixed with wheat bran, they would be good feed for cows.—Country Gentleman.

#### BROILED TOMATORS.

Cut medium-sized tomatoes in halves, and put them upon a grid-iron cut surface down. When the surface appears to be somewhat cooked, turn them, and finish the cooking with the skin toward the fire. The cooking should be gradual, so as not to break the skin. Place upon a dish, and put a little salt and a lump of butter upon such helf and toward units helf. each half, and serve quite hot.

#### MOCK OYSTERS.

Take one half dozon earsof corn, grated; after grating, scrape all the milk from the cob. Now add half a tablespoonful of flour. Season with reppor and salt; beat the yelks of three eggs and stir into the corn; whisk the whites to a stiff froth and add the last thing; drop a dessert spoonful-at a time on a hot griddle and fry of a light brown on both sides. These are nice; try them.

#### A CHEMICAL LAMP.

The watchmen in the powder magazines in France use a safe and beautiful little in France use a safe and beautiful little phosphorescent lamp which any one can can manufacture at trifling cost. It consists of a piece of phosphorus not larger than a pea, placed in a phial of the whitest and clearest glass, with enough boiling hot sweet oil poured upon it to fill a third of the bottle, and a cork then put in and hermetically sealed. To use it, remove the cork and allow the air to enter the phial, then cork it again, and the part of the vessel not filled with oil will become as luminous as a large lamp. It can be used for six as a large lamp. It can be used for six months without replinishment.

#### TEA LEAD.

Every one is familiar with the appearance of tea chests, but we imagine that not many people have any idea how their Mder lining is made. The plumber has a furnace on the floor, with an iron pet on the fire with melted lead, and a small iron brass ladle. He also has two flooring tiles rather more than a foot square, which are form over one surface. One of these tiles is placed on the floor, but raised about three or four inches from the papered surface down. The man gets on the tiles, and, sitting on his heels, takes a ladleful of lead; putting the toes of one foot to the ground, he dexterously lifts with his left hand the front edge of the upper tile, and pours the dead with a sweep between them. Then raising his foot from the ground, the upper tile yields freely to his weight, and the tile yields freely to his weight, and the melted lead is pressed between the papered surfaces, the surplus escaping at the edges. He immediately raises the tile, romoves the sheet of lead, and proceeds to make another. His fellow-workman examine the sheets as they are thrown off; if, as happens at times, they are irregular, they are returned to the melting pot. If they find them in good order, they rapidly cut them square by the aid of a rule, and solder the small sheets together to serve as large ones. Paper is then pasted down on llarge ones. Paper is then pasted down on them, and they are ready to be used as lining for the chest. Sometimes the thin leaden chest is covered with paper affer being made up; at other times the separate PETROLEUM GAS WORKS, sheets are covered, and any imperfections attended to afterwards. The paper being inside, the lead chest does not affect the tes, which it would do were lead and tea placed in contact .- Good Words.

New York, with only 1,000,000 of people has more crime committed within its borders than Lendon, with 4,000,000.

In Liberia a white man is not allowed to vote or hold office, but there is no agitation there for equal civil rights, to which we wish speedy success. For why should a white man he prosecuted for his color?

THE Ohristian at Work says: ' Mr. Elihu Burrit's successor is already named, and we are not to have only one learned blacksmith after all. It seems that in Lebanon county, Pennsylvania, there lives a man who is a blacksmith by day and astronomer by night. In the day he shees horses and swings the sledge; in the night he studies logarithms and takes a pecp at the classic property of the classic prope the stars; and more than this he is in cor-respondence with the most eminent as-tronomers in the country, and has a volume in the press. It is not extraordinary for a man to rise from comparative obscurity, rather is it unusual for a man with the advantages of wealth to make his mark. But it is unusual for one in middle age to sr mount difficulties which have followed him all his life and which were not those of his away creating. We remember once sooing a boy whose principal business it was to kind the sooing a boy whose principal business at was to a noy whose principal business it was sick the stones about as he came across them. Evolving pronounced him stupid and dull; and now, at thirty-five years of legs his is one of our most eminent astronounced. nomers, and is at the head of a Western ob-sorvatory. Such a case as this is not very remarkable; but that of our Pennsylvania attronomer is extraordinary." New Advertisements.

#### PARENTS!

Teach your Sons that which they will practice when they become men." Send them to a First-class School! THE

British American Com. College

Offers superior facilities for sequiring a thorough business education. Book-keeping, Ponmanship, Arithmetic, Business Correspondence, Commercial Law, Busking, Commission, Exchange, Steambosting Bpeillag, &c., taught by the Principal and full standard to the Commission of the Principal and full standard to the Commission of the Principal and Full Students may enter at any time.

ODELL & TROUT.

ODELL & TROUT,

I NSOLVENT ACT OF 1869.

CANADA
Province of Ontario
County of Simcoe.

In the County Cour of the County of Simcoo.

County of Simcoe. J Simcoe. In the matter of Delia Wilson, individually and as one of the firm of Frank Koan & Co., of Orillia in the County of Simcoe, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, executed by her creditors, audon Tuesday the third day of Novembor next she will apply to tan Judge of the said Court for a confirmation of the discharge thereby officeted. Dated at Orillia, in the County of Simcoe, tais 20th day of September, A. D. 1874.

DRLIA WILSON, by Bigolow & Hagol, her Attorneys ad Illem

INSOLVENT ACT OF 1869.

County of York.

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

THOMAS DILL, by BIGELOW & HAGLE, His Attorneys ad litem.

WORK At home, male or female: \$35 per week, day or evening. No Capital. FOR ALL We send valuable packages of goods from stamp, M. YOUNG, 173 Greenwich St. N. Y.

PRECENTOR WANTED,

# KNOXCHURCH, WOODSTOCK.

Applications will be received by the under-signed. JOHN M. GRANT, Sect of B of T. Woodstock



PPLICATION WILL BE MADE TO A PPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario, attanox sossion, for an act to quable the four following Churches, namely :—The Probyterian Churchof Canada in connection with the Church of Scotland, The Canada Prospyterian Church of Lourch of Lourch of the Maritime Provinces in councetion with the Church of Scotland, and The Prospyterian Church of the Church and Church of Edward Provinces, which purpose to unito in one Church under the designation of "The Presbyterian Church in Canada." to hold after the union, the property of the various congregations, collegiate institutions, and the other trusts connected with the said Churches, in the same manner as te is now held by the respective Churches, and in so far as it lies within the Province of Ontario. Dated, 16th Sopt., 1874.

# BLAIKIE & ALEXANDER,

WILLIAM ALEXANDER

10 KING ST. EAST, TORONTO.

Members of the Stock Exchange,

# STOCK BROKERS & ESTATE AGENTS

Stocks, Bonds, Dobentures, Houses, Lands, &c., bought and sold.

MOMEZ loaned on Mortgage. Mortgages negotiated. Investments made.

Orders by letter or Telegraph will receive promp attention.

D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS

FOUNDERS AND FINISHERS,

Manufacturers of

Engineers and Plumbers' Brass Work, &c., Conser vatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipus and Plumbers' Materials.

109 KING STREET WEST, TORONTO



TICTORIA WOOD YARD,

COR. QUEEN and BRIGHT STREETS

All kinds of Coal and Wood on hand and for sale at lowest rates.

Narrow-guage Wood by the car-load. Orders promptly delivered. Flour and Foed, Hay and Straw for sale, at low-est cash price. A M. MOINTYRÉ

THE The Latest, The Greatest, THE The BEST TUNE BOOK AT Church Choire of all denominations.

Per door of onlide, \$1.50.00

Per door of copies, \$1.50.00

One Sample Copy, and by Kan. 31.8.

LEE & WALKER, 922 Chestrut Street, Philads. Groceries.

JAMES SHIELDS & CO.,

IMPORTERS OF

# GROCERIES.

And Manufacturers of

BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sis.,

## TOPONTO.

Music.

#### THE MATHUSEK

Is the most Powerful, Musical and Durable Piano made. Its Grand Quality of Tone is unequalled, and is pronounced by renowned Artists, Portection.

The Best in the World!

For a modern priced Piano, of Warranted Quality, Durability, Sweet, Smooth and Pleasing Tone, the product of the combined skill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano!

#### PRINCE ORGANS

Are the Oldest and Best, and, comparing quality and price, are

The Cheapest.

Solo Agents for he above Instruments, Catalogues sent on application. Wholesale and Retail.

# NORRIS & SOPER,

8 ADELAIDE-ST., TORONTO.

An Interesting Question to not a Few.

It is now an ACKNOWLEDGED FACT—acknow ledged by professionals and amateurs, by com-petitors in trade, as well as patrons, that the

# HEINTZMAN PIANOS,

Canada manufacture, are equal in quality to the best imported ones from the United States. It is, therefore, AN INTERESTING QUESTION

Our Home made Instruments compare

for intending purchasers, how

in Prico with a good American made up. It looks extrava

gant to say that by purchasing of us buyers save at least

ONE HUNDRED DOLLARS.

#### But we simply beg to direct attention to American catalogues, &c., and our assertion will be verified.

HEINTZMAN & CO., 115 & 117 King-street West.

CHINA HALL.

(Sigh of the Big Jug, Registered,) 77 King Street East, Toronto.

CUI TABLE GLASSWARE, GLASS BASKETS AND VASES, TABLE FLOWER POTS, GAME PIE DISHES BREAKFAST AND TEA SETS DINNER AND DESSERT SETS, BEEROOM SETS, IRISH BELLEEK CHINA,

ALL NEW GOODS. GLOVER HARRISON

Miscellaneous.

IMPORTER.

## CANADA STAI I'D GLASS WORKS

MI TABLISHED 1856 FIRST PRIZE PROVINCIAL EXHIBITION 1871-72. Ecolosiastical and Domostic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER JOSEPH McCAUSLAND, PROPRIETOR,

DOUSSETTE & ROGER,

(Successors to Boultbee, Fairbairn & Pousette BARRISTERS,

ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT.

A. P. POUSSETTE, B'AL

R. A. REEVE, B.A., M.D., OCULIST & AURIST, 93 Shuter Street, corner of Victoria, TORONTO.

THE MACLHAN HOUSE,

51 King St. Work

NOTED FOR CHEAP HATS,

SHIRTS, TIES, &c.

## HARDWARE.

RODGERS' Ivery handled (Table and Dessort Enives

RODGERS' Sotts, Carvors and Stools

ELECTRO-PLATE

Table, Dessert,

and

Table Mats, Tea Bells, &c., &c., &c.

#### RICE LEWIS & SON.

HARDWARE MERCHANTS,

Andertakiua.

YOUNG,

Late from G. Armstrong's undertaking Establishment Montreal.

> UNDERTAKER, 351 YONGE ST TORONTO.

Funerals furnished with every requisite; Agent for Fisk's Patent Metallic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLJOT, DENTIST,

Uses his own new PATENT FILLERS, EXTRACTORS,

and MOULDING-PLASES.
43 and 45 King-st. Wost, over E. Hooper & Co.
Druggists.

USE IT ONCE! Dr. Charachas great Moxican remedy for Diarrhea, Dysentery, Summer Complaint, Cholern, etc. This remody has been long and successfully employed in Moxico and South America for the cure of the above complaints, whether accompanied by comiting or not. Made from the original receipt of the celebrated Dr. Charade, of Mesquital, Moxico, by

JOS. DAVIDS & Co., Chemists, 171 King St. East, Torontó

# A MAN OF A THOUSAND!

A MAN OF A THOUSAND!

A CONSUMPTIVE CURED.

Whon death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr.H. James cured his only child with a preparation of Cannabis Indica. He now gives this receips free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it, does not dissipate—Night Sweats, Irritation of the Nerves, Inflicin Expecteration, Sharp Pains in the Lungs, Nausea at the Stomach Inaction of the Nervels, and Wasting of the Muscles. Address, .GRADDOCK & CO., 1632 Race St., Philadelphia, Pa., giving name of this paper.

Children often look Pale and Sick from no ther cause than having worms in the stemsch, BROWN'S VERMIFUGE COMFITS will destray Worms without tojnry to the child, being perfectly WdITE, and free from all coloring of other injurious ingredients usually used in worm praparations. CURTIS & BROWN, Proprietors, No 215 Falton Street, New York, Soid by all Drugg-sis and Ohemists, and dealers in Medicines at TWENTY-FIVE CENT A BOX.

LAWLOR'S

# SEWING MACHINES!

ESTABLISHED IN CANADA 1861.



TORONTO BRANCH: 77 KING STREET WEST, H. C. EVANS. Managor.

All kinds of Sowing Machines, and Boot and Shoo Machinery

# ${ t REPAIRED}$

On the premises, by first-class workmen, on rea sonable terms.

Thorough Satisfaction Guaranteed in al

ESTABLISHED 1854. A MCDONALD, Renovator and Dyer,

of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James,

TORONTO

OTTAWA PRESBYTERY.

MISSIONARIES WANTED,

Apply at \_nee\_to REV. WM. BURNS, Porth, Out

# DR. C. M'LANE'S CELEBRATED

# LIVER PILLS,

Hepatitis or Liver Complaint.

DYSPEPSIA AND SICK HEADACHE. Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometunes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Liver to have been extensively deranged.

#### AGUE AND FEVER.

Dr. C. M'Lane's Livez Pills, in cases OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. e would advise all who are afflicted with this disease to give them A FAIR TRIAL.

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

P S Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C. M. Land's, prepared by Fleming Bros. Pittburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermisings for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists and Country Store-keepers generally.

# Dr. C. M'Lane's Vermifuge

Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS. AT BEWARE OF IMITATIONS. UNION MUTUAL

LIFE INSURANCE CO DIRECTORS OFFICE
153 TREMONT ST BOSTON
ORGANIZED 1840

President .—Henry Crocker.
Vice-President .—Daniel Shhap
Secretary :—Whiting H. Hollister.
Assistant Secretary .—Charles H. Brewke

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

Premiums ... Tota Receipts.... . .....\$2,171,996 64 DISBURSMENTS.

 Death Lesses
 \$415,000
 60

 Paid for Surrendered Folicies
 189,368
 24

 Paid Return Premiums
 315,401
 315,401
 7,900
 66

 Taid Matured Endowments
 7,900
 66
 66
 7,900
 66
 66
 7,900
 66
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 66
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900
 7,900

Total amount roturned Policy-holders.. \$359,469 42 Assets, \$8,000,000: Surplus at 4‡ per Cont., \$1,353,871. This Company unites absolute safety to low cash rates, it is economically managed, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

J H MCNAIRN, General Agent,

# Temple Chambers, Toronto St , Toronto YORKSHIRE SAMUETEEDER.

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. Milk Cattle produce more milk and butter. If fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDERD PEEDS.

HUGH MILLER & CO., Agriculture Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.



TICKS ON SHEEP Miller's Tick Destroyer promotes the growth of the wool, destreys the Ticks, and improves the condition of the animal. A 250, box will clean 20 shope or 30 lambs. Sold by Druggists and Storekeepers HUGH MILLER & CO., Proprietors, Toronto.

ALEX. GEMMELL,

BOOTMARER,

Sign of the " Go den Book 97 KING STREET, WEST,

Has in Stock at very large assertment of Gentlem Sewed Boots, Home Kade First-class English Boots at reasonable prices.

MERRYFIELD

Boot and Shoe Maker, 180 YONCE STREET.

A large and well assorted Block alwayson hair

Lidell J W 2 Livis Mr Lundsay Angus Lindler H Lindle Koward Lowy Juo Lotty Juo Lutte Thos Lutte M 8 Lynd A M Lusney Jas

Millin J
Miller F II
Miller Win
Milles Win
Milles Win
Milles P Robe
Mitchell G
Milles E
Moofatt & Williams
Monahan John
Moora R
Moor Maurico
Moory Mee O

McConogal C
McGreeyy John
McLutosh Allan
McLutosh Allan
McKardy George
McKenzle Mertin
McKenzle Mertin
McKenzle G II
McKenzle G II
McKenzle Wm
McMetalby Wm
McMetalby Wm
McMetalby Um
McNicholi John
McNerloli D
McPherzen J & Go
McPher Donald
McQuerrie Alox

McQuarrie Alex McLiobert John

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

Olesor Oluf Osborn Hy O Otis it Georgo Osman Chas

Pearco Wm
Pounock & Co
Porkins Oaker
Perrie Mr
Pettot G
Phillips August
Buillips Samuel
Pike Wm
Playter Edward
Potts G J
Powell Ed

Quinlinan Daniel Quigg James Queros C I.

Rolison James
Robinson J O
Rolur Rev D D
Robertson John
Robertson John
Robertson Peter
Rodden William
Folph A P
Ross James
Ross R LI

Ross R M
Ross D G
Ross D G
Ross D G
Roswir Goo
Rowed John
Rucker L D
Ruck Thos
Bue G M
Russell Ghas

Smith Mr
Smith Jamos Roger
Smith Joseph
Smith Ossph
Smith Os B
Smith Andrew
Smith C B
Smith Andrew
Smith C Allan
Sponce Mr
Sponcer Rupost
Springer D It
Sturr Chas
Stark S W
Stoarns Jos
Stark S W
Stoarns Jos
Stoavart John
Stewart A
Smart Fotor
Etonehouse Isaac
Stubington L W 2
Stundon Mr
Straley & Co C
Street F
Sutherland Alv
Swallow John 2
Swallow John 2
Swallow John 2
Starks Jamos

Thompson W A
Phompson D
Thompson Murray C
Thompson Mired
Thompson Mired
Thompson Mred
Thompson Juo
Townsend J
Topham Jao
Townsley Geo
Trowell Hy
Tubman J W
Tuer & Ede
Trumor E
Tutton F
Tutton F
Tounpson Geo

Vanwery W C Vicker F J Valghan A

Wills II
Wilkins Thos
Wingfield John
Wing D II
Williams Isaso
Williams Isaso
Williams Arthur
Williams Arthur
Williams R M
Williams R M
Wilson Robb
Wilson Robb
Wilson I B
Wilson J W
Wilson Androw
Wood C 2
Wood Son M A

Wood O 2 Wood Sen M A Wood Wm Wood Wm Woodbridge Able Vorth Richd Folical Wm Wright Andrew Wright Jas Wright Edward Wright J

T

Ħ

W

Q

K .

Mc

#### Betters.

# LIST OF ADVERTISED LETTERS.

Toronto, Oct. 15th 1874. Persons calling for any of the letters in the list below will please ask for Advertised Letters, and give the date of the list.

Armstrong Miss Armstrong Mrs W 2 Auburn Mary E

Coners Mrs W.
Connelly Mrs or Miss
Jonnie
Cooker Mrs Jane
Cook Mrs Nicholas
Copeland Mrs
Coquilard Mrs
Coquilard Mrs
Cono Mrs Mary
Cross Mrs or Miss Annie
Crawley Lizzle
Cullunan Miss G
Cullunan Miss G
Cummin Mrs R E
Gummings Anna

Domma Mrs C
Dolipsoy Annie
Dockerty Maggio
Donovan Mrs E
Donnelly Mrs E
Dophinio Miss T A
Douglass Mrs 2
Drake Mrs S A
Drapor Sayah Jane

Hdwards Mrs Julia

Graham Mary Green Mrs J H Green Mrs J Green Mrs or Wiss Anna Greenfield Mrs Thomas Grimn Horintha Grobb Miss M & Gundy Mrs Susannah O Guiry Margare?

Hassard Jennie
Head Mre P
Heasley Mrs A
licely Mrs A
licely Mrs or Miss Brigot
Horns Ann
Honderson Annie
Hoss Mrs Jorry.
Howard Mrs
Howard Mrs
Hughes Rossy
Hunter Mrs or Miss Sarah

King J H King Mrs H Kriox Ella

Lithgan M'ss J Lloyd Miss Lunder Mrs W Lugsdin Miss M J Lynch Mary

Mills Mrs J H
bills Mrs
Mills Mrs
Mills Mrs
Mills Mrs
Motted A
Motted A
Motted Temma
Monte Mrs John
Motore Juse
Afore Juse
Afore Juse
Murphy Mrs Catherine
Murphy Mrs Catherine
Muthat Mrs Ann

McKay Adam L McKee Ellen. McMillen Mrs David McQuinnel Miss M McQueen Miss M McKue Marion McTaggart Miss

Noff Juliann

O'Gowr Mis Jas O'Regan Mis J P

Rowe Minnie
Rowo Mrs G
Rowland Jennie
Roberry Mrs Hannah
Ray Jessie
Rumball Geogrina
Ruthvan Mrs
Russell Emma

Symth Sarah 2 Sum Mrs Rebecca Sparks Mary Sparrow Mrs C

Springer Henrietta Stewart Miss Sallie Stewart Agnes Grant Stevenson Mrser Miss Lizzie

Sievenson Mrs of Miss Francis Sullivan Mary Sutrord Mary A

White Mary Ann
White Mrs Mt
Whitney Mary
Wikins Rusan
Williams Mrs Thos
Williams Mrs To C
Williams Mrs O
Williams Mrs O
William And Mrs O
William And Mrs O
William And
Wood Miss
Wray Mary J

Trowell Mrs T P Twible Eliza Tyser Mrs

Mc

Fowler Mary Freeman Alico Fuller Miss Fuzzon Miss

LADIES' LIST

Adrina John Allen Mrs G L Allen Sarah Ann

Boyle Carrio
Boyd Mrs Wm
Boyd Mrs Wm
Boyd Mrs W H
Brown Mrs H
Bront Mrs H
Brundon Mrs E
Bundon Mrs 2
Burns Mrs Eliza
Burns Mrs Javin
Buyard Sarah 2
Lutler Mrs
Butley Alleo
Buttorly Alleo Bader Julia
Barclay Miss
Bartass Mrs Geo
Bawnesse Siles II
Ranks Sarah
Heavokamp Miss
Booker Mrs Gapt John
Bae Mary Jane
Bell Mra Charlotto
Bishep Miss
Boom Mrs Mary
Boom Mrs Mary
Boom Mrs Mary
Rostwick Miss Kato N
Röntelle Elizabeth

Campboll Mrs
Campboll Mrs S J
Cann Emclina
Carrie Mrs Henry
Camoohan Miss L
Oster Mrs D
Cocey Mrs
Chamberials Mrs
Clarko Ada
Clark Mary
Clark Luoy
Cohen Mrs Julia
Coker Mrs Geo
Collins Miss C
Conakor Mrs Rilens
Cenahor Mrs

Dalton Miss 2
Daniols birs Frank
Darwin Mrs.
Davis Barah Ann
Davidson Agnes
Davy Miss
Davnoy Mrs M M
Dowe Mrs Goo.
Dillingham Sarah

Edwards Mary

Farley Cathorine Foli Emma Vorguson Macy Ann Powier May

Gairegua Miss MIA Gairegua Mely Galagher Maugie Gardinor Mrs Wm Sarctry Miss D Sommel Agnes Golden Miss Frany Gordon Mes L Guadies Mary J

Hagan Mrs J C
Hallovan Miss B
Hami ton Elizabeth
Hamilton, Eilen
Hamilton Ann J
Mampeton Mrs
Barrison Mrs W
Karris Mrs O C
Hart Miss E
Rart Msry
Hart Ana

NÚC MesT W

Jeffers Mrs or Miss Julia Johnston Sarah Jontlo Miss A J Jossop Niss Johnston Miss E Johnston Mrs Thomas

Johnston Mrs Thomas

Kellet-Blary Kennedy Miss W Kineber Mrs

Laird Maggio Leobe Mrs Mary Leo Annio Leo Catherino Lister Annio

Macklor Alico
Marico Miss M
Mannory Miss Susan
Monn Mary Jane 2
Mahan Mary
Mane Mary
Mane Mary
Manprier Annie
Marshin Mrs R A
Mathews Mrs W C
Matthows Emma

McArthur Agnos
McCartney Martha
McCorkey Mrs T H
McCotcheon Miss
McCullen Joanna
McDonngh Catherine
McEwon Janet
McGuire E.len

'Nixon Ada Nicholls Mrs

O'Connor Mrs Jane O'Connor Miss

Paget Mrs 3 Pettigrow Mrs S O
Palmer Lyulsa Potts Mrz B
Parnell Mrs or Miss Mary Power Ruth
Paterson Mrs Isabella Price Mrs Nellio
Payno Mrs C Q

Quill Johanna

Ramsey Lucinda M Recoves Mrs 8 M Recoves Mrs A W Richardson Mrs Robinson Mrs J O Roper Mrs Emma Roper Edith Ross Mrs William Rove Mrs G Rowo Mrs G

Saltor Mrs or Miss C Sampson Miss Georgie Scott Emily Scott Mrs Minnie Scott Mrs Walter Shaw Mrs Martha J Sheus Mess H E M Shelson Mrs Phebe Shelson Mrs Phobe Shopperd Miria Sinclair Barah Smith Mrs Margaret Smith Lizzie Smith Lizzio Smith Miss H B

Taylor Miss M J Thomson Anns Thorn Mrs Ann Tilla Mrs W H

Wadham Mrs Walker Mrs Walters Mrs Sarah Wallifield Lizzio Waters Lydia Watson Mary Watson Mrs E A Watts Mrs A Weir J Wildon dies O White Elizabeth

Yealand Mrs of Miss Enums

MISCELLANEOUS

Minnie B GENTLEMEN'S LIST.

Abbott J Abraham R.R Aokins — Adams Thomas

Anderson II W

Young Elizabeth

Adams & Co M W
Aschart R)
Alexander Goorge
Alexander Goorge
Alexander Mr
Aldrick F L 2
Aldrich & Go
Allea Wm
Andusson A
Anderson Thos
Anderson W H

Balley W
Baker II
Baker Joseph
Raldwin Jas
Bannon PJ
Banke P
Barber W B
Bardgett Thos
Barratt J A
Barrett JA
Barrett Robt
Baron J H
Barnott Josiah
Battona & McDoaald
Bannott Josiah
Battona & McDoaald
Bonnott J H
Beograman Geo
Bonett M T
Bonnett M T
Bonnett M T
Bonnott J H
Bonnid Jas
Bontid Jas
Bostard Rico
Bonsan J H
Bisilia A H
Bissili A H
Blonder John
Blor G W
Blume Wm

Cablo A D
Cadwell Dr
Campbell Daniel
Cawood Thomas
Cargaritino J W
Carnichael J
Carrigan Wm
Carroll J B 2
Caver Rell
Carroll J B 2
Caver Rell
Carrol O
Carollon H L
Castle John
Catt Sephen
Chambers W G
Chisholm M
Churchill K
Chenny Nowman
Chicolne Chas
Clark E John

Daldy I Daloy R Darroh Jno Davids Chas Davidson Jno Davidson I D Dawsox G L W Davidson J M Davitt Jno Denby Houry Devoy Wm Dilliabaugh L Die Planto A

Easton G C
Earlis D
Ede Joseph
Eduords W
Ellis J F
Elms Geo
Empey R A
End Mr

Farilo John
Farmor O E
Forman Honry
Faircloth Richard
Fay George
Fenn Jas
Feintuch M
Folton Jno
Forguson Dr. Jno
Foll W J
Forguson Geo
Tennoll Jno
Firstbrook Thos
Kindlay Thos
Fitzpatick W
Fitzgerald W
Fitzgerald W
Field J F
Field Wm
Finsbury O

Gallagher Roy M
Gaby Josoph
Gallow A
Gascayno Jossic
Garduone John
Gair Mr
Gadsley E
Gindding W
Garchow Mr
Galeley E
Garven W
Gorqaiso W
Gilbus H J
Gibbs Alex
Gibbard Thos
Gi. '38 W
Girdding Walter 2
Godfrew Lowis
Giout J
Goulet B
Goodfellow J R
Gowland Mr
Godloy G H

Balbhaus F Halbhaus F
Hall TO
Halahan John
Hallahan John
Hallahan James
Hall J M
Hancok S
Hamblin H
Harrison Thos
Harrison W H
Harto J A
Harror John
Hary W H
Hary W H
Hay J
Hasco James
Haywood A
Haywood A
Haytor H
Hay J
Hathoford H
P Hatchford H P C Hebbard B Haly G Hearne M Hoffer Mr. Holfer Mr.
Honderson Edward
Helbwell C O
Honnessy Isaao
Howitt Wm
Howard J B
Honaman A 2
Horon Wm

James Coristine & Co Jacques Alox 2 Jarrett D Jackson Jas Jarriett D
Jackeon Jas
Jackeon Jas
Jackeon Geo
Janhand W
Jackeon J
Joan B
Jepac u Poarco & Co
Jebert A K
Johns D
Johnston T
Johnston Thos

Karn Michael Kauschu F Kauffman W Koarnoy Frank Kugan G W Kolls W M Kembley Geo Keenett & H Keenen W Kierman Boy P Keys W J

Laidlaw'' O Laird David

X

Ankel & Appleton of J Armes Char Armstrong Robt Armstrong Jao Araold A Arthris Wan Ashman Abraham Ausoy P

B Boardinan Geo
Bogart Or
Bond and Effectell
Booth J A
Boore Arthur
Bord & Co J M
Borau Joremiah
Bottom George
Bord J
Bowle J 2
Bradley P S
Bradley P S
Bradley P S
Bradley B S
Brangh Adam
Brown Jan
Broughten Jas
Brunner M
Bryant Jno
Bryant Jno
Bryant Jno Broughton Jas
Brummer M
Bryant Jno
Buckley Thos
Bulbore & Douglass
Burlord Warron
Burrnes G H
Burwick Mr
Byers J T
Buttorbread Eben
Battorworth Chas
Bush Jonas T
Brynes Charles
Buyer John
Byrne AJ
Byrne Henry

O Clouston R
Clinch Jas
Cornes W H
Corgon P H
Couch Henry
Coulson R B 2
Contaction F
Cox Chas
Cox Chas
Cox A Goon
Cowan Alox
Coylo James
Cramer Walter
Crandel W
Cruthers Samuel
Crawford C H
Crosby E J
Cross George
Crouch Jas
Creclman Adam
Cudhio Peter
Cunningham S
Cuningham S
Cuning Patrick
Currio Roy Hugh
Currio Roy H Currie Rev Hugh Curry John 2

B Doliver Joseph
Dow D S
Dodds Wm
Lancily Edward
Douglass Geo
Polninge T
Dougherty Capt Jas
Donaldson Ja
Duffy & Son
Duggen Jno
Dumbrell John
Duneshard W
Dunlop Wm
Dyson Joseph
Dyson Joseph
Dyson Joseph
Dyson Joseph
Dyson Joseph

E English Rev W
Ewing L M
Errand D M
Evans W M
Eyer W
Ellum J
Rtwell I W
Ettwell E

Filest X
Flower W W
Fludo Arthur
Floming James
Floming G R
Flutin W
Flatlagan Capt P
Fletcher Hy
Porbos J O
Foot David
Foster Rt Hon W E
Ford W
Fotberingham Thos 2
Fox Chas P
Fowler I
Frazer W L
Futby Mr.
Furrell E W
Frost John
Flolder R

Gomeley W
Goodl John
Gray Thee
Graham W J
Graham Samuel
Graham E G
Graham E G
Graham E G
Graham E G
Gray C H
Grey O L
Grey O L
Grey O T
Gregory Wm
Grovas Joseph
Groyn Wajor T
Gregon W
Grimes T
Gregon T
Griffin O G
Guillio Thos
Gylla Russell
Guest David
Guymer Jas

M Honderson W P Holyar P G Heth God H Hicks B P Hindes Edward Hinkes Edward Hobson E J Holis Wm Hollings † H Hollings † H Hollond T Holland T B Hoover A Hoover A Hook Harrison Hopkins & Wilby Horton C G Hosker Robt Hoskor Robb
Howard Jas
Howard A W
Howard P
Hughes M
Humo Thos
Hurst Richard
Hughes John
Hunter J N
Hussey F 8
Hunter Chr Hunter Chr Hyson Hy Hunt C B Hunter J C Hurst Richard Huntingdon E T

Johnston W
Johnston Rev D
Johnson Jno
Johnson Arthur
Johnson Jas
Johnston W R
Juff John
Jones Jas
Judson Jno
Janes A
Jonas A C

Inglis TE

Kilmotor H King W B Kingston W King D B & Co Kingdon; W Kirnmerit Jas 2. Kirk John Kitchen W P Kochler A Kroigson B Kirk Thos

Lander J R
Lang at Jno
Larney des
Lacture II G
Lacture II G
Latu des
Laminité G H
Lan L
Landernann Mrs M J
Ledger S P
Lennon Jas
Lencon Jas
Lervy E

Madiii Francia
Matilend W R
Malloy Pat
Mallock Wm
Malloy Wm
Malloy Wm
Malloor Thos
Matheron C H
Mayor Wn J 2
Marks Chas
Marks Chas
Marks Wm
Marsh D F
Marshold W J
Marshaii Gco
Martin F
Marthews A 0
Matthows A 0
Matthows A 0
Matthows Wm Basect
Matthows James J
Matthows J
Matthows J
Matthows J
Matthows J
Matthows J
Mathows J
Matthows J
Matthows J
Matthors W C
Mather J B
Mayorby Robert
Meads Wm
Menily W S
Meoh m Johr
Meilich Albert B
Molmer Mr
Molia Chas
Mills R W
Milles David C

McCabe John
McCarty Rev Mi
McCarty Rev Mi
McCarther M & Co
McCoy Alexandria
McCrea Walter
McCrea Walter
McCullough Dr J M
McDornout F J
McDonald J G
McDonald J G
McDonald Algus
McDonal Kenneth
McDonald D
McDonald D
McDonald D
McDonald D
McDonald J B
McDonald J B
McDonald J B
McDonald D
McDonald J B
McDonald J B
McDonald J B
McDonald J Sames
McDongall & Davidson
McGellyray Gillen

Nesh Francis W Nowcomer D B Newsom Robt Neely Thos Nichold, F C Nollson Poter Nivey Robt

O'Connel P Oddy John Ohren G C 2 O'Leary John

Pain Albert
Palmer Joseph
Park Hugh
Park Hugh
Park Hugh
Park Hos
Parker & Gordon
Patterson Win
Patterson Mr
Patterson Ghas
Paterson Andrew
Paton John

Quambusch Wm Quarrington John Quinn Thos 2 Quirk Morris

Raffey B Ramsey Alex Read Major Rees Darice Reckmeyer W Redmand J Rellay Mr Reliay Mr
Rennion: H J
Rennion: H J
Ronwick J W 2
Rhode Crane & Co
Richardson Robt D
Richardson & Co
Richardson Rev G T
Richardson J K
Richundt James
Richundt Wm
Roberts
Roberts George

Sankey Villiers 2
Saunders R
Saunders Mr
Scott J W
Schaofin Fronk
Soba Andrew
Soxton Wm
Soymour Frod H
Soymour F E
Sharp C & A
Shaw B & Cassolls
Slayno John
Simonds L E
Sirofs Elizer
binis W M
Simon A J
Squolch James W
Smart Josoph
Smart J Thos
Bmish H Y
Smith Honry
Smith Wm

Tate Donald
Tasker Jas
Taylor Wm
Taylor C V
Taylor L C
Toller J A
Trackman Geo
Thompson F
Thom W R
Thomloy Jas
Thorner R W
Thorner R W
Thorner R W Thornton Joseph Thornton Dr W

Urquhart Geo

Valiac Jes Vansilan C D Vanwe, y H W 2

Wallace & Co J B Walker C G Walters J Walton Thos Ward R J Valion Thos
Ward R J
Washburn S B
Watkin Wm
Watson H D
Watson Thos
Warren C
Wat Robert
Webstor Thos
Webstor DA
Wobstor DA
Wobstor J W
Webstor J W
Webstor J W
Webstor J W
Webstor J C
Woldinger A H G
Witte B
White B
White B
White B
Wilse B T
Wilse B T
Wilse G H
Wesley W

Young Wm

Young W B Young Joseph MISCRILANKOUS. JM B 3 115 Church St
A B 800'y Baker's Union
M Y S Drawer 790
P S P Manufacturing Co K G
The Huron Bay Copper
Mining Co

¥

JOSEPH LESLIE, Postmatter, C Official Announcements.

CITAWA-At Ottawa, in Bank St. Church, on 3rd Tuesd y of Nov.

Tononro —In the Knox Church Lecture Room on 1st Tuesday of November, at 11 o'clock a.m. Bruce.-At Kineardine, on 19th December, at 2 o'clock.

Ouvrand.-In Adelaige St. Church, Chatham, on Wednesday, 28th October, at 11 a.m.

MONTHEAL - In Prosbyterian College, Montroal, on the fourth Wednesday of January next.

HAMILTON.- In the McNab Street Presbyterian Church, on the second Tuesday of January next.

---ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temperalities Board and Sustentation Fund— James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archi bald Ferguson, Montreal. French Mission—James Oroil, Montreal

Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Mission—George II. Wilson, Toronto Scholarbity and Bursary Fand—Prof. F on Kingston

MARRIED.

In Guelph, on Tuesday the 6th just, at the resi dence of the bride's father, by the Rev. John Hogg, D.D., He bert Fellows Tuck, Esq., M.D., of Orangeville, to Helen Margaret, eddeat daughter of Lieut, Col. Howat, late of H M. 63nd rej., and Treasurer of the County of Wellington.

In Elors, on the 6th inst, at the residence of the bride's mother, by the Rev. A. D. McDonald, Mr. Alfred Rirkman broom manufacturer, to Miss Barbara Tytler, all of Elora.

On the 6th inst., by the Rev. A. D. McDoncld, John Main of Filkington, to Elizabeth, only daughter of John Bosomworth, Esq., of Filking-ton.

augner of our Bosonworth, Esq., of Fikington.

At the residence of the bride's father, by the Rev G. Melennan, on the 7th inst., Wm Fair, printer, to Miss Ellen. Robertson, second daughter of Alex Robertson, dissmith, Harriston.

In Mount Forest, on the 15th inst, at the Manse, by the Rev John McMillan, Mr. William Workman, of the Asymship of Karyberough, to Elizabeth McKomen, of the township of Arthur.

At the residence of the bride's father, Springfold Farm, South Dumifies, on the 6th inst, by the Rev. W. Iter Inglis, Mr. Alex. Morton, Godorich, son of Mr. A. Morton, Saddler, Ayr, to Charlotte Rodgers, third daughter of Robert Walker, Esq.

At Stratford, on the 6th inst, hy the Rev. Thomás McPherson, Mr. Thomas Rose, to Miss Mary Haggarty, both of Embro.

At Hox Onurch Manse, Porth, by the Rev. Wm

At Knox Church Manse, Porth, by the Rev. Wm Burns, Mr. John Johnson, of Roxburgh Co., Stor-mont, to Miss Ellen Robertson, of Lavaut.

On the 16th inst, at the residence of Chas. Robertson, Esq., by the Rev J. M. King, Mr. John Robertson, to Miss Mary Hamilton, both of Toronto

Toronto

At Nowcastle, on Thursday the 15th, by the Rov.

Arcb Cross, at the residence of the bride's father,

Isaac Lowis Stroyger, Morchant, second son of the

late Wm. Stroyger, te, Nellie, eldest day, hter of

John Pool, Esq.

Avholesale.

WILLIAM CORDON.

IMPORTER OF

CARPETS,

FLOOR OILCLOTHS, MATTINGS, RUGS, ÁND

HOUSE FURNISHINGS

A splendid assortment of new patterns just opened

134 YONGE STREET, TORONTO.

BOOKS, BOOKS.

Brethren in the Keelhowes. Questions on Plymouthism.... Plymouthism..... 0 75 Government of the Kingdom of Christ 2.25 What is Darwinism? by Chas Hodge. . . . 1.00 Reign of Law, by Duke of Argyle ....... 0 75 Hymns and Bolos. Sung by J. D. Sankey. 0 20 Rules of Procedure, 35c., in cloth boards, 0 50
JAMES BAIN & SON,

STOCK'S

EXTRA MACHINE OIL.

Office of the Joseph Hall Mannideturing Co., Oshawa, Unt., July 17, 1874.

GEORGE STOCK, Esq., Teronto.

DEAR.Sin,—We have been using your oil on our machinery for some years, and have no hesitation in the state of the stat in saying it is the only good oil of the kind we have ever had, and it is the very best machine oil we have ever had, and it is the very best machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can possibly-bny. We suggest that you put it up in 5 gallon cans for their us, and we feel sure it will sell freely. Any one who gives it a trial will continue to not it.

Yours truly, F. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard, Oilvo or any other oil I have ever used.

Addraws.

Address A. HENDERSON

STOCK & WRESTER, 65 Colborne St., Toronto.

Business Enras.

MENEELY'S BELLS.

The gounine Troy Church Hells known to the public since 1826; which have acquired a reputation unequalled by any hid a naio exceeding that of all others. Catalogues free. P. O. Address, other Troy or West Troy, N. Y. MENKELY & CO

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells.
Special attention given to CHERCH BREES.
SEQ. Illustrated Catalogues sent free. No duty on Church Bells.



Superior Bell of Department of the American Superior Bell of Department of the Superior Bell of Department of the Superior Bell of Department of the Superior Superio

BUOKEYE DELL FUNGERY.

A .. NO DUTE OF CHURCH BRIDE

Beinit Dry Gopas,

Cork Goods,

ENERGY.

6

-

**MCSPPE** 

Ø

**(1)** 

Se Co unity

(LATE C tion of the

Fancy ordered Clergy. Goods, J and SSO, Dress ത Costumes,

the 2 Cent ly-made Per Ca 0 of 10 S

r east, toronto

STREET

121

719,

Discount Boy 117, Millinery, 115,

HOSIERY

CRAWFORD & SMITH Invite special attention to their New Stobk of

MERINO AND COTTON HOSIERYS

Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Morino Hose, Children's Coloured and White Cotton Hose; Ladie 'Coloured and White Cotton Hose, Children's and Ladies' Balbriggan Heso, Children, and Ladies' Lisle Thread Hose;

Gents' Scotch and English Merino Underclothing 91 KING STREET EAST.

Ladie Scotch and English Merino Underslothing

Grøgeries.

TE YOU WANT THE BEST AND CHEAPEST

GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE The oldest and most reliable Tea Store in the Denial on,

93 King Street East, Rus (SION OF THE QUEEN), ' ...

And 258 Yougo Street Corner of Trin-ity Square.

Where you can select from a Stock of ever 35th parkages, comprising ever 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cannister and Cattles, at the prices given in Ility, and also moriginal packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

GREEN TEAS.

No.

1 Hyson Twankay
2 Fine Moyano Young Hyson
3 Superfor
4 Fatta Fine
do
do
do 3 Curious
6 Extra Curious
7 Fine Old Hysor
8 Superic do
9 Extra Fine do
10 Finest do Finest do Superior Gunpo Extra Fine d Extra Curious do 13 Extra Curious do
14 Fino Imporiai ...
15 Superior do ...
16 Extra Moyune Imperial
17 Vory Superior do
18 Natural Japan ...
19 Fino Cultivated Japan 20 Superior do
21 Extra Fine do
22 Finest Ecented Cap
23 Finest Scented Cap
24 Fine Orange Pekee
25 Finest do rinest Bootled Capers, for flavouring...
Pine Orange Pekee
Pinest do

BLACK AND MIXED TEAS.

26 Fine Breakiast Congon
27 Superior
28 Extra Kaisow do
29 Extra Fine do
30 Finest do do bes
31 Good Souchoug
33 Fine
31 Good Souchoug
33 Fine
40
34 Extra do
35 Extra Pine do
36 Finest Arsim
37 Fine Colong
38 Superior do
38 Extra Pine do
30 Finest Arsim
37 Fine Colong
38 Superiordo
39 Ex. Fine do
40 Finest Imperiod
41 Fine Mandarin Mixture
42 Superior
42 Superior do
43 Extra Fine
44 Extra Fine
45 Finest Imperiod
45 Finest Imperiod 60e. 80e. 70e. do do do do bost imported—the. Finest Imported
Fine Houques Curious Mixturet
Superior do do
Extra do do
Choice do do 10 Fine Houques Chrions Mixturet
17 Superior do do
18 Extra do do
19 Oboice do do
19 Oboice do do
19 Choice upon Choice, which has no equal
19 Li. also callagocolal attention to his favier

SOLUBLE COFFEES

Made in one minute without boiling, put up in a 10 and 30 lb, and 20 and 300, per la Guaranteed superior to all others. tuaranteed superfor to all others. Survival stationary in the stationary attended to. 25 lb. of Tes and up artist all to one address to any Railway Station is One free of sharps.

EDWARD LAWSON,

Ŷ