Technical and Bibliographic Notes / Notes techniques et bibliographiques

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TORONTO, CANADA, FRIDAY OCTOBER 16, 1874

[Whole No. 140

Contributors and Correspondents.

POSTURE IN PRAYER.

EDITOR BRITISH AMERICAN PRESENTERIAN. Sin,-The proof which you adduce from Scripture that standing and kneeting are proper postures in prayer is most eatisfactory; and I thank you for it, as it a much needed at the present day. Thus agreeing with you in the largest portion of your valuable article, you will kindly permit me to express a difference of opinion on one point. The fact that sitting is a proper posture in public prayer is, in my humble opinion, unsatisfactory. So far as I know, there are only two passages in the Old Testament in which persons are represented as sitting in prayer at all. The one is Exodus 17, 12, in which Moses, it is said, was compelled to sit on account of physical exhaustion. The other passage is 2 Samuel 7, 18, in which it is said, "Then went King David in and sat before the Lord." David's

prayer was evidently strictly private; be-

sides, the word rendered sat may with

equal propriety be rendered remained, as

enesis 24, 50. "Let the damsel abide ith us a few days, at least ten." "Surely Rebekah would not think of literally sitting so long with her friends." Again, in Gen-29, 10, Inban said to Jacob, "Abide with me," not surely intending that he should sit for soven years.! I admit in 2 Samuel 7,18, it would be quite proper, with our translators, to render the word sat, if the more general sense were unsuitable, or if it were known that sitting was then the usual posture. But it would be reasoning in a circle to infer from this solitary passage that sitting was the usual posture, and then to infer that such must be its meaning here. The proof a silentic against sitting in public prayer is of great and decisive authority in view of the immense number of passages in which the other postures are expressly indicated, and to many of which you have very properly re-

There, is just as little proof in the New Testament that sitting is a proper posture in public prayer. The references in your valuable article are plainly not in point. Our Lord seems never to have led in pub-lic prayer. He did not desire those whom he made to sit -literally to lie down-to join him in the prayer which he offered up standing. His prayer was one in which they were not competent to join, as it was directly connected with the muracle. The reference to the institution of the Lord's suppor 18 as irrelevant. The Evangelists do not profess to describe postures; but they simply indicate the ordinary pos-ture at table. If a person, at the present day, were to express a wish to sit down at the Lord's table, no one would suppose that he was determined not to stand during the times of prayer. Besides, in point of fact, the Evangelists do not tell us that they sat at table a. all, but that they reclined. at table a. all, but that they rectined. The very word used in reference to John, "He then lying on Jesus Breast." Thus there is no example in the Bible of sitting in public prayer. Devout and serious Christians should not in any way countenance a posture indicative of laziness or indifference, but not of deep humility and prestration of soul before God infinitely great and holy. great and holy.

If people complain that standing in public prayer is fatiguing, the prayers might be sufficiently shortened to afford them reasonable relief, and this might be done without loss, if repotitions and prolimity were avoided, and expressions concise, simple, and full of meaning and devotion were used.

COMMUNICATED.

WGODVILLE REVISITED.

Editor British American Preser ferian. Siz:-From the interest you and others have expressed, I am sure you will be glad to hear that the work continues at Woodville with unabated power. It was my privilege to revisit this scene of revival and participate i.. the sacramental services of last Sabbath. None present will ever for-get the sight in the Church last Sabbath, when seventy two new communicants were admitted to full membership upon profes-sion of faith. The most of these were young people of eighteen or twenty: one was poder twolve, only one over forty. Nearly all had been the subjects of much carnest prayer by parents or other friends. Indeed this has been remarked of almost every one who has professed conversion ince the work began, and of these there are a considerable number besides those eccived into Church followship. After me weeks absence the change I found in ersons formerly encountered in the en uiry meeting was most marked. Several, rom what had seemed hopoless dulness, ad brightened into intelligent and most oyous Christians. there from frivolity ad callousness had become eager sockers or the Saviour, or humble claimants for a lace among His followers, at whom they at formerly scotled. Well may our rethern of Woodville sing, 'The Lord ath done great things for us, whereof we realad."

At Mileball, I leave, about 400 have been ided to the various Churches, our own ceiving 131. At Fallarton and Downie, r. Hamilton's charge, the addition has en 54, and at Clinton. Peterboro', &c., wer numbers. Does it not seem as if the acter were setting his seal of approval on Evangelistic work in our Church? Oct. 6th, 1874.

W. M. Rocke. N.B.—The above was received too late chief issue.—Bd. B. A. P. Canvassing for a Charge.

Aditor BRITISH AMERICAN PRESETTERIAN.

DEAL SIR,—One of your correspondents latery called attention to the practice so common in our Church, of canvassing when a min stor is to be elected to a vacant congregation. It is doubtiess an avii. But when we take into consideration that, according to the present system, every minister in the Church is considered open to recerve caus, that, although for the last three years there have been nearly three vacan-cies for each probationer and minister without charge, that every vacant congregato expect at least a half-dozon candidates to choose it om, and that the form of an election must be gone through with, though there should be no more than one candidate, the system would appear to be meompleto without ennyassing. Our present Church laws appear to be sufficiently stringent, but they cannot be enforced in such a way as to neet the evil, and while the system remains as it is, it will be difficult to frame a law that will meet it. If a minister wants a congregation he is vory apt to say so; and if he has friends they are likely to recommend him. But it the two objects aimed at in the probationer's scheme objects aimed at an the productioners scheme were separated, viz. Effecting settlements, and supplying vacant congregations where there was no desire for settlement with preaching, and ministers without charge and probationers eligible for and desiring settlement, were sent only to congregations who wanted ministers, and only one candidate were sent at a time, and no other till it were seen whether he would be chosen or not, and if vacant congregations were given to understand that the vacancies were nearly three to one of the probationers and ministers without charge, and that unless they could entice some minister away from his charge they had only one-third of a immister falling to their shere to choose from, and consequently their choice might not be altogether unlimited; and if an induction was looked upon as a settlement; and a minister once settled was removed from the list of candidates for vacancies and if as high a standard of honor were introduced into the Church as provails in the world, so that it would be considered as dishonorable to entice a minister away from his congregation as it would be to oution mis congregation as it would be to en-tice away, any other employee from his em-ployer, the out of which your correspond-ent complains might be to some extent re medicd. But as long as desirable vacancies are looked upon simply as openings for ministers who want better places, and ministers without charge and probationers as conveniences to keep vacancies open for them and read their edicts for induction, little in the way of reform need be expected. Perhaps the simplest and most effectual remedy which could be adopted would be one which was suggested by one of your correspondents some time ago, viz. To me go the probationers scheme into the ordained missionary scheme. Then all the prevationers and ministers without charge, pre attoners and iministers without charge, who preferred useful employment to "going to and fro in the earth, could be at once employed. The balance, with a few of those inducted unsettled iministers, and those congregations who preferred supplying themselves, might be left to arrange matters among themselves.

AMANS JUSTITIAE.

TEMPERANCE.

NO. 2.

Did temperance do nothing more than waste an immense amount of money it would indeed be a great evil. But it is chargeable with a great deal more than this. It is chargeable with the destruction of health and life. Who does not know that the use of intoxicating liquors to excoss engenders disease and ruins health? The bloated cheek, the palsied limbs, the enervated frame, too plainly tell the tale. Health, the most precious of earthly gifts, is rained by intemperance; life itself is taken away. It may be doubted, howeverwhether the amount of disease and death caused by this monstrous evil is fully beheved. It is calculated by those who have paid attention to the subject, that from fifty to sixty thousand die every year from the effects of intemperance in the United States, and about as many more in Great Britain. What a fearful destruction of human life is there here. We regard with horror the bloody practices of our British forefa hers, who, in the days of Diumbish. offered up human beings to their false divinities. But here are more numerous victims than were ever immedited in that day, being annually sacrificed to the gram idea of intemperance.

We mourn over the ravages of war, and we have reason to do so, but we have still g.oater reason to mourn over the onslangift of intemperance, for while the one is kill ing its thousands, the other is killing its iens

But the evil habit of which we have been speaking not only injures the body, but en feebles the mind. It depresses corrupts it. It enkindles the unhallowed fire of passion in the heart. It not only attacks the outworks of man's nature, but it storms the fortress. It besieges the very citadel. It defaces the image of God from the soul of man. It benumbs and deadens his moral sousibilities. It encloses him. Never is the body of a poor neigre more completely under the power of the slave holder, than is the mind of the drunkard under the power of the master passion that tyrannises over him, and which is the more slavery of the two? While the body of the slave is the property of his master,

his soul may be Christ's freeman, while the body is in chains; the mind may be unshackled.

Look at Uncle Tom, what a great old Look at Uncle Tom, what a great out Christian was he, notwithstanding his bonds. How strong in truth—how mighty in prayer. And doubtless there were many Uncle Toms to be found in the plantaions of the sunny South in the reign of slavery. Many who, like Paul and Silas, were enabled to sing praise unto God in the the case with the poor inebriate? He is completely under the power of that unnatural appetite that has been enkindled within him. within him.

All the powers of that body, which is fearfully and wonderfully made; and all the faculties of that God given mind, reason, imagin stien, will—all are subjected to the rule of the tyrant passion. Not more cagarantees and the subject of the sub ly did Dives, amid the scorchings of the nether world, desire a drop of water to cool his parched tongue than does the slave of drink long for the stimulating influence of the into vicating cup upon his diseased ner-

vous system. Intemperance then, is injurious, mentally and merally. It beclouds the intellect, it benumbs the mental faculties, it corrupts the heart. The power of thinking is paralyzed; its effects are baneful in the ex treme; its exercises are withering, blighting, scorehing influence upon man's mental and moral nature. How many bright lights has this dostructive habit extinguished? No walk of life is exempt from its ravages. It counts its victims among the members of the legal and medical professions, and even the sacred office is not exempt. ompt. It has entered our Legislative Halls and our Senate Chambers. It has entered our pulpits, and there it has done its work

of destruction. Another count in the indictment is that nature could in the indictment is that intemperance is the cause of the greater portion a the crime that disturbs the peace of society, and that dishonors humanity. The records of our newspayers, as well as the evidence given our Courts of Justice, bear ample testimony to this. From the offacts of intexicating drink in the United States 100,000 are annually sent to prison, and 200,000 child en are reduced to want. Intemperance fills our jails and our pententiaries. Of all those brought to the tentiaries Of all those brought to the bar of justice charged with the fearful clime of imbruing their hands in the blood of their fellow men, it is found in the great majority of cases, that drink—alcohol— has had semothing to do with it. The same remark will hold good in reference to same remark will hold good in reference to other crimes. Let intemperance be kept from the land, and soon; very soon, the black catalogue of crime would be diminished. The keepers of gaols, the wardens of penitentaries, as well as the julges on the bouch, all bear ample testimenty to the truth of this. The julges in England, as well as in Canada, have given their uniteditestiment to the fact that strong deink is testimony to the fact that strong drink is the grand producing cause of crime.

The evil of intemperance then is very great, and the results flowing from it are disastrous in the extreme, and if these results are indeed so disastrous, should not all classes of the community arise in endeaveryment to remember the extreme. deavoring to remove that cause which is the fruitful source. Some medical men have been blamed not only for partaking of al-coholic bevorages too freely themselves, but prescribing it too liberally in their prac-It is cheering however to know that a change for the better is taking place in this aspect. For proof of this we may quote the following strong resolutions, which were passed at a recent meeting of the American Medical Association held at Detroit.

"Hesolved .- That in view of the alarming prevalence and ill-effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from English physicions the voice of warning to the people of Great Britain, concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that declad should be classed with other powerful drugs; that when prescribed medicinally it should be done with consistency caution, and a sense of great responsibility.

Resolved.—That we are offthe opinion that the use of alcoholic liquors, as a beverage, is productive of a great amount of physical and mental disease; that it entails heeased appetites and enteebled constitutions upon culdren; and that it is the cause of a large percentage of the crime and pauperism in our large cities and country.

Resolved .- Anat we would welcome any change in public sentiment that would confine the use of intextenting liquors to the use of science, art, and medicines."

Messrs. Moody and Jankey in Belfast.

Messrs. Moody and Sankey hold three meetings each any all dast week. At the Monday evouing inceting the audience was promiscuous, and the crowd was so large tunt it was decided to have two meetings each day, maddition to the mid-day prayer meeting, and that one be held exclusively for women at two o'clock, and one for men at eight at night. This arrangement inas wrought admiracly. The church open to the overflow in the evening was also well filled with both sexes. There address es were delivered by various ministers, and it was occasionally visited by Mr Sankey. The ariangement, however, prevented the female operatives, of whom there are vast numbers in Bolhast, from hearing Mr. Moody, and at is contemplated to make some alteration in the daily programme in order to attain the most desirable object.

given satisfaction, the number of inquiers steadily increasing. Judging of the results already obtained, by comparing them with the first week in Edinburgh, it is perfectly evident that the Lord is blessing the evangelists more and more abundantity. I would pause here in my record to make an appeal. The clergy here of every denomiappear. The derry here of every denomination are manifesting great interest, affording every help, and vicing with each in seeking to forward the movement, but it is plain, and it is a matter of sincero regiot, that Mi. Moody is gindually being weakened; he has all the fervour and zeal, but he lacks, the wigger and relutance but he lacks the vigour and relietorical power in delivery he used to have when I listened to him in the Free Church Assembly Hall, last January. The work here is to be heavy, his strength must be husbanded for other spheres in England, and the call to the Apostle Paul to comover to Macedoma is a small voice in comparison to the rest was a small voice in comparison to the rest was a small voice in comparison to the rest was a small voice in comparison to that now raised in Ireland to 10vived Scotland to come and help! Scotland and Ireland may draw near to each other without jealousy, and in the prospect of perilous times unitedly to "Hold the Fort. It is, too, plain that Mr. Sankey is paler, his too be sufficient to the sufficient of the his voice is less flexible and clear, notwithstanding he has gained the consent of all that his singing is marvellously beautiful, and that sacred song is an effective method of teaching divine truth. As in Edinburgh the mid-day prayer-meeting is regarded as the pulse of the movement, and it is most encouraging to witness day by day the deepening interest in the awed selemily of these noon-day gatherings, the audible responses to some pointed direct potition—all indicate the carnestness and sincere heartfelt longings for a copious shower of blessings. The Friday meeting, although the weather was most inclement, was not only the most numerously attended, but the most impressive of the week ed, but the most impressive of the week. Being market day, many farmers and other country people dropped in, and their appreciation of the services was most manifest. The noonday meeting on Saturday was intended for children, the area was reserved for them, which they crowded to excess. The whole church was overfilled long before twelve. Mr. Sankey presided, and gave an instructive appening address. and gave an instructive opening address. He was followed by the usual five minutes addresses from various clergymen, and by Mr. Henry Morchouse, whose few sen-tences were most touching. Between each address a hymn was sung, and so pleasantly did the hour pass that three girls beside me involuntarily sighed, and one said—"Is it over so soon?" Indeed the entire audience retired reluctantly, being greatly pleased with the first children's assembly. pleased with the first children a assembly. There a more to follow. Mr. Moodly was not present. It may be incidentally mentioned that the press generally is respectful, and a part of it, so far as fair paragraph reports are concerned, as favourable. Although, it is a subject of profound gratitude that such a hearty response has been accorded by the people to the invitation of the clergy to attend these special meetings. I doubt not but that they are oft remembered by all Christians in Scotland, especially by those whose own hearts have been so very lately revived.

churches, and the after-meetings

I cannot refrain from attempting to describe Messrs. Mondy and Sankey's first open-air meeting in Boliast. From the open-air meeting in Belfast. From the moment of its appointment much anxiety was expressed about the weather, as all through the past week it had been most unsettled, searcely a dry hour at a time, and not unfrequently was the rain driven by a violent chilling wind. Some one at the Saturday's noon-day meeting expressed some doubt about the propriety of making, such an arrangement, but the Rev. Mr. Johnstone said. 'We must pray for favourable weather.' From that instant, it was the wish of every heart that the God of previwish of every heart that the God of provi-dence would smile on the meeting. Verily many anxious eyes scanned the heavens yesterday so soon as day broke, and a more beautiful Sabbath morning's dawn has seldom been seen, as the slauting rays of the orient sun tinted the emerland tops of the Crumlin Hills, which, in a semi-circle. environ the city; but as early morn passed away, an icy sheet of mist—n Scotch haar—arose from the level which had been soaked by the rains, and cumulated clouds the sunlight, making the foredarkeded the sunlight, making the fore-noon cold and gloomy. At noon lay, these heavy, threatening clouds drifted south, and overhead were white fleecy clouds gradually thinning, giving prospect of a dry afternoon at least. The meeting was convened in a field in the northwest suburb convened in a field in the northwest suburb of the town, and the address was to be delivered at 2 p.m. For more than an hour —indeed many on leaving their cliurches at conclusion of forenoon's service— crowds threaded their way through the streets leading in the direction of the field. Such a sight of respectably attired menand women on such a mission to hear the gospel, perhaps was never witnessed by the denizens of these thoroughfares, which in times of riot are the centres of the fray A platform was erected near the centre of the green, which has an undulating slope towards the east, enabling those present to easily see the speaker. When Mr. Moody the gentlemen accompanying him ascended the dias, there could not have been fewer than 20,000 souls before him. It was a scene ever to be remembered when the Rev. Mr. Johnstone rose to pray, entreating the great Ged, through His Son, to have compassion on the mutitude. The 23rd Psalm was sung, and very generally joined in, when Mr. Moody read the 58d chapter of Isaiah. Then Mr. Sankey sang his solo, "Jesus of Nagarath, packeth by " and the still be at the second seco Nazareth passeth by," amid broathless stillness, and the pathetic words, in most melodious tones, rolled over the vast concourse with thrilling effect. When he lied finished; or er to attain the most desirable object.

The females engaged during the day are miensely anxious to have these privileges extended to them, and their disappoint the mass of human beings took one long the meast during the week has been borne with great patience. The attendance at all the meast patience. The attendance at all the meastings have noisiferably filled the meast of liquid which showed how affectively the gospol had been sing. As meastings have noisiferably filled the

dress on "Preach the Gospel to every creature," the sunlight shone out with a creature," the sunlight shone out with a subdued brilliancy. Many on the outer shirts of the concernse were nervous lest they would not hear the great preacher's voice, but one he had finished his first sentence all fears were allayed, and he delivered a most powerful discourse, interspersed with forcible and appropriate ancodotes. From the first he caught the attentional collicial the appropriate and appropriate appropriate and appropriate appropriate and appropriate appropriate appropriate appropriate and appropriate approp tion and calisted the sympathy of all, and he kept them hauging on his utterances for nearly firty minutes. After one or two hymns and the benediction was pro-nounced, the vast congregation gilently dispersed to their homes to pender over the subjects which had been pressed on their acceptance, perhaps on many for the first time. The judgment day alone will tell the good resulting from the hour s proceedings. It may be briefly stated that the morning meeting for Christian workers on the same day was largely attended, and the address, &c., were of the usual pertinent and arousing description. The meeting held in the evening in the Presbyterian Assembly's Hall, May Street, exclusively for the auxious inquirers, was most encouraging; some 250 were present, of both sexes and of all ages. It is improper to reveal the secrets the of the angury room, but Mr. Moody, as the crowded noon day prayer-meeting to day, expressed his unforgued pleasure and encouragement as being one of the best meetings of the kind he over held. Thus ended one more day's work, which will even be memorable in the Christian annals of Belfast.

An Interesting Letter.

A correspondent of the Philadelphia Presbyterian writes as follows about Romanism and the Anglican Church:-

" When the Itish Episcopal Church was discatablished, a distinguished man drew a melancholy picture of it, forsaken by the State, and "honeycombed by Plymouth Brethrenism." There was truth in the extravagant phase, but the Church of England is fat more honeycombed with Roman-ism. One nobleman passes to the Jesuits after another, the successions of the clergy are still more numerous; and the spread of an extreme Ritualism is more garish than over. Lord Ripon is the last spoil over which the spoilers are jubilant. In one sense his change was not sudden. He had been, for some time, an advanced Ritualist, and was simply more logical and self sacrificing than those he has left behind. His flattering rank among the Freemasons, his place in political life, and his hold on what is yet English sentiment, have been all surrendered by an anistocratic statesman, that he may have the privilege of joining some such dismal pilgrimage as Archbishop Marning has organized to Contigny, and be told, as Archbishop Whately once impatiently said to a bungling Master of Ceremonies, "You foolish man, you don't even know your foolish business."

The Times and the average Protestant are bitter and contemptuous. John Lemoine looking across from France, says, "he has only transferred himself from one secret society to another," the organ of the Ritualists is radiant with siniles; it says, "the man wno believes that our Lord founded a church, and left its teaching and wors ip to the guidance of Mr. Disraeli, must be an idiot."

Father Dalgairus, who, with Faber, has shed such brilliance on the Brompton Oratory, is credited with this perversion, as that of the Marquis of Bute is laid to the due of Monsignor Capel. Dalgarins, and Archbishop Manning belong to what is known as the "Metaphysical Club," whose essays appear occasionally in the Contemporary Review, and invariably attract attention by their singularly subtle speculation. For this is the aspect persistently assumed, by English Romanism of culture and learning; and its new University, to be presently opened at Konsington, has secured a staff of men of the highest standing Palev. Hen of the lightest standing. Tracy, who is in the front rank of classical scholars; St. George Mivart, Huxley's opponent, for phisology; Burf for chemistry, and Proctor for astronomy. Nor is Oxford neglected: a detachment of those who were brea in it, men with the power to influence others and command their respect, being told off to cultivate the students.

Yetiu spite of all this honeycombing, (and on the side of natural science as well as Romanism.) England is, of all countries in Europe, the most profoundly and nobly religious. It was only the other day that Lord Shaftesbury said, "I remember talking with M. Guizot, about the events of 1848, when every throne on the continent was placed in the dust, but when the Queen of England could walk and drive about as usual; and that greatestatesman caid to me, 'I will tell you what saved your empire. It was not your constable; it was not your army; it was not your ministers; it was the deep, solomn, religious atmos-phere that still is broathed over the whole people of England." There is something pathetic in this anecdote, coming so close on M. Guizot's death, while his own France still staggers under her last blow, and is recovering strength without apparently re-covering reason; pathetic in the light of those farewell words of the aged man to his.son-in-law, "Itiza great country, but hard to serve,"

THE fact that a daughter of Baron Rothschild, of Paris, has passed a successful examination as teacher, so that in case of any sudden reverse of fortune-which, by the way is rather improbable, she may earn her livelihood, should induce other daughters to follow a similar course of training, and render themselves useful. as well as ornamental, members of scolety,

The Englor and Reople.

THE PAULICIANS.*

About the year of our Lord, 65t, a Syrian deacon, returning from captivity amongst the Saracens, was entertained for some time by a man named Constantine, of Manalis, a small town near Samosats. On leaving his hospitable host, the deacon presented him with two books, written in the Grecian language; the one comprising the four Gospel's and the other the fourtoen Epistles

of the apostle Paul. or the apostic Paul.

Constantine, in opposition to the restrictions of the priests concerning the reading of the Bible by the laity, studied his incomplete Testament with great dilgence and care. The consequence was, as might have been expected, that his religious opinions underwent a decided change, and from being a rigid Churchman, he became a zealous Reformer. He took a determined stand against the clergy, and, whilst boldly pro-claiming the truths he had learned, did not hesitate to denounce the errors which he discovered the Church had blindly upheld. Numbers flocked to the standard which was thus raised, and even many descended from the Marcionites, or best school of Guostics of former centuries, finding that his views were grounded on the truth, and that his doctrines were akin to those towards which their own degenerated tenets aimed, became his most devoted followers. As their num-bers increased, they formed themselves into an organized body of Christians, with a definite basis of doctrine and discipline. This society, from the very beginning, was characterized by an earnest missionary spirit; for, as soon as its existence was established, its members began to proclaim zealously the

sacred truths which they had learned.

Constantine, having chosen the scriptural name of Sylvanus, became their recognized head and leader. He was a man of great determination and real ability. The pro-vinces of Pontus and Cappadocia were the fields of his first missionary labours, and the first regular community was estriblished at Cibossa, in Armenia, to which ne gave the

name of Macedonia.

The combined labours of the society were greatly owned and blessed, for congregations were soon formed over the greater part of Asia Minor. Their success, however, aroused the jealousy of the clergy, who calum-niated them with the greatest bitterness. In decision they called them Paulicians, because they venerated the writings of the Apostle Paul; and out of respect for that great missionary of the Gentiles, the society accepted the name. There is no trustworthy ovidence that the Paulicians owed their origin to the teachings of Paul, the arrogant and immoral prelate of Samosata, who lived in the third century, or to the teachings of the two brothers, Paul and John, living at Samosata during the fourth century.

The clergy not only gave them the name of Paulicians, but accused them of being reviewers of the ancient Manichman doctrines. Manichmanism was, at that period, the generic name for all theories supposed to have any mixture of dualism, or the doctrine of two independent antagonistic principles (the good and the evil) in them; and although no formal charge was ever brought against them, still they were generally condemned as holding and teaching this fundamental error. It is to be lamented that many eminent Church historians, as Mosheim. Neander, Kurtz. Schaff, and others. have followed Petrus Siculus and Photius, writers living at the time of the Paulicians. and have accepted the testimony of these enomics of this people as proof of their hor-etical tendencies. And yet some of these same historians acquit the Paulicians of being guilty of Manichæansim. Petrus Siculus himself declares that "the Pauli-Gians, with prompt minds, spat upon and detested Scythianus, and Budda, and even Manes also." Mosheim states that "they declared their abhorrence of Manes and of his doctrines, and it is certain that they are not genuine Manichmans, although they might hold some doctrines having a resemblance to those of that sect." after denouncing them as Mantchwans, de-clares "that later investigations have failed to discover any traces of Manichman tenets in their system.

This will be all the more evident when we consider their views concerning many of the leading abuses of the established Church at that time; for they not only denied having any connection with the theology of Manes and other kindred heresies, but wisely refected all the fabulous writings and sp productions of that early age. In short, they appear to have been truly scriptural in their belief, as will be seen from the classi-fication of their doctrines by Petrus Siculus, in the following six articles which we give

I. THERE IS ONE SUPREME GOD, AND AN-

in his language.

OTHER GOD WHO INTRODUCED SIN.

The explanation of this statement is, that whilst Petrus Siculus was amongst the Paulicians, and during a conversation on the subject of the Godhoad, some one said to him, "We are Christians, you are Romans; you believe in the Creator of the world, we believe in him concerning whom our Lord speaks in the Gospel, 'Ye have neither heard his voice nor seen his shape?" He inferred from this, that in addition to the Creator of the world, they believed in another God, who secluded himself from all worldly affairs; whereas, they meant that this Creator is the deity whose voice has not been heard and whose shape had never been discerned The introducer of c .1 was represented by them as the adversary of souls and the en emy of all good; that in holding these doc trines in common with the estal lished Church, they were free from the dualistic error of Manichæism. Nevertheless, from this statement the above article was deduced, and the Paulicians have ever since been un justly condemned by many for holding the Malichman belief of two independent principles.

II. THE VIRGIN MARY DORS NOT DESERVE

DIVINE ADORATION.

This their incomplete New Testament *Mosheim's Church History, Gieselor's Church History, Milner's Church Listory, Kutts's Church History, Manuer's History of the Christian Church History, Neamon's History of the Christian Church, Jones' History of the Christian Church, Gibbon's Albigensian Church, Sisunendi's History of the Albigensian Church, Sisunendi's History of the Albigensian Church, Sisunendi's History of the Meldenes, Waddington's Library of Useful Knewledge, Gardinor's Faith of Worlds, Milner's Heligious Denominations, Peter Bayle's Dictionary, etc., etc.

clearly taught in the words used by the Tempted to to the tempter: "Thou shait worship the Lord thy God, and Him only shalt thou serve." The Vingin Mary, so idolatrously worshipped by the dominant Church, was dethroned by the Paulicians from her divine position, and her reputed sinless nature was tarnished with original sin and actual transgression. The glorified saints and ministering spirits deserted their accustemed office of mediation, and were no longer invoked of them; for the Paulicians, though possessed of only an incomclearly taught in the words used by the cians, though possessed of only an incomplete copy of the Scriptures, discovered none able and qualified for the position but "the one Mediator between God and men, the man Christ Jesus."

III. THERE ARE THREE PERSONS IN ONE GOD, AND ALSO JESUS BECAME INCARNATE.

In this they sided with the Church, and opposed the theology of the Manicheans. Throughout their entire history they were consistent in holding the doctrine of the Trinity, and rejected any speculation that attempted to explain it away. This was also the case regarding the mearnation and Godhead of Jesus Christ in opposition to Manichmism, which taught that he came from the sun, with a seeming body, to teach the souls of light how to be be freed from the chains of darkness in which they were bound. They beheved in the two exclusive bound. sacraments, baptisin and the Lord's Supper. Asceticism was condemned and marriage allowed, although celibacy was reckoned a mark of superior sanctity and virtue. Bap-tism administered by water was held in opposition to Manichean baptism with oil. Also, in opposition to the belief of the established Church, baptism was neid not to be essential to salvation, but only necessary in order to be received into the fellowship of the Church. Infant baptism was generally hold in theory by the fathers, if not universally practised by the people, and both methods were in use, immersion being dispensed to those who were well, whist sprinkting. ling was administered to these who were ill. Gradually, however, the administration of infant baptism was commonly delayed, either from indifference, superstition, or doctrinal prejudice. We find, also, that some of the western reformatory bedies opposed infant baptism; but the Waldenses and Albigenses, with whom the Paulicians afterwards became incorporated, were consistent in maintaining it. Wherefore, if infant baptism and sprinkling were common in the primitive times of the Church, is it too much to say that the Paulicians, in their thorough reformatory endeavours, brought baptism back to its original mode and sigmificance, and stripped it of all the rites and coremonies with which the Church had encumbered it?

Again, with regard to the sacrament of the Lord's Supper, they seem to have been strictly orthodox. They certainly did not believe that the material presence of the body and blood was in the conse crated elements, but seemed to have looked upon them as visible signs and seals of their Master's sufferings and death. In this, as in baptism, they opposed the established Church and Manicheism, for the former held the unreasonable doctrine of transub stantiation, whilst the latter administered the Supper with bread alone.

IV. THE SIGN OF THE CROSS IS TO BE CON-DEMNED, AND IS A GROUND OF SEPARATION.

By a knowledge of the truth, superstition had been unmasked, and the objects which many of the Paulicians had formerly venl, now stood before them pourtrayed in all their real and natural colours. image or painting appeared to them nothing more than a mere specimen of artistic skill, worthy indeed of all due praise and admiration, but far from exciting any feelings of devotional piety whatever, whilst the socalled real and life-giving cross was but a simple piece of mechanism, that any one might easily construct. The relies appeared shorn of all their healing virtue and miraculous powers, and lay before them as remembrancers of the urn and sepulchro-Consequently, in their antagonism to image worship, veneration of relics, etc., they in curred the displeasure of the Church, oftentimes onjoyed the favour and protec-tion of the iconoclastic Emperors.

V. THE SORIPTURES ARE TO BE READ, AND THE POPE IS NOT SUPREME.

Some of their expressions were as follows Both priest and people are in duty bound to the constant perusal of the Gospel; "God wishes all to be saved, and to come to the knowledge of the truth;" "the priests of the day adulterate God's hely word, garbling, and concealing, and omitting a great part of its contents." At this time the Scriptures were kept from the common people, and confined altogether to the clergy. The opinion that had gradually spread amongst the laity from an early period was, that the Birle should not be read by profane persons, but by the clergy alone. The idea had its origin in the great ignorance of the people, and the encouragement given to it by the clergy; for there was no prohibitory decree against the reading of it, nor indeed was there any need for one, because the clergy knew too well how to augment the gross darkness of the people, without having resort to arbitrary measures. That the Pope was not considered by the Paulicians as the supreme ruler of the Church and vicar of Christ on earth is evident, because it is uncertain whether they ever received the Epistles of Peter into their Bibles, by reason the aversion they had for him who boasted that he was a successor of that apostle, and sat in his papal chair at Rome. Hence, in upholding the Scriptures, they were di rectly opposed to the corrupt teachings of the Church, and were free from Manicheism, because that sect did not believe in the inspired word of God.

VI. THERE IS NO GROUND FOR THE DIFFER ENT ORDERS OF THE CLERGY IN THE CHURCH, ALL PASTORS BEING FELLOW-PILGRIMS.

Here again the Paulicians took issue with the Church, and also with Manicheism; for the former claimed different orders amongst its clergy, and the latter hold that the Parasupreme, had twelve apostles, seventy-two bishops, and other minor officers, whilst the people were divided into catechumens and the elect. The only distinction the Paulicians held was that of believers and unbelievers, and they looked upon their pastors or teachers as fellow-pilgrims with themselves. Gradually their leaders began

to devote their time and energies to the management of the accular affairs of the body; but in the beginning they had been reverenced by the people as their chairmen or moderators, those in whom they had every confidence, to whom they came seeking aid and advice, and by whose decisions they firmly stood. The graediness for wealth and hemiys food. The greeniness for wenter that honours, so openly manifested by the anti Ohristian pride of the prelacy, was held up by them to contempt, ridicule, and condemnation. Nor was this the case with the founders and leaders only, but all through their eventful existence as a body, this admirable trait was man fested, and their lives were generally characterized by great zeal doop humility, and an exemplary walk and conversation.

It is remarkable how near the apostolic Church they were in doctrine and discipline and it is no wonder that the clergy sough by all manner of means to tr. uple them under foot, so that they might eventually crush them out of existence. Fearful indeed would the condition of the Paulicians have been if they had endured persecution from the Church only; but doubly terrible was their lot when the emperors also commenced bloody persecutions against them, which continued, with but little interruption, for more than five hundred years. The first of these broke out A.D. 670, under the reign of Constantus Pogonatus, who determined the constant of t mined to use both law and sword in their extupation. He sent Simon, an imperial officer of his household, with orders to put their leader to death, and also to scatter the people throughout the Church, so that they might be led the more easily to adopt its faith and practice. Simon succeeded in capturing Constantine Sylvanus, together with most of his intimate coadjutors, and required of them that they should either join the Church and put their leader to death, or suffer death themselves. They all preferred martyrdom except Justus, the adopted son of Constantine Sylvanus, and one of his earliest followers, who proved cruelly un faithful to his master, by stoning him to death with his own hand, and joining the Church. This occurrence happened at Soros, a name given to the place in commemora-tion of the finished labours of a faithful servant, who, after twenty-seven years of service in the cause of reformation, passed

from trials to glory in the year 677. The persecution then became general Simon sent his soldiers in all directions, to burn Paulician tractates and books, and ordered that those found secreting them should be burned at the stake, and their property confiscated. He also disputed with them, but failed in gaining a single convert, whilst his own mind became greatly prepossessed in their favour by their humbic and sincere

Christian behaviour.

Satisfied at length that nothing more could be done, and no doubt conscious of the injustice of his mission there, he returned to Constantinople, but found it impossible to forget the patient suffering Paulicians. The martyr of Pontus became the waking dream of the courtier at Constantinople After three wretched years of court life, he fled in secret to Cibossa in Armenia, and began at once to learn and labour amongst the Paulician romnant he had spared. Some time having clapsed, during which he proved himself worthy of the cause he had espous-ed, they elected him as their leader, and on accepting the position, he chose the scriptural name of Litus, in addition to his own. After a little, the renegade Justus was readmitted, and proved the precursor of impending calamity. He had a controversy with their leader, Simon Titus, about Co 1. 15-17, and afterwards in the year 688, with the Grecian bishop of Colonia, during which he was forced to justify his own conduct, as well as give an account of the doctrines, practices, and success of the Pauli

The bishop, surprised and alarmed, at once sent an account to the Emperor, Justinian II., who, fearing that they might soon become troublesome, immediately resorted to the most inhuman acts for their extirpation. He burned at the stake vast numbers of those who proved steadfast in the faith, during the year 690, amongst whom perished their noble and self-sacrificing leader, Simon Titus.

The Paulicians, although greatly weak ened by this persecution, displayed their wonted goal and fortitude. Among those who had fled from the persecution of Justinian, was a certain man named Paul, who repaired to an obscure place called paris with his two sons, Genesius and Theodore. These two brothers soon rose to asnirants for the political headship. Already the Paulicians recognized the utility of having one to manage their secular affairs, and yet one who would not forget to advance the cause of religion whilst promoting the civil interests of the community. Two modes of pro-curing these political leaders presented themselves, the one by inheritable succession, which was advocated by Genesius.and the other maintained by Theodore, from the possession of the necessary gifts and qualifications independently of any other claim. How the controversy was carried on is not stated, but Genesius ultimately gained the position, and chose the scriptural name of Timothy. Under his leadership, and aided by his father's counsel, the Paulicians revived and spread their doctrines once more throughout the land. They removed their centre from Pontus into the north-eastern part of Cappadocia, and soon brought upon them the wrath of the Emperor, Leo III, the Isaurian, by their rising influence and increasing numbers. One thing, however, favoured them . he was an inveterate icon ociast, and opposed image-worship as strenuously as they did. About the year 720, he summoned Genesius Timothy to appear at Constantinople for examination, hoping by this measure to effect a final settlement The inquisition was presided over by the Emperor himself, and conducted by the Patriarch of the Grecian Church, the aged Germanus. Genesius skilfully evaded the questions asked, and represented matters in as pleasing a light as possible no doubt palliating his deception on the ground that the preservation of both himself and his people depended on the favourable result of this interview. The examination was, upon the whole, superficial, but terminated to the satisfa tion of all parties; for Leo gave him a letter of protection, and Germanus a certi-

fleate of orthodoxy, with which he returned, and retired with his followers eastward into

the Saracen territories. His life seems to have been a peaceable one, during which the Paulicians had greatly increased in numbers and prosperity; and after an active service of about thirty years, he died A.D. 745.

He was succeeded by his son, Zaciarias,

who came westward soon afterwards, preaching with his assistant. Joseph, and endeavouring to collect the scattered people throughout Cappadscia. Their success brought another persocution upon them, from which Zacharias fled into Phrygia; afterwards he taught for some time at tioch, in Pisidia, and probably ended his days there.

Joseph, his assistant, succeeded him, and chose the scriptural name of Epaphroditus, but nothing is left on record concerning either his life or death. The Paulicians then elected Baanes to the leadership, one who was cynical in disposition, immoral in his habits, and utterly unfit for the responsibil-

ities of sacred office.

He does not seem to have adopted a scriptural cogeomen at all, and for the want of one the people styled him by the significant

title of Baanes Ruparos, the filthy.
Under his rule the Paulicians became divided into two or more sections, which were not united again till more than unety years not united again till more than unity years afterwards, and which deteriorated also in morals and strength. Up to this time they had been zealous and successful in obtaining proselytes from not only the uneducated laity, but also from monks and priests; and their firm adherence to their religious prin-ciples was marked by their frequent and ready submission to martyrdom. But now ready submission to martyrdom. But now many became dissatisfied with the changed state of affairs, and, wearied out by incessant persecutions, resolved to migrate to some peaceful locality, beyond the reach of the hatred of the Church and the cruelty of the reigning powers.

At this juncture, however, the Emperor, Constantine V., (about the year 755,) made an excurcion into Armenia and found a large number of Paulicians, especially in and around Molitone and Theodosiopolis, whom he removed to Constantinople, and planted throughout Thrace. No doubt this was in accordance with a friendly arrangement that each party entered into, for the accomplishment of their own special interests and com-By it the Emperor expected to be disturbed no more in future, and that their peculiar tenets would soon die out; but, without intending it, he also assisted the Paulicians to diffuse their dectrines over eastern Europe, and prepared the way for thousands who came after them. Notwithstanding this removal into Europe, the Paulicians were still numerous in Asia Minor and the neighbouring countries, having Phanaroa, in Holenpontus, as their capital and centre.

Baanes Raparos died not long after, (in

the year ooo, and left behind him a scat-tered and demoralized people. This seems to have a I the Paulicians to be more cau tious iz mor next selection, since they were fortunate in choosing a notable character, named Sergius, who proved to be a man of extraordinary talent, energy, and virtue. He had formerly been of the established Church, but now, somewhat advanced it life, was converted by having his mind distributed to the great of G. I. through the rected to the word of Gol, through the agency of a poor Paulician woman. By carefully studying the Scriptures, he obtained a clear insight into the vital truths of Christianity, and coming to a knowledge of Christ, became a devoted follower of the Paulician faith. He was a carpenter by trade, and, Paul like, when out of employ-ment or in need, wrought at it in order that he might not be a burden to the community.

In the year 801 he was chosen as their leader, an i adopted the Bible name of Ty-

chicus.

He immediately endeavoured to reform the sect, which had become degenerated through the immorality of Baanes Rupares, and, by his gentle, winning ways, conciliated his bitterest enemies, so that he carned for himself the reputation of being a second founder, both by his antagonism to the corrupt tendencies that had crept in, and by his continued efforts for the extension of the sect. In his presentation of the truth he differed from his predecessors, in that, whilst they launched out at once against the glaring errors of the Church, he having first presented the simple truths of the gospel, gradually advanced to the corrupt doctrines and practices of the clergy. By this mode of reasoning he gained over many from the monks, nuns, priests, and common people, so that the sect greatly increased in num-bers and morality. He strenuously opposed image worship, veneration for the cross, relies, etc.; and by his writings also, which were held in high esteem, he was the means of accomplishing great good for his Master's cause.

As the Paulicians now took such a determined stand against the abuses so prevalent amongst the clergy, they were called Separatists, which clearly showed their desire for reformation, and burning once more with the zeal of their fathers, sought to revolu-tionize the Church, and restore it to its primitive purity and simplicity.

The reigns of Lee IV. and the Empress rene, during which the circumstances of the Paulicians were greatly improved, produced nothing worthy of note; but the succeeding reign of Nicephorus I. was marked by the greatest elemency. He absolutely rofused to act at the indding of the clergy, and instead of persecuting, promised the Paulicians, especially those of Phrygia, the free and full exercise of their religious behef. His successor, however, Michael I., although urged to desist by the more element of the clergy, assailed them through the in-ducements and by the directions of Nicephorus, the Patriarch of Constantinople, but to what extent is not known. After him came Leo, the Armenian, who, envious of their increase, sont Thomas, bishop of Neo-Cosarea, and Paracondacis, an abbot, as loaders of an expedition for the purpose of converting them to the Church from which converting them to the Church from which so many had wandered. Those who recanted were welcomed as preselytes, but these who remained steadfast in the faith were put to death. The persecution at last became so violent that Sergius Tychicus and many of his followers were obliged to flee into Lesser Armenia, and seek the protection of the Saracens. The Emir of Melectron was there a little terms and seek the protection of the Saracens. itene gave them a little town on the mountains of Argens, the name of which Sergius Tychicus changed from Argaum to Colesse.

To be continued.

Zundom Bendings.

Prery enjoins no man-to be dull. GRATITUDE is the memory of the heart.

The grand essentials to happiness are something to do, something to love, and something to hope for.

On the improvement of the short and uncertain season of the present life, de-pends the final state of our immortal Bouls.

Ha who does not cordially promote the will of God, so far as his capacity and circumstances onable him, virtually opposes

There is no incoming in at the fair haven of eternal glory without sailing through the narrow strait of repentence.—Dyer.

THERE is no better evidence regainst the bulk of any doctrine than its decency is im. mortal.-Hodge.

To sin against knowledge is a much greater crime than an ignorant trespass; as the crime which is capable of no excuso is more beinous than the fault which ad-mits of a telerable plea.—Justin Mart.jr.

GRACE is a glory militiant, and glory is grace triumpliant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.—Dyer.

The husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest; a good man's faith is manifested by labors, standing not in words but in the demonstration of the spirit.

THE old city of Troy had but one gate. Go round and round and round the city, and you could find no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door.

IGNORANCE is named the mother of devotion, yet, if it falls in a hard ground, it is the mother of atheism; if in a soft ground, it is the parent of superstition; but if it proceeds from ill or mean opinions of God, is a great unpiety, and is as bad as athorsm.

TRIBULATION may come as a flood into the church; we may be disappointed even in the brothren; but those who have the eye fixed on Christ "hold on their way" the word which they have heard and which they keep is a strong link binding them to Him, who is more than all else to them.

CHRISTIANITY is the true citizenship of the world, and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around and united by the cross of a common Redeemer, and the hope of a common heaven .-- Wm. R. Wimams.

"A PERSON converted in youth," says John Augell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person con-verted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

GRACE is an immortal seed that will certainly sprout up and flourish into glory—it is a living fountain that will certainly spring up unto eternal life—a ray of hosvouly light that will wax brighter and brighter to a heavenly day. To set grace against sin is to set God against Satan, heaven against hell, the spirit against the fiesh, and what odds can any Christian desire more ?—Hopkins.

WE learn, says the London (Eug.) Weekly Review, that a new association is about to be set on foot by evangelican Churchmen and Dissenters of various denominations, to be called the United Protestant Alliance, and to have for its objects the banding together of all sections of Protestants against the attempted revival of superstitious teachings, and the protection of Protestant interest in all Parliamentary reforms.

It is my sorrow and shame that I am so weak and defective in my love to Thee. What a wretched heart have I, that I can think, and speak, and hear, and see so much of Thy love to me, and be so little affected with it, so low in my thoughts of Thee; so cool in my desires towards Thee; Thee; so cool in my desires towards thee; so unsteady in my resolutions for Thee! Lord, pity me! Lord, help me! for yet I love Thee—I love to love Thee. I earnestly desire to love Thee better, and long the cool of the cool to be where love shall be made perfect. Matthew Henry.

Most people need all the strength which Most people need all the strength which a high-toned public opinion can give them to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows, and generous in the substances of life. Set the example, so greatly needed, of wholesome moderation. Show that you care for character above all else.—Rev. H. W. Foote.

THE strongest argument for the truth of Christianity is the true Christian—the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says, "Love is the fulfilling of the truth".—Christ-light. licb.

A wax diseased in body can have little joy of his wealth, be it over so much A golden crown cannot cure the headache, golden crown cannot cure the headacte, nor a velvet alipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, whereso ever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and 6.1 ver, land and living—had a man much more than ever any man had—minister unto him much tov: vea. or any true or ter unto him much joy; yes, or any true or sound joy's tall, where the mind is distracted and discontent. Without contentment there is no joy of aught; there is no profit, no pleasure in any thing.—Gataker.

The Missionary's Stratagem.

A TRUE STORY.

Among the early settlers in a small town of the North-west was a Mr. Blaine, a stal-wart pioneer, noted for his courage and phy-sical prowess. He was also, though uneducated, intelligent, well-read, and famed for his love of, and ability in, debate. His sledge-hammer fist settled many a borderquarrel, while his patience under provocation, readiness at repartee, and rough, broad eloquence made him no unworthy opponent in an intellectual tournament. An avowed infidel, he boldly challenged the claims of Christianity, and was never better pleased than when he had put to confusion some combative but ill-equipped champion of the

Spring had come. As if by magic, instead of the shroud of snow, and the dead, matted grass, the prairies were covered with flowers and verdure. What a suggestive flowers and vordure. What a suggestive scene! Mr. Parsons, the resident mission-ary, inspired by the re-awakening of nature, preached a stirring sermon on the resurrec-tion. Tuesday succeeding, a deacon of the nowly organized church met him, and with

grave countenance said .

"Your sermon last Sunday has caused a great deal of remark. You know the settlers drop in at the hotel of an evening. Last night a large number were there. Blaine was present, and he ridiculed your discourse unmercifully. He sent by me a request that you discuss the doctrine with him publicly. And I don't see how you can get along with his objections." "What are they?" inquired the preach-

er.
"He argues that it would defeat justice to raise the body from the grave for purposes of roward and punishment. Because, according to physiology, the human organism undergoes a complete change in all its constituent particles once in seven, if not in every two or three years. Now, if a man dies at forty-nine, which of the seven bodies will come forth at the sound of the judgment trumpet? And, he asks, shall the body of the aged person suffer, or be made happy, for what the child-body did, when in the interim there have taken place many total transformations, each one a new creature, wholly distinct from the preceding? He related, to illustrate this scientific fact, that a contleman recently called on him. who turned out to be an intimate friend in their younger days, but so altered in ap-pearance that Blame did not recognize him. He affirms that after one of these physiclogical revolutions we are as much a different being as if just born."
"Was there no one of the company who

could answer Mr. Blame?"

"No," was the reply.
"Well, deacon, don't you worry. I'll see that this matter is properly disposed of," said his pastor, as he bade his official helper

a smiling adiou. Now "out West," they "fight fire with fire " sometimes. If, for example, the prairie grass is affame, the pioneer burns towards the approaching conflagration. And the re-ligious pioneer leards to meet error with other weapons than stately sentences shot from the shelter of the sanctuary at non-

attending cavaliers. The missionary was not wanting in frontier tact. After a meditative dinner, during which a peculiar twinkle of the eye revealed that his reflections were anything but sombre, he took his way to Mr. Blaine's, a distance of three miles. Back of that worthy's cabin was a strip of woods. Between the latter and the dwelling on the unforced prairie, a handsome "hobbled" horse was grazing. Warriy approaching from the grazing. Warrly approaching from the shadow of the trees, Mr. Parsons captured the beast, freeed his logs, clapped on a halter, mounted, and pursuing a circuitous course, reached home unobserved, and "tied up" the confiscated steed in the snug

A few hours clapsed, and Mr. Blaine and his son were rushing lather and thather, to learn if any one had seen their horse. Then the settlement was excited by the report that it had been stolen, for the owner de-clared that the hobble had been found in the grass, and it "could not have been removed from the limbs of the animal withou; hands." Search was fruitless, however, and next day at early evening twilight a tumultuous assemblage at the village inn were talking over the occurrence with a view of devising measures to discover, if possible, the culprit, and protect the settlement against further acpredations. While the company was thus occupied, Mr. Parsons came calmly into town riding on Mr. Blame's horse, and proceeding to the tavern, leasurely dismounted. But he had been seen by a wide-awake urchin, who, anxious to be the first with the news, ran into the horse, shouting,

"The minister's come with Mr. Blaine's horse !"

The effect was electrical. Pell-mell rushed the convention out of doors, Mr. Blames huge form foremost. Sure enough, there was the clergyman quietly hitching the lost horse to a post.

The gratified owner, with a grateful grin ornamenting his sun-burnt face, stepped rapidly forward, saying, "Well, parson, I didn't expect that you'd be the one to recover

the critter—where'd you find her?"
"Find who?" returned the minister, in

well-affected surprise.

"Why—my horse?"
"Your horse!" retorted the missionary;
"do you pretend that this horse is your property?"
"Oh! now, parson, none of your joking;
of course sheet arises. I could tell her from

of course she's mine. I could tell her from a thousand." And he walked confidently round the beast, surveying her with a com-placent air. "Just her height, build, colour, style—one white foot, spot in the fore-head—I know her as well as I know my-self."

'Blaine's horse, and no mistake," cchoed

the bystanders. "Gentlemen," Gentlemen," gravely observed the Preacher; "I trust you will not be rash in your judgment. There is evidently an error somewhere. A remarkable resemblance may suit between this continuous distinction. may exist between this creature and the one my friend, Mr. Blaine, owned; but I think I can prove, even to his satisfaction, that this is an entirely different animal!"

"Different!" when the compare there

cried the owner; "here "Different !" comes my son; see if he won't recognize her. This way, Daniel."
"Oh, good! there's Nell. Where'd you

find her, father?" exclaimed the lad. "In that sufficient?" asked the ather, triumphantly. "And my wife would testify to the same," he added.

"Neverthcless," answered the mission-ary, "if the crowd will do me the favour to return into the hotel, I will convince them that this is not Mr. Blame's beast, or surrender the animal to him until we have

more light on the subject.

"That's fair," resp anded several; let's hear what the paster has to say."

"Now, my friends," said the missionary, after his hearens were seated, 'I would like Mr. Descriptions. Mr. Donne to inform us how long he has owned the beast now in dispute.

"I bought her seven years ago this Sping, my wife and boy will remember "How long have you been married?"

"Twenty-two years last January; but I don't see what that has to do with the case." "And what is the age of the lad you call

vour son?' Just seventeen," emplicatically.

"Gentlemen, remarked the clergyman, you have heard Mr. Blane's affirmations. I hope you will give them due weight. came honestry by the animal he claims, and sincerely desire that he shall lose nothing properly belonging to him. But I shall submit evidence showing, first, that Mr. Blaine did not buy this horse; second, that this horse, now claimed by him, he has no own-ership in, third, that his testimony and that of the witnesses he cites is unreliable, because he was never legally married, and

wife, and the young man he terms his son is not truly his child." "What's that?" roared the pioneer, starting up, "Parson, you ro gono crazy.
"If I have," mildly answered the missionary, "of course I cannot sustain what

therefore the lady he lives with is not his

I assert, and you'll get the horse, so you can afford to listen."

"The evidence I shall present," he resumed, "is not of the sort commonly recerved in the courts, but it is of a kind that neighbor Blave cannot consistently reject. You have heard of the science of physiology. By it we were taught that the human organism experiences a universal renewing every seven, perhaps every two or three years. Am I correct,

Mr. Blane?"
"Certainly; but what's that to the point?"

"You'll see!"

"Now, by Mr. Blane's own statementand he says his wife and boy will confirm it—he did not buy this horse within the time when this physiological change occurs. It was therefore another Mr. Blane who made the purchase. Hence it would defeat the purposes of justice for the present Mr. Blane to claim the reward of what that other Mr. Blane did in paying the price of the animai. At the end of the seven years that Mr. Blane became extinct, and this man bearing the same name is as much a new being as if just brought into the world. He is not, then, the proprietor of this horse. Moreover, the horse that the first Mr. Blain paid for ceased also to be, at the termination of the seven years. And the existing animal is, in all her constituent particles, another beast, a colt, so to speak, without sire or dam, dropped full grown by physiological science. What right has Mr. Blane to this new horse? True, Mr. Blaine professes to identify the animal
—and yet he could not identify his old
friend, because the fatal physiological
transformation had been passed! I should be sorry to question veracity. But, gentlemen, twenty two years ago last January, a certain Mr. Blane was married. Soven years flow by, and his wife ceased to be, physiologically. Another Mr. Blaine sat by the fireside, and another Mrs. Blaine sat by his side. Did they live together conjugally? Certainly not, if honest, unless united in marriage. Three times the physiological change came, the present Mr. Blaine and lady being the final result. They pass as husband and wife. Who has seen their marriage certificate? It would 'defeat the purposes of justice' for this couple to enjoy the privileges of wedded life, on the strength of the ceremony performed twenty-two years ago for the pair then made one. Consider, too, the sandillar of sunna Tanial kept in sulthe condition of young Daniel, kept in subjection, obliged to do duty as a child, when the Mr. and Mrs. Blaine who claim his obedience and service are not the persons of whom he was born, and he not the being that then gladdened the parental hearts. To recapitulate. This Mr. Blane, according to physiology, is not the Mr. Blane was bought a horse seven years ago last Spring. This horse, according to physically, is not the horse that was then purchased. This Mr. Blane is not the Mr. purchased. This Mr. Blane is not the Mr. Blaine, by the same evidence, who was married twenty-two years ago. Daniel Blane is not the son that was born seventeen years ago. I have therefore demonstrations of the Mr. strated that the horse claimed by Mr. Blane is not his, and as they are leading

testimony? I rest the case here The applicance that followed this speech made it plain that the keen-witted frontoismen saw the point. When the uptoar had subsided, Mr. Blaine frankly gaid:

such irregular lives, of what value is their

"Well, parson, I own that you've beat

mo this time. "Do you confess that these physiolo-

rical changes do not destroy personal iden-That if a man, for instance, commits murder at twenty, it would be right to hang him for it at fifty?"

"Do you then give up the physiologi objection to the resurrection of the doad ?

"Guess I shall have to." "Then I give up the horse. Gentlemen," he added, addressing the listening group, "Mr. Blaine had ofeu said to me, group, "11". Diamo nad oned said to me, 'When you want to use my nag, just take her along; so wishing last Tucsslay to use her for his special benefit, I availed myself of his offer. And as in finding his horse he has found the truth, I trust he will give the inconvenience to which my little stratagem subjected him .- Examiner and

THE congregations and Church Courts in the Presbytery of Manitoba have all agreed to the Remit on Union unanimously.

Quench not the Spirit.

Quench not the Spirit! You quench Him in many ways—you quench Him with your unbolief—you quench Him with the world—you quench Him with your folly—you quench Him with your lusts—you quench. Him with your idle company. How awful! You quench your only light! You strive to put it out, and in doing so to make your destruction sure. For without it how can you find your way to heaven? thow can you find your way to heaven?
Oh! boware of "doing despite to the
Spirit of grace." Beware of disbaleving
His testimony to the Saviour; beware of denying His love; boware of resisting His power!

Quench not the Spirit! For if you quench Him, then what remains for you here but darkness; and what remains for you hereafter but the blackness of darkness forever? -The Ohristian Treasury.

Quarrelling Christians.

No man will properly develop as a Chris-No man win property develop as a constant who lives in a state quarrel. In entry against God, he is, of course, not a Christian at all, but reconciled to Him, he must remain a dwarf, tuless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of re-form, contending with bitter words and hard strife for even the best of doctrines, he will stunt the growth of a divine life within him. Even fighting a anst sin is not to be done in a quarrelsome way, but in a spirit of honoring God while abhoring the ein and pitying the sinner. We are to con-duct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong and in favour of right, but also that is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

The Soul's Daily Work.

Whatever be left undoze, my soul, these things must be thy daily employment, and unless thou art in a bad state of spiritual health they will be so:

To be much in prayer and meditation. Never miss reading some portion of God's

To ransack every corner of a "decentful and desperately wicked heart."

To keep a watch over every rising thought,

as well as over every word and action.

To be particularly on thy guard against any besetting sin. To bring the "solemn, solemn, solemn' hour of departure often before thine eyes. In whatever business thy hands are engaged that should be thy daily work, and that of every one , who would be found watching, and who has taken Christias his Prophet, Priest, and King.—Sir Richard Hill.

Thy Kingdom Come.

Weighty, instructive, Characteristic of the Three words. monitory words. prayer, characteristic also of the Author. The first lifts the thoughts upwards. Rominds us of the presence, of the relationship, of the name. Corrects the selfishness which spoils and drags downward the prayer even of the regenerate. Buts us think of Call and loss correctes in Wing. The God, and lose ourselves in Him. The second reminds us of a great system, a magnificent organization, as of some vast Empire of lives and souls, of ages and uni vorses, of eternities and infinites, high above us, deep beneath 28, before us and behind, in which we are nothing, yet which is everything to us, in which to have a place is glory, for which to be allowed to pray is the highest honor and the highest dignity of the creature. The third bids us exercise this honor, this dignity, at once. Here, as we kneel, as we atter the petition in church, or house, or chamber, we are doing an act which implies a Divine wor we are putting the hand to a work which is all God's, we are claiming a frau chise, and a citizenship, and a priesthood, not of earth, but of heaven.—Rev. C. J. Vaughan, D. D.

Greek Philology.

In former times, writers of Greek grammars contented themselves with exhibiting the principles of inflection and syntax, their chject being to enable the student to enter pon the study of the language with as little delay as possible. But in this age of the rank of an exact science, the gram marian must not confine himself to a mere exhibition of the phenomena of the language as it exists in the authors that have come down to us. He is expected to describe accurately the forms which ought to have been used before the Greek peninsula was inhabited by any human beings, he must descant upon the inherent qualities of fricatives, and sonants, as also upon the psy-chological tendencies of the paulo-pos future; he must invent new names for old things, and give a satisfactory account of the Greek pronunciation which provailed in the days of Phoroneus, Inachus, Sinis, Sciron, and Procrustes; otherwise he will not be considered as having duly executed his task. Further, he must embellish his pages with long notes and excursuses about Sauskert and Slavic affinities, and Lithuanian and Chinese analogies, not forget-ting the curiously developed dialects of Caffaria, which are probably related to the language of the Cabiri. All which he can accomplish without even knowing the al-phabets of those languages. The science of the nineteenth century has established the important truth that all races of men, ancient and modern, put their vecal organs in motion for the purpose of embodying in articulate sounds the operation of their minds; always excepting the Cynocephali and the Sciapodes, who express their sentiments by barking and cacking, respec-tively. Grammer now has ceased to be a means—it is an end. The numerous refer ences to numerous grammare in all our Greek text books show that the lauxuage is to be sudied not for its authors but for its roots, stems, affixes, prefixes, and numerals; and always with reference to Sanskirt, Welsh, and Lithuanian. Those who have a taste for Greek sterature should translation; for who would prefer walking to riding?—The Nation.

Talking it Over.

"How I wish we had talked it over when

we were sitting by the fire !"
So said a mother to me as we stepped from the death-chamber of her only daugh

"But you have hope for Emma?" I said.

"Oh, yes," she answored, "she was all goodness and gentleness, and very seriously inclined; but I wish we had talked it

Thinking to comfort her stricken heart, I said, I had a sweet little talk with her a few weeks since, as we came out from prayer-meeting. When I said I am very glad to see you here, shoreplad, I love to come; and when I pointed to the previous over-present, Friend and Saviour, she responded with a pressure of the hand and fast-flowing tears."

"Yes." said the mother. "she did love to go, and went many times when scarcely able.

"Do you think she realized the approach

of death?" I enquired.
"I think she did not expect to live, and a little while before she died, she gave me such a look, as if she longed to tell me something. Oh, if we had only talked it over when we sat here sewing!" said the sorrowing mother, "but I shall soon be over when we sat here sewing! with her,

"Then you have a hope yourself?" I

added interrogatively.
"Yes; one week ago I gave up all Emma and all, if I know my own heart.'
Did your daughter know this?"

"Yes, and seemed happier since I told her," was the reply.

"I am rejoiced to hear it, and hope you will be spared long to serve your Saviour."

"No," she answered, I cannot live over a year at the longest, so a skilful physician

has told me."
"Indeed, when did you ascertain this?"
"Since I found Christ; and I am so
thankful it was not before, for then I should have thought I was frightened into

"Did Emma know of the incurability of your disease?" I questioned.

a surrender."

No, I kept it from her, but that is all right. The doctor says I cannot suffer long; only while I stay it would be such a comfort to know just how she felt about her dying," mourned the still regretful mother.

Mothers, we are familiar and confidential with our children on most topics; how is it about this sweet, heavenly hope? Should it not be conversed upon cheerfully, while we are in health and happiness? Let us not wait till our darlings, with unuttorable longings are mutely struggling in the m brace of death; but 'let us talk it over while we are sitting by the fire. - Christian at Work.

Keeping up Appearances.

The Inter.or, is an article on the "Art of Living, has some earnest words on a topic which it is to be feared is not altogether mappropriate in Canada. It

Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to avert it. Single people shrink from marriage because they see married people are hving in a per-petual whirl of bills and competition and social hypoerisy. An air of common deception hangs around all our houses. Wo are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parler necessitates meanness some-where else, Our lace curtains tells dreadful hes. Let us have a reform and come down to a specie basis. The well-to-do peopie ornament their houses with mortgages. The poor run bills. High pressure marks all life from the cottage to mansion, and in three directions it is rumous.

It is financial ruin. Any man who puts a dollar into appearances is on the way to sink a fortune in the same miry slough. Living costs about twice what it ought, fully twice in America what it does in Europe. There is no rea-son for it. This a land of grain and fruits, and abundant work. The man who spends two thousand a year could live on one thousand and be happier. Per and not indeed by himself. The social level needs to sink from extravagance to thrifty economy. If this is the way out of national trouble it brave enough to decline appearances. Be honest straight through your domestic arrangements, though the two story must yield to the cottage, and the pudding to cornmeal.

It is mental ruin. The money that is spent on horses and dress and table unnecessaries would fill all homes with books. The expensive furniture would be well replaced by pictures, to be a constant refining and enlightning influence. The money it costs many a family of moderate means to keep up four weeks of appearances at the sea shore would fill their house with treasure or knowledge and art. Instead of that the glorious month at Long Branch is followed ov eleven months of scrimping in the

kitcuen, and general meanness all around. It is moral ruin.

People cannot systematically deceive without moral penalty, even though the less are velvet and silken. The penalty comes in the less of self respect. The man who mortgages his property to keep up the style thereby mortgages his name family phile ophy to find the causes of general sound disorder—loosening of home bonds and lowering of purity—let us come down to an honest way of living. Let us make our carpets and our table and our clothes tell the truth, and then perhaps our children will. A blight will surely fall on all our social life unless we recover ourselves from that great American vice-truckling—and live honestly before men. The seeds of hypocriey are in the heart of every child that goes out from a household whose whole life is a s. am. In vain we preach honesty and sincerity from the pulpit, so long as the life from the pulpit wood

to home management is all a pretence. Society, you must come down and dare to appear what you are.

Boys Wanted.

Boys of spirit, boys of will, Boys of muscle, brain and power, P. to cope with anything-These are wanted every hone Not the weak and whining drones, That all trouvle magnify-Not the watchword of "I can't."

But the noble one, "I'll try." Do whate'er you have to de With a true and carnest zeal: Bend your sinews to the tank-Put your shoulders to the wheel. Though your duty may be haw.

Look not on it as an ill; If it be an honest tesk. Do it with an honest will. At the anvil or the farm,

Wheresoever you may by-From your future efforts, boys,

The Danger of Wet Coal.

People who prefer wetting the winter's store of coal to lay the Just on putting it in their cellars, do not, we believe, generally know that they are laying up for themseives a store of sore throats and other evils consequent upon the practice. But so it is said to be. Even the fire-damp which esca es from coal mines arises from the slow decomposition of coal at tempera-ture - but little above that of the atmosphere, but under augmented pressure. By wet-ting a mass of freshly broken coal and put-tin it into a warm cellar, the mass is heat-ed to such a degree that carbure ted and sulphuretted hydrogen are given off for long period, of tim, and pervade the whole house. The hability of wet coal to mischievous results under such circumstances may be appreciated from to circumstance that there are several instances on record of the combustion of wet coal when stowed into the bunkers r holds of vessels. And from this cause, doubtless.

Prof. Tyndall in a Nutshell-

Prof. Tyndall's laborious address to the British Association may be readily summed up by the simple restatement of a very old argument. An egg contains all the material necessary o form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its compotent the formative process in action by the ap-plication of another form of force or motion called heat. But this last must be supplied from without. The sum of Prof. Tyndsli's researches is precisely analogous. He finds in matter "the promise and potency of overy form and quality or life, just as the naturalist and the organic chemist find the organic materials of a chirk, and the promise and potency to form one, within the eggshell. But neither the philosopher nor the experimentalist can go one step beyond the facts. They are wholly unable to explain 'he something from without, in whose absonce neither an eggful nor a world of life can be called into a palpable existence. This is the point at which philosophy again arrivos—the old point at which it has been arriving by various paths ever since the first effort to poue trate an inscrutable mys-te:; The Egyptains symbolized the diffi-culty, and their inability to surmount it, by offering the mysterious egg reverently to their gods. They la 1 the unsolved problem of the finite at the feet. the Infinite. Prof. Cyndall and the British Association might learn wisdom, without hum liation, from the aucient idelators, and emulate their not ignoble submission.—London Globe.

The Press on the Beecher Case. The Interior, of Chicago-Presby orian-

says: - We did not share in the satisfaction with which so many of our contemporaries received Mr. Beecher's statement. We felt that his friends were altogether premature in their rejoicing over his vindication. Though ready to pauce, before coming to a decision, we were far from thinking that ne had successfully answered the charges, or that he had given a satisfactory explan that he had given a satisfactory explan of his own letters. Mr. Beecher's condu from the beginning, has hardly been compatible with his professions of innocence. A guilty man would, in all probability, endeavor to avoid investigation, particularly if he were strong in popular favor, and could appeal to his past life and public services. This Mr. Beccher has done. Most men would consider themselves highly favored if they could have the choice of the jury by which they were to be tried. In selecting his investigating committee, Mr. Beether did what every criminal would do if he were allowed. It would be strange if Mr. Beecher's genius should prove unequal to the task of composing a readable and plausable answer to Mr. Tilton's charges, and it would reflect little credit upon the legal attainments of his coursel if they could not hit upon a theory which would seem at least to explain the facts, and without sullying the reputa-tion of Mr. Beecher. Therefore, when we read the rhotorical defence which Mr. Beecher made of himself, we were far from satisfied. There was too much evidence in it of the manufacture on his part of abnormal endjective states, there was too absurd an attempt to explain the extreme language of penitonce by saying that he had given imprudent advice. Mr. Tilton's second statement has since been published. It is the most important document which has yet appeared in connection with this unhappy matter. For exquisite care in the use of words; for judical calmness in weighing evidence; for keen insight into the fallecies of his opporate; for materly array of facts in support of his position; for relentless logic; for keen and polished sarcasm; for calm self-control under circumstances of unusual irritation; and above all, for aff-ction he still has for the wife who has brought him rain, Mr. Tilton is a marvel. His statement is a master-piece, and Mr. Beccher is Tilton is a marvel.

THE Roy. Dr. John Cumming, the well-nown preacher of London, has served known preacher of London, has served corty-two years as paster in that city, and is pronounced still quite vigorous and slo-

quent

TO SUBSORIBERS.

We do not tliink we are asking! too much in requesting every one of our subscribers to look at the little RED LABRE 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. Let 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 for midable bills for paper, wages, rent, &c. During the next two months we have unusually heavy demands to meet; and we look to our friends for a cheerful response to this somewhat pressing invitation to PAY UP !

British American Presbyterian.

FRIDAY, OOT 16, 1874.

TOPICS OF THE WEEK.

It is estimated that a million and a half illustrated tracts, defending Hindonism, and abusing Christianity, are in circulation in Upper India.

THE King of Italy has issued a decree dissolving the Chamber of Deputies, and ordering a new election to be held on the 8th and 15th of November. Parliament will meet November 28rd.

"TYNDALL and Topsy I" exclaims the Advance. They have both vaulted to the identical conclusion, and explain the universe by one comprehensive formula, "'Spees it growed."

THE Evangelical Witness, the organ of the late new Connection Conference, being about to be merged in the Christian Guardian, the Rev. D. Savage, editor of the first named paper, has been attatched to the editorial staff, of the latter. The Guardian editors are now Rev. Messrs. Dewart, Savage and Withrow.

THE Belfast Presbytery have given their warm and grateful thanks to the Rov. R. Watts, " for his prompt, able, and most conclusive replies to the lectures lately delivered in this town by Professor Tyndall and Huley, in which they propounded principles adverse to Christianity, ignoring the existence of God, and advocating pure and simple materalism."

THE Christian at Work says: "Mr. Beecher received an overwhelming congratulatory recoption from the people of his Church on Friday last, and on Sunday preached from the text, "Thy will be done on earth as it is in heaven." No allusion was made in the slightest degree to the troubles of Church or pastor. As a feature to the controversy, it may be stated that on Friday Mr. Beecher appeared before the Grand Jury at its first meeting, and secured the indictment of Mr. Tilton and Mr. Moulton for slander, mendacions lying, and perjury. It must be apparent to any one that the settlement of all this matter is to be found in the Courts, and the Courts only; and the sooner the better.

In Spain the Carlist cause weakens. Several of its leaders have abandoned it on account of differences with Don Carlos' minister of war, and it is said the Carlist Serrano, at Madrid, has received Mr. Laymd, the Minister of Great Britain, and M. De Chaudordy, the Minister from France. Both of these gentlemen expressed their hope and belief that the troubles from which Spain has so long suffored would soon be over. It is reported that Spain. has paid Great Britain the idemnity do manded in the Virginius case. The claim of the American Government is still unsettled, the Spanish Government pleading the unsettled state of Spain as an excuso for the delay.

"Punitan intolerance" is not extinct, at least so says the Church Review, which is High-church, and extremely dogmatic in its utterance. The illustration is Madagascar. "Puritan intolerance," it declares, "has thus far prevented Madagascar from having a Bishop (s.e., Anglican Bishop,) of its own." Wicked Puritans ! At their old tricks-persecuting the "Right Reverend Futhers in God" of the English Church, driving them with fire and sword to the "little Island of Mauritius," where a wearied and worn diocesan rests in peace, safe from the "Puritan intolerance" that rages in Madagascar. We assure our readers that the writer in the view is writing soberly, and apparently believes what he says.

Tun Japanese consus shows only three thousand criminals to's population of over thirty-three million souls.

POPERY AND PURITANISM.

It is a strange coincidence that gives is in the same year, the same month and the same week, two such meetings as have been held in Montreal and Quebec in the first week of this October. In Quebec, the quaint, old retrograde capital of the French race, there met, as was most appropriate, a gathering of Roman Catholics, to look backward and to glory over the victories already won, and the deeds done in times of old for the Church. In Montreal, the modern parvenu, pushing, advancing capital of the Anglo-Saxon race, there met, as was most becoming, the Evangelical Allianco-a gathering of Puritan Catholics-to look forward and to consult over the victories to be won and the deeds to be done in the time to

come for Christ. Do not these two representative gatherings suggest a comparison of the two systems which these gatherings represent? The fact that God, in the Providence which times events, and devetails incidents into each other, has brought these two gatherings face to face, at the same time and in the same quarter, suggests to us a comparison of the two great systems between which, in the years to come, the struggle for mastory in Christendom must mainly lie.

Popery and Puritanism agree in holding to the Divine authority of the Scriptures, the divinity of our Lord, the personality of the Holy Ghost, the resurrection of the dead, and a general judgment day of the whole world. On the ground of that agreement, many of the old Puritan writers were willing to accord to the Romish Church the standing and the rights belonging to a Church of Christ; but this was, it should be remembered, before the dogmas of the immaculate conception of the Papal infallibility became the law of the Church, by which law Rome's tendency towards anti-Christianism came to its full development.

Popery and Puritanism differ, however, on one point, a point from which diverge roads to glory or to despair. The testing question of every system of religion 18, "How can a man be just with God?" The reply of the Puritan to this question is, "Believe in the Lord Jesus Christ." The reply of the Romanist is, "Submit to the Church." In the former reply Christ is the prominent object, while Church is the prominent object of the latter reply. In the former reply faith describes the attitude of mind demanded, while in the latter reply submission is what is wanted. Thus we see that from the one point of difference has come four; from these four, sixteen, until we reach the ninety-five theses of Luther, affixed to the door of the Castle Church in Wittemberg. It is thus Luther at another time puts the matter: "How can a man become pious?' asked Lather one day. A gray friar will reply, " By putting on a gray hood, and girding yourself with a cord." A Roman will answer, " By having mass and by fasting." But a Christian will say, "Faith in Christ alone justifies and saves."

When two rivers dispart, their distance acunder at first may be only a few feet, but before they end their course a whole continent may lie between. It is just thus between Popory and Puritanism. The one point of difference has become many; differing on the eardinal point of how a sinner is justified; they go on differing, until now a gulf unfathemable and impassable lies between the two faiths represented at the gathering in Quebes and the gathering at Montreal. Paritanism makes the countries into which it comes free, it makes the people intelligent, it fills the land with science, art and industry. We know what Popery has done in Italy, Austria, France, Spain, and what it has done nearer our homes—that is, in the army is becoming demoralized. Prosident | Province of Quebec—is thus told us by Jas. Court, Es 4., in a paper read at the recent meeting of the Evangelical Alhance. Mr. Court show I that there are evidences that sometimes the people under Roman Catholie training degenerate into semi-paganism. The speaker told the story of a poor woman who when her husband wes sick brought four sacred plaster images and ground the heads into powder, and put them in his soup, with the expectation of his recovery. At the time when the case became known she had tried three heads without success, but was in hopes that the fourth would prove more efficacious. Those who are trying to enlighten this people need our prayers. Mr. Court then showed the evil of the confessional in destroying natural family relations, illustrating this point by extracts, showing . ow the members of the Institut Canadien had been beyond measure worried and annoved at home by their wives and mothers, under the instigation of the priests. Sometimes now persecution breaks out into crime, as in the case of M. Murairo. It is the same persecution in spirit as in the days of the Huguenots. In the country those who became Protestant are so persecuted that they are almost obliged to leave for the United States. In the cities the priests have not a much power. Still manufacturers and others might do much to keep

> THERR, is not in all the State of Texas a single Universalist church edifice er church organization.

the converts from becoming discouraged.

FOR OR AGAINST.

It is now some months since the Halifax Witness, in a clear and convincing article, showed that the Christian Union, of which Henry Ward Beecher is the nominal editor, is in reality very much a Unitarian production. Some of the leading writers and contributors profess that faith, while some do not come the length of being even Unitari-

It is right enough, we suppose, that Unitarians, latitudinarians and nothingarians should, if they can make it pay, publish a newspaper, but it is hardly fair to publish it as in the interest of Evangelical Christianity, and it is hardly consistent with Presbyterian principles to encourage such papers, or consistent with Presbyterian intelligence to be gulled into taking them by the pretty French pictures given to subscribers. These rationalistic papers do very well as long as people look to them for nice stories, sentimental poetry, good editorials on questions of general interest, and graphically written descriptions of persons and things but they fail utterly and miserably as Christian newspapers when any attack is made on the essentials of our religion.

Since the days of the Sadducees, who believed neither in a God nor in a soul, who believed neither in a resurrection nor in a judgment to come, there has not been a holder and more sweeping attack made upon Christianity than that address of Professor Tyndall's at Belfast, which has roused the political and secular press to expose his sophisms, and provoked even Punch to defend, after his comical fashion, the faith he holds dearer than some papers that wear a longer face. In this crisis what does the Christian Union say. It wonders that Professor Tyndall should be deemed "by anybody to have seriously assailed the foundations of religion or Christianity." Indeed! It would be just as reasonable to say that the man who asserts that a certain merchant never sold the articles entered in his books, and nover received the payments entered there, did not seriously assail that merchant's character, as to say that a piniosophy that asserts that a miracle is impossible, does not seriously assail Christianity, which is founded upon the assertion that miracles are as possible, probable, and certain as Professor Tyndall's experiments on heat and light.

The Princes of the Philistines of old were more wide-awake as 'o their interests than we are to ours, unless we stand shy of napers that can talk in that fashion, and say with regard to them as the princes did with regard to an intruder in their camp: "Make this fellow return, that he may go again to his place which thou hast appointed himand let him not go down with us to the battle, lest in the battle he be an adversary to us."

We are glad that one of our leading religious papers, which quoted more from the Christian Union than from any other paper, has of late ceased that business. The Philadelphia Presbytorian speaks plainly after this fashion :-

"We call attention just now to the Indopendent, the Ohristian Union, and the Golden Aye. These three sheets have had an extensive circulation among Christian families, in many cases supplenting their own denominational paper, and they have had even greater popularity, perhaps, as being committed to no particular sect or creed. Claiming to be religious, in their general tone and ann, they have introduced loose sentiments touching gospel truth and personal duty, and on great questions of the fall, the atonement, the nature, offices and work of Christ, they have often dealt severe blows at the received doctrine of Scripture, and have oftener jeered at any welldefined system of doctrine as bigoted and

At this juncture, is it not very remarkable that these three papers, the Independent, the Christian Union, and the Golden Age. are represented by Mr. Bowen, Mr. Beecher, and Mr. Tilton—the head centres in a most corrupt complication—and all of whom have been connected with the founding and work ing of these agencies in the Church? It has been boldly assorted by some of our own leaders, who have patronized the Independent, and have written for it, that its circulation among Presbyterian ministers far exceeds that of any of our newspapers, and that, therefore, it seemed to be the bust organ for reaching our own ministry, on cer-tain topics of the Church. Now, look at the history of the *Independent*, as founded and carried on by Tilton, Bowen and Beech er. The men who are the leading figures in "The Great Scandal," and all of whom are plainly proved to be unreliable as teachers in our families, or as exemplars of persoual conduct, are the men who have estab-lished the Independent as a religious (!) organ, and have put forth its claims to a place in our household instructions only next to that of the paster and the parent."

The time is now on us that conflict for the truth must be with dust and sweat, and not with rose-water. The foundations of religion and virtue are being attacked under the cloak of science and literature. There must be plain speaking and decaded action. Our lot is not east in circumstances in which it might be said, ' he that is not against us is with us, but in circumstances and times when it may be said, 'He that' not for mo is against mo."

Askntous split is reported in the sler party of Italy, in consequence of the Lupe's order prohibiting the elergy from taking part in elections.

TWO MONTHS FREE!

In order to secure large additions to our aubscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN 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 new 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

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of The PRESBYTERIAN 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.

OPENING LECTURE, KNOX COL-LEGE.

A large audience assembled in Knox Church on Wednesday evening of last week, to listen to a lecture from Rev. Prof. Gregg, in connection with the opening of Knox College. Rev. Principal Cavan presided, and on the platform were the Rev. Messrs. McTavish, Reid, Robb, Prof. McLaren and Dr. Topp; a number of ministers occupied seats in the body of the church. Rov. Joba McTavish lod in prayer.

In noticing the cheering prospects of Knox College for the coming year, Principal Cavan adverted to the satisfactory progress being made in the erection of the new building on Spadina Avenue. The position of the building fund was also a matter for congratulation. Already \$98,000 were subscribed, and fully one hundred congregations yet to hear from. The valuable services of the Rev. R. H. Warden, of Bothwell, had been secured to complete the canvass, and there was no doubt the full amount required-about \$120,000—would be forthcoming. Principal Cayan then introduced Rev. Prof. Gregg, who read a clear, concise and interesting paper, proving the supernatural inspiration of the Old Testament prophets, from the fulfilment of their predictions of the life and work of the Lord Jesus Christ. The lecturer followed a line of close argument on the side of the authenticity of the sacred records, and glanced as well at the objections of infidel writers, on the ground that the existence of miracles could not be proved. The lecturer took the position that no uninspired mind could have foretold the events in the life of the Redeemer which were found with such particularity in the Old Testament prophecies.

On the second page of the issue we give the first instalment of a paper entitled The Paulicians, by Rev. T. T. Johnston, formerly a student of Knox College in this city, but now of Columbia, S. C. The remainder of the article will appear next week. It is but right to state that we copy from the Southern Presbyterian Review, an able quarterly conducted by an association of Presbyterian (South) ministers.

Wr are giad to be able to state that the Rev. R. H. Warden, of Bothwell, has been induced to undertake the canvass for the balance of the amount required for the erection of Knox College building. A better selection could not have been made: and we bespeak for the rev. gentleman a cordial' welcome wherever he may go in the discharge of his duty as representative of the Church in this connection. We learn, since the announcement made by Princinal Cavan, at the opening of Knox College, that the amount now subscribed is some what larger than was then stated-viz., \$98,870.

THE Rev. John Black, D. D., minister of the High (Free) Church, Inverness, Scotland, delegate to the Dominion Evangelical Alliance, which met last week at Montreal, spent a few day in this city. On Sabbuth morning he preached in Knox Church, and in the evening in Cooke's. On both occasions he preached earnest and eloquent discourses to crowded congregations. On Monday afternoon he met with the Toronto branch of the Evangelical Alliance in Shaftesbury Hall, and in the evening lie preached again in Cooke's Church. The rov. gentleman looks almost as youthful and quite as vigorous as he did fourteen years ago, when we heard him preach in Dr. Cooke's May Street Presbyterian Church, Belfast; and trust that he may long be spared to labor for the salvation of souls.

THE finest church in Cincinnati, the Second Presbyterian, now in process of erection, will make a new departure in the location of the puipit, which will be at the side instead of the end.

WHILE the clergy of the United States WHILE the clerry of the Unica Deales cost \$12,000,000, int xicating drinks cost, it is said, \$1,487,000,000; and there are 400,000 more persons engaged in the liquor business than in preaching the Gospel and teaching school.

Ministers and Churches.

The congregations of Knox Church, Craubrook, and Ethel Church, and the united session of these Churches, have unani. mously adopted the Assembly's Remit on Union.

THE Vindicator Says: "The Rev. R. M. Thornton, Knox Church, Montreal, delivered two earnest and impressive sermons in lis father's church, Oshawa, on Sunday last. Such preaching cannot fail to effect good in any place."

The lecture in Cooke's Church last Thurs. day evening, on "British Liberty," by the Rev. J. G. Robb, B.A., was a great treat. Great expectations had been indulged in. for the lecturers well won fame in the old land had preceded him to his new home, but we venture to say that no one was dis. appointed. For more than an hour and ahalf the speaker retained the unflagging at. tention of his large audience, while he discanted in glowing terms on the growth of our social, politicial and religious liberty. At the close a vote of thanks was cordially tendered Mr. Robb for his eloquent address. Rev. Prof. Gregg, M.A., occupied the chair. The Church was crowded.

On Friday evening last, 25th ult., the Rev. A. Currie, on behalf of the subscribers, invited a few friends to meet Mr. Jas. Gib. son, when, in the course of a suitable speech, he presented Mr. Gibson with a purse of money, as a slight token of the congregation's appreciation of his services as leader of the singing in the Presbyterian Church, Ridgetown. Mr. Gibson made a neat and feeling reply, thanking Mr. Currie, (on behalf of the subscribers) for the very substantial manner in which they have shown their appreciation of his services, and would beg to assure them, it was altogether unexpected on his part, that he had always endeavored to do whatever he considered to be his duty; and for the future as in the past, he would continue to devote his energies for the improvement of the Psalmody in the Church. Messes. McLaren. McGregor, and Wilson, also expressed themselves as highly pleased with the manner in which Mr. Gibson has done his duty.-Com.

At the regular quarterly meeting of the Presbytery of Brockville, in connection with the Canada Presbyterian Church, held in the Presbytorian Church at Prescott, a call was submitted by the congregation of Dunbar, to the Rov. J. Hastie, and by order of the Presbytery, the Rov. Mr. Traver, of Brockville, preached in the Presbyterian Church, Prescott, on Sabbath the 16th Sept., ult., and then cited the congregation to send delegates to attend to the interests of the congregation before a special meeting of the Presbytery to be held in the Church here on Tuesday, the 16th October inst. The session have appointed Messrs. Thomas Thompson, and J. Steed, Elders, and at a moeting of the congregation held in the Church on the 4th inst., Mr. William Brown, elder, was chairman, and Mr. Matthew Dowsley, Secretary. Mossrs. Boyd and Blyth were appointed Delegates on behalf of the Congregation. On motion of elder Steed, seconded by elder J. Ferguson, those who were in favour of rotaining Mr. Hastie's services were asked to rise, when it was found that the Congregation was unanimous in retaining Mr. Hastie's services, there being no disentients. It was then moved by Mr. J. N. McLean, seconded by Mr. Mundle, that this congregation do request the Commissioners, Mossrs. J. Blyth and Boyd, to resist by every means in their power, the removal of our . astor, for whom this congregation desires to express decidedly their respect and warm attachment-Carried unanimously.

On the 10th of May a Sabbath School was organized at Cranbrook, and during the past quarter the average attendance has been over 100 pupils, with a superintendent and 9 teachers. On Thursday, the 17th Sept., this Sabbath School held a pic-nic in the woods near the Church. Addresses were delivered by Rev. Messrs. Bodle and Jones, of Brussels, by Mr. Day, the student in charge of Cranbrook and Ethel stations, and by Mr. Whitfield of Gray. Several pieces of music were rendered by the choir. and recitations were given by masters John Slemmon and Wm. Knight. Before dispersing, prizes were awarded for the best collections of plants made during the day, —the boys prize being awarded to Wm. Kuight, who collected 184 species, and the girls prize to Isabella Pasterson, who collected 50 species. On the next evening 8 conversatione was held in the Church, when the building was filled to its utmost capacity. The evening was spent in conversation, choruses and solos by the singing class, and addresses by Rev. Wm Forguson, of Brussels, and Mr. Day. Forguson, of Brussels, and Mr. Day. Before returning to College, Mr. Day was
the recipient of the following presentations:
Smith's Dictionary of the Bible in A vols.,
and an address, presented by Mr. A. MeNair, en behalf of the young men of Granbrook congregation. A gold chain and an
address, presented by Miss Leckie, on behalf of the "ladies of the singing class and
Sabbath School" of Knox Church, Cranbrook. A Family Bible, beautifully brief
and profusely illustrated, and The Litic and
Brieflet of St. Paul, presented by Laura Epistlet of St. Paul, prosented by Laura Laird, on behalf of the pupils of Bilel Public School.

HOME MISSION COMMITTEE

This Committee met in Knox College, Toronto, on Tuesday and Wednesday, the 6th and 7th October. The attendance was good—21 members being present—and the amoun of business transacted was large. The following sums were ordered to be paid for ser vices rendered in Supplemented Congregations and Mission Stations during the past six months:

Montreal\$1	806 5	01	Hamilton	\$369	50
Brockvillo	466 2	.5.1	Parie	20	
Uttawa	827 7	51	Guelph	no	
Kingsion	557 5	i Oi	Rruga	110	
Cobourg	481 0	101	Durham	159	
Untario	446 ()	101	London	901	
TOronto	and u	111	1:hatham	004	
Simcou	nun n	.() !	Strotford	1 5 17	
Owen Sound	197 0	00	Huron.	242	
		1	Ş	7,545	25

Thanks were given to the Colonial Board of the Irish Presbyterian Church for a gran of £100 stg., in addition to their annual grant of £50 stg., for work in Manitoba.

Rev. W. Ferguson, of the Presbytery of Bruce, having been called by the congrega tion at White Mud River, Manitoba, the Committee agreed, in the event of Mr. Fergu son's acceptance, to grant a supplement of 3600 per annum for two years, if required It was also agreed to defray the travelling expenses of Mr. Ferguson's family to the field the sum not to exceed \$800.

The Presbytery of Manitoba having urgently asked for gix other missionaries, the Convener was instructed to telegraph Messrs, McKellar and Currie, who are now there to remain if possible during the winter, and a Committee was appointed, consisting of the Convener and Messrs. King and Taylor, to secure at once other two suitable mis sionaries for Manitoba.

Encouraging reports were received from the missionaries labouring respectively at Sault Ste. Marie, Silver Islet, and Prince Arthur's Landing. It was agreed to grant Mr W. Kay, of Sault Ste. Marie, \$100, to defray extra expenses in connection with outfit.

Professor McLaren, on behalf of the Foreign Mission Committee, made a statemen as to the Saskatchewan mission, to the effect that it was rapidly becoming a field for Home Mission Work (the Indians moving further West), and wished to know the mind of the Committee as to its transfer to their care. At a future state of the proceeding the Committee resolved to decline in the meantime to entertain the proposal of the Foreign Mission Committee.

The Committee spent much time in carefully revising the grants to supplemented

The Committee spent much time in car	refully revising the grants to supplemented
congregations and mission stations for the The following is a complete list of the grants:—	year beginning 1st October, 1874. so in each Presbytery, with the respective
Presbyteries. Supplemented Congregations 1. MONTREAL. St. Sylvester, with grant of	1. MONTREAL. Konnebec, with grant of \$4 00 per Sab. Chateauguay Basin do 2 00 do Harrington and Grenville 3 00 do Arundel and De Salaberry 4 00 do Dalhoucie Mills do 1 50 do Riviere du Lonp do 8 00 do Hemmingford & Covey Hill 2 00 do New Glasgow do 2 00 do
3. BROCKVILLE.	2. BROCKVILLE.
N. Augusta & Fairfield, with grant of \$200 Merrickvillo do 200 Kemptvillo do 200 Spencervillo do 100 Yonge and Lyn do 100 Nowboro and W. Port do 200 Dunbar do 200 Only on condition of sottlement.	No Mission Stations.
\$. OTTAWA. Admaston, with grant of \$100 Nopean do 100 Russell end Gloucester 100 Dalhousie & N. Sherbrooke 100 Aylwin do 400 Alice and Pettawawa 200 Upper Ottawa 850	Aylmer do 2 00 do Bathurst & N. Sherbrooko 2 00 do
4-KINGSTON. St. Colomba & St. Paul, with grant of \$150 Demorestville do 200 Camden and Sheffield do 100 Lansdown do 100 Melrose and Lonsdale do 150 Glonvalo do 100 Trenton	Consecon do 2 00 do Fredericksburg &M. Haven 2 50 do Mill Point
5. COBOURG. Fencion Falls, with grant of\$175 Haliburton do225 Bobcaygeon do150 Perrytown & Oakhill do150	5. COBOURG. Minden, with grant of\$2 00 per Sab Warsaw do 2 00 do Chandos and Burleigh 8 50 do
6. ONTARIO. Cambray, with a grant of	
7. TORONTO. Weston, with a grant of\$200 Mono Centre and W	
8. SIMCOE. Stayner, with a grant of	Mara do 150 do Allauville and Raymond 400 do Minesing and Grenfel 200 do
9. QWEN SOUND. Big Bay & Sarawak, with grant of \$200 Meaford do 150 Keady and Desboro do 200 Conditional until settlement—till settled only \$2 per Eabbath.	* Parry Saina District
10. HAMILTON: Thoroid, with a grant of \$100	No Mission Stations

11. PARIS. Beachville....

12. GUELPH.

N. Luther & Ross, grant of \$2 per Sab

Waldemar.... Elmira and Hawksville.....

11. PARIS.

Everton and Mimosa gonditional on

E. Oxford, with a grant of \$150 Burford and Mt. Pleasant 100

Luther & Little Toronto, grant of \$200 Everton and Mimosa do 200

ment, do

th at r- iz	18. BRUCE. Langaide, writh a grant of	* Presbytery recommended to occupy this field this winter if possible, and Committee promise all reasonable assistance. 14. DURHAM. Dundelly with a great of fig. 00 per Cal-
nt 2-	tions of people below the minimum. 15. LONDON. Dorchester, with a grant of \$150 Port Stanley do 150 East Adelaide do 200 Delaware do 100 Wardsville do 100 Lucan and Biddulph do 150	15. LONDON. West Williams, grant of \$2 00 per Sab. Vienna and P. Burwell 4 00 do Chalmers Ch. Dunwich 8 00 do Napier do 2 50 do Oilsprings do 8 00 do Corruna and Mooretown 8 00 do Wyoming do 8 00 do Wyoming do 8 00 do W. Adelaido No grant N Nissouri do Brooke and Euphonia do Hydo Park do
i. i, ie o, of	16. CHATHAM. Buxton, with a grant of	Dreeden and W. do 2 00 do
r. it or id gs	18. HURON. Duugannon with grant of	Burn's Ch., Zorra do 2 00 do
	The careful attention of the Committee w	as given to the state of the Fund. The ex-

areful attention of the Committee was given to the state of the Fund. The expenditure for the current year was estimated at \$80,000. It was carnestly hoped that the ministers of the Church would all put forth vigorous efforts to increase the contributions of the congregation so that the reciepts would reach the required sum. This was felt to be the more necessary in view of Union, it being most undesirable that the Committee should have to report a deficit to nex! Assembly.

RODT. H. WARDEN, Secretary.

Wai. H. Cochrane, Convener.

Canada Presbyterian College, Montreal.

OPENING LECTURE

On Wednesday evening of last week, the present assign of the Canada Presbyterian College, Montreal, was opened in Erskine

College, Montreal, was opened in Erskine Church, which was crowded to its utmost enpacity, by a lecture from
Rev. Dr. Fraser, of London, England, on
"The life and times of the great English
Presbyterian, Richard Baxter." He began
by exhorting the students to a life earnest
diligence, and that they, as ministers of the

Gospel, should preach regeneration, and not so much about development and culture. They would accomplish most by a fervent spirit, a living and a precious faith. After alluding to the great men who in the 16th century appeared in England, he came down to 1615, when the great Richard Baxter was born, and who was a model to follow. In those days pastors and people were alike ignorant and irreligious, and it was in a very dissolute community that young Baxter grew up; however, he had very pious parents, who trained him carefully, and with the most beneficial results. There was no date fixed for his conversion, for, from his carriest verys he inclined himself was no date fixed for his conversion, for, from his earliest years, he inclined himself to the Lord. Being frail in body, and very sickly, he expected that he had not long to live, and so the more earnestly gave his attention to religious things. He studied diligently, however, and prepared for what turned out to be a long and useful life. His feeble health made him hasten into the Christian ministry and he was enderned. Christian ministry, and he was ordained when put twenty three years of age. His early labors were not so successful as the fervent young preacher would have hoped, but when the clergy, during the session of the long Parliament, were purged, and numbers turned out for drinking, swearing, etc., Baxter was sent to the curacy of Kidderminister, where his salary was £60 a year. Here his devotion was rewarded with success, and he preached as a dying man to dying men. His audiences were large and his converts many. He lived the life of a self-denying Christian; spent a good portion of his slender stipend in charity; looked after the young; distributed Bibles and relations backs, and was in facts model men. ligious books, and was in fact a model man. During the rebellion which broke out against a despotic monarchy, he served three years as a chaplain in Cromwell's forces. Baxter, though a man of moderation, was a keen controversialist, and displayed the powers of a great and scholarly theologian In 1546, after the war, he resumed his charge at Kidderminister, and was then in his 81st year, a man of mark. He preached in London very often to large audiences, both in St. Paul's Cathedral and Westminster Abbey. Prior to and during this period he wrote a number of practical books, as "Saints' Error," "Lost in Grace," 'Call to the Unconverted," etc. The "Call" had the extensive circulation of 20,000 copies in the first year it came forth. The speaker gave a vigorous sketch of Baxter's doings during the miserable reign of Charles II., when the High Church was restored to power. During the strug-gle, a conference was called between twolve bishops and twelve Presbyterian ministers to endeavor to agree on the revision of the liturgy. It ended in a total failure, and there was no further attempt at a reconcilation made between the Church of England and the Presbyterians. Soon after, by the passage of the Conformity Act, about 2,000 clergymen were in one day thrust out of their livings—Baxter among them; and from this time he suffered strong persecu-tion; was not allowed to preach; did so in own house; was arrested for the crime and cast into prison twice, the latter time by the infamous Judge Jeffries, who imposed upon hmi a fine and 18 month's imprisonment. All this time Baxter was afflicted by a direcombination of diseases, which racked his frame; yet, amid all, he was patient, hopeful, and industrious; resigned to the Lord's

The lecturer summed up Baxter's remarkable career by saying, "He was in every respect a most faithful and successful minrespect a most fathing and successing minister of the Gospel." He made two great mistakes, however. One was, in opposing the principle of subscription to articles of faith, by which he unwittingly opened a door for errors to creep into the Presbyterian Church of England, and in accepting the doctrine of the Royal supremacy. lecture was concluded with an exposition of the broad platform on which Presbyterianism stood, and the practical lessons they could derive from Baxter's career.

Rev. Principal MacVicar, L.L.D., said the College was prospering; twenty-two new students will be added this session to the former members; certain improvements were effected in the College; and a con-siderable amount added to the building fund. There was a valuable addition made to the library, and a legacy of \$400 received from the widow of the late Rev. Dr. Boyd, of Prescott, was acknowledged. There was a want of room for students, and while 82 lived in the college, nearly as many more were lodged in the city. They looked to their friends in the Montreal Synod to give what was needed under such circumstances. He referred to the death of one of their graduates, Rev. Colling C. Stewart, of Owen Sound, Ont., an accomplished scholar, an able paster and successful author; and also the death of Mr. R. McKenzie, one of their students. their students, an earnest and devoted young man. He concluded by thanking Rev. Dr. Fraser, in the name of the congregation, for the eloquent lecture which he had delivered.

The meeting then closed.

Queen's University, Kingston.

The exercises in connection with the opening of the thirty-third session of the University of Queen's College were conducted in Convocation Hall on Wednesday. The very Rev. Principal Snodgrass presided. On the platform were: The Very Rev. Dr. Snodgrass, Principal; Professor Williamson, L. L. D., Professor Mowat, M. A., istrar : Pr fessor Dupuis, M. . fessor Watson, M. A., Professor Fowler, M. D., and Dr. Saunders, of the Royal College of Physicians and Surgeons; the Rev. George Bell, L. L. D., Rev. Mr. Smith, of St. Androw's Church; and Mr. George M. Macdonnell, B. A. The following graduates were in the body of the hall:— Messrs. R. Craig, B. A., Donald M. Me-Intyre, B.A., J. Fraser, B.A. Mr. Samuel Woods, M. A., Rector of the Collegiate Institute, was also present. Of the general public, not many were present, and almost all were ladies. The proceedings were opened with prayer by the Principal, in the course of which special supplication was made for the Rev. Professor Mackerras, now in Europe for the benefit of his health. After prayer, Dr. Snedgrass addressed these present. The usual execises of the opening day consisted of little more than he hearing of an address from one of the Professors, and on this occasion there would not be any departure from that rule. He might sav. however, that he entertained a strong hope that the work which was about to commence in connection with the College would at the end of the session produce most satisfactory results. There wore many indications of a growing confi-dence in the institution and of a groater in-terest manifested on the part of those who had once studied within its walls. During the ten years he had occupied his present position he had never seen so many new students present on the opening day. (Applause). The lecturer who would address them was the Rev. Professor William. son, on whom he salled.

The learned Professor of Mathematics, on coming forward, was received with enthusiful, and industrious; resigned to the Lords asm by the students. Ho delivered an able will and seeking in every possible way to do good. During his last years he preached steadily, continuing his exhortations on his death bed. His death occured in 1691. plause. Kingston News.

Presbytery of Ottawa

This Presbytery held an adjourned meeting at Osgoode, on the 29th and 50th ult. There were present nine ministers and one elder. The first matter taken up was one elder. The first matter taken up was the resignation of the Rev. James Whyte, of the Metcalf portion of his charge, in regard to which, the following finding was arrived at: "That the Presbytery having heard all the parties concerned, and considered the matter of Mr. Whyte's resignation of the Metcalf portion of his charge, recognize the necessity for such an adjustment as shall relieve Mr. Whyte from a portion of his work, which Whyte from a portion of his work, which has now grown beyond the ability of one man. The Presbytery, therefore, accept of the resignation, to take effect at the next Presbytery further appoint Messra. Armstrong, and Burns, Ministers, and Mr. Mutchmor, Elder, a committee to meet with the congregation, and consider what arrangements may be necessary in consequence of this action, and report to the next ordinary meeting, that the whole matter may there be finally issued." A re-port was read of the returns received from Sessions and Congregations to the Remit on Union, and it was found that only eight congregations have been heard from. It was agreed, therefore, to hold the report open, and empower the clerk to add the open, and empower the clerk to add the returns which may yet be handed in. Mr. Whellans was appointed intermin moderator of the Session of North Gower, and Gloucester; and Mr. McDermid, of the Session of Kaox Church, Ottawa, with power to moderate in a call whonever requested to do so by the Session. The Rev. Peter W. Cram, a minister of the Cumberland Presbyterian Church, U. S., and the Rev. Hugh McGuire, a Licentiate of the American Presbyterian Church, applied to be received into the C. P. Church. plied to be received into the C. P. Church. The Presbytery having examined and been satisfied with their papers, agreed to apply to the adjourned meeting of Assembly in to the adjourned meeting of Assembly in November next, for their reception, and instructed the clerk to issue the necessary circulars. The Presbytery also agreed to apply to the Assembly for leave to toke Mr. McGuire on trial, and if satisfied, to ordain him as a missionary at Aylwin. The list of supplemented congregations and mission retains the supplemented congregations and mission retains the supplemented congregations and sup mission stations was revised. Aylwin, and Alice and Pettawawa were raised to the rank of vacant congregations receiving aid. The committee appointed to examine students, reported that Thomas A. Nelson, Gco. D. Bayne, John R. Baillie, and John Wilkie, had appeared before them and been examined, and they recommended and been examined, and they recommended them as suitable persons to be taken under the care of the Presbytory, with the view of studying for the ministry. It was agreed to receive this report, and certify these parties to the Board of Examiners.—James Carswell, Pres. Clerk, to whom all communications for the Presbytery should be addressed on farmely. addressed as formerly.

Presbytery of Bruce.

The quarterly meeting of the Presbytery of Brace was held at Paisley on the 29th and 80th ult. There were 12 ministers and 9 elders in attendance. Agreeable to the petition of certain members and adherents of the congregation of Tiverton in and around Underwood, it was resolved to appoint Messrs. Stewart and Straith to erect a preaching station at Underwood. The point Messrs. Stewart and Straith to erect a preaching station at Underwood. The Rev John Bethune, having intimated his acceptance of the call addressed to him by the congregation at Chesley and Salem church, Elderslie, it was resolved to appoint a special meeting of the Presbytery to be held at Chesley, on the 20th inst., at 11 o'clock a.m., for the induction of Mr. Bethune. Mr. Frazer was appointed to preach and preside, Mr Straith to address the minister, and Mr. Ferguson the people. On application it was agreed to moderate

the minister, and Mr. Ferguson the people.
On application it was agreed to moderate in a call to Port Elgin and Dunbhne.
Mr. Straith, the moderator of the Kirk's ession, was appointed to preside in the moderation of said call on the 21st October inst. The Rev. John Frazer to preach at Dunblane at 10.30 a.m. The Rev. John Anderson to preach at Port Elgin at 2.80 p.m., and that a special meeting of Presbytery be held in Port Elgin on the same day at 3.80 p.m., to dispose of the call. A call from the congregation of Union Church, Palestine, Manitoba, in favor of the Rev. Wm. Ferguson, of Glammis, with the Rev. Wm. Ferguson, of Glammis, with reasons of translation was read. It was agreed to, allow the call to lie on the table until the Home Mission Committee shall signify their approval of it. Mr. Forbes declined the call addressed to him declined the call addressed to himby the congregation of West Pusilinch. Mr. James Fraser Maclaren was certified to the board of examiners of Montreal College. Mr. Cameron, on behalf of the committee appointed to visit Manitouliu Island, gave a very interesting account of his labors in that field. The thanks of Presbytery were tendered to himfor his diligence. The prayer of the petition from Huron was granted. Messrs. Cameron and McQueen, ministers, and Messrs. Malcolm McLennau and Angus Messrs. Malcolin McLennan and Angus McDoneld, elders, protested and appealed. Messrs. Malcolin McLennan, junior, and Francis McDonald, appealed on behalf of Francis McDonald, appealed on behalf of the congregation of Huron. The remits of General Assembly anent union were ap-proved of, except the resolution on modes of worship, which the Presbylery consider-ed ambigious, and on which they would therefore offer no deliverance. Kirk ses-sions and congregations are enjoined to report in the remits of Assembly relative to union on or before the 24th inst. Said reports to be sent to the Clerk of Prospytery. Rov. A. Tolmie was appointed to unite the congregations of Tara, Allanford and Elsinore into one pastoral charge, under the of this Presbytery. The next meeting of Presbytery is appointed to be held at Kincurdine, on the 29th day of December next, at 2 o'clock p.m.—A. G. Forbes, Clerk.

RITUALISM in England still enlarges its boundaries, and reached the extreme recently in the saying of a mass for the dead at a funeral in a London Episcopal Church.

THE Baptist Weekly claims that the London Confession of the Baptist Church of 1869 expressly disclaims the right of rejecting from fellowship open-communion churches.

Our Joung Kolks.

Sunlight in the Heart.

There is sunlight on the hill-top,
There is sunlight on the sea;
And the gold-or beams are steeping
On the soft and verdant lea;
But a richer light is filling
All the chambers of my heart,
For Theoret there, my Saviour,
And tissunlight when Thou art.

Thou hast whisper'd Thy forgiveness In the secret of my soul:
In the secret of my soul:
"He of good comfort, daughter,
For I have made then whole,"
The "fowler's snare is broken,"
And loosed my captive wing,
And shall the bird be silent
Which thou hast taught to cing?

In the dust leave my sackeloth,
As the garb of other days,
For Thou "girlest me with gladness,
And Thou robest me with praise."
And to that home of glory
Thy love hath wen for me,
In heart and mind ascending,
My spirit follows Theo.

Choose Thou for me my portion—
My bitter and my sweet;
The cup Thy hand doth mix me,
I will drink it at thy feet;
While I'm waiting for that moment,
The brightest and the best;
When Thou shalt shoop to lift me
From Thy footstool to Thy breast.

Oh! ye who sit in darkness.
Ever mourning for your sin,
Open the windows of your soul,
Let the warm sunshine in;
Evry ray was purchased for you,
By the matchies love of One
Who has suffer'd in the shadow,
That you might see the sun!

Lord Josus! Thou nast bought mo,
And my life, my all, is Thine;
Let the lamp Thy love hath lighted,
To Thy preise and glory shine;
A beacon 'mid the darkness,
Pointing upward whore Thou art'
The smile of whose forgiveness,
Is the sunlight of my heart! ELLEN H. WILLIS.

-Lendon Christian.

Lord Bless My Pennies.

A little girl six years old, was desirous of putting her pennies into the missionary box with others. When saying her prayers box with others. When saying her prayers at her papa's knee she hesitated a moment, and then added, "Lord bless my two pennies for Jesus' sake, Amen." After the child had gone to bed her father asked his wife, "What made Gracie say that?" "She has prayed thus overy night since giving her pennies to the missionary box," was the mother's reply. Do you, doar young reader, pray, "God bless my pennies," when you give your mite to some ragged school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

The Bearer of Burdens.

There were three men walking up a there were three men watting up a steep hill, each very tired, with a heavy burden on his back. Then there steeped up to them a strong, kind man, who said to them, "Let me take your burdens; I will carry them for you." But the first man said, "I have no burden," for he had carsaid, "I have no burden, for he had carried his burden so long that it seemed like his clothes, or like part of his body, so that he did not feel it, and did not know how much better he could walk without it. So the first man would not have his burden

The second man was very selfish and unkind himself, and he thought all other people must be unselfish an i unkind, so he said "You want to play me some trick; I do not believe you want to carry my bur-den; I will not let you touch it."

The third man was very tired indeed, and was saying to himself, "O, who can help me? for I feel that I cannot carry this terrible weight any further," and when he felt the strange man touch him on the shoulder, and offer to take his burden, he said to now "It is war kind of war." I am said at once, "It is very kind of you; I am very thankful; please take it, for I see you can bear it, and I cannot."

The strong man is Jesus. The burden is

sir.
If we do not feel our sin, Jesus cannot

bear is for us.

If we do not trust in Him, He cannot

But if we are tired of our sins, and trust in Jesus, He will take the terrible weight of

our sins away. - Parables for Children.

beautiful marble. The stone-masons cut out blocks and columns of it, take them to the great city and build palaces and fine liouses of them. But what becomes of the little pieces which are broken off, and which are so small that the great people can not use them? These are for the children! Out of them are made the little marble balls-playing marbles. How this is done let me tell you.

From this same marble mountain several brooks flow down into the valley below. Their waters rush swiftly down from one shell of rock to another, and from count-less little waterfalls. By the side of these little falls numerous small mills have been placed. In each of these the water drives little flying-wheel. Underneath the barrel of the wheel is a round grinding-stone The millstone turns in a stone trough, into which fresh water is constantly spinshing. The large bits of marbic are broken with hammer into rough angular pieces, about as large as walnuts. No child would care to play with these stones, they are sharpcornered, jagged, and gray and dusty be sides. They are thrown into the stone-mill-trough, with water, and the mill-stone begins to turn. Now the an ular stones have a long, morry dance; they hop, and skip, and stumble over one another, and whirl round and round in a circle; they orseh, and beat, and grate upon each other all my and all night long. At last they be come so small that the mill-stone in the grate takes o more hold on them, and the mill stands still. Then the little stones are ready. The mill stone is lifted—there' they lie, a hundred or more, all together, and one just as pretty as another. They are perfectly round; all corners and rough are periodicy round; all corners and rough-ness are gone. The marbles now only need polithing. Then the child gets them, and plays all thirds of games with them.— Ladies Repository.

Saubath School Teacher.

LESSON LXIII.

DLIND BARTIMEUS

Commit to Memory, vs. 51, 51.
Parallel Passages.—Matt. xx. 29-84;
Luko xviii. 85-48.

Luke xviii. 85-43.
With v. 46, read Acts iii. 2; with v. 47,
Isa. xxix. 18; with v. 48, 1 Telass. v. 17;
with v. 49, Ps. ixvi. 19, 20; with v. 50,
Song i. 4; with vs. 51, 52, Eph. i. 17, 18.
URNTRAL TRUTH.—Jesus gives sight to

the blind.

the blind.

LEADING TEXT.—Open thou mine eyes, that I may behed wonderous things out of thy law—Ps. exix. 18.

We have today to study one of the most memorable, and one of the best known, of our Lord's wonderful works. The parallels show, that the circumstances are stated with some varieties by the three Evange. with some variations by the three Evangelists who record the miracle. And this may be a good opportunity to explain to the pupils the probabilities that three or four honest witnesses, describing the same series of events, would vary in their presentation; each fixing attention on what illustrated his main object in writing. The contrary course, and minute and exact agreement in details and language, would suggest the care and pre-arrangement of men who had a "made-up" story, and who must repeat their lessons "as they we re taught" (Matt. xxviii. 15). nght" (Matt. xxviii. 15). 'We shall remove the difficulties, state the

facts and study the pictures of this record.

I. Matthew mentions two blind mer,
Mark and Luke only one. Matthew makes the miracle to have occurred "as they de-parted from Jericho;" Mark "as they went

out of Jericho." (a) As to the number of the men cured of talk and the national of the ment and the blindness, if there were two, as Matthew tells us, then it is no contradiction that Mark fixes attention on one of them, perhaps because he was afterwards known as a distinct analysis are in a constant is so in. ciple; perhaps because his conduct is so in-structive. "If there were two healed, there must have been one." Silence is not

(b) As to the time of the healing, many of the most reliable writers conclude, that "one cried to him as he drew near to the city, whom yet he cured not then, but on the morrow, at his going out of the city cured him together with the other, to whom cured mm together with the other, to whom in the meanwhile he had joined himself." On this plan, Matthew—as is common in history, anticipates a little so as to complete what he has begun, instead of going back and so far confusing the mind of the reader. This is a simpler and more natural reconciliation than to avenue different tural reconciliation, than to suppose different events, yet so nearly resembling one another. And it is to be remembered that if one creditable explanation is offered, it is enough to clear a writer, otherwise honest,

of suspicion of misleading.

II. The facts are simple. At Jeriche, then a pleasant city, two miles from Jordan, and twenty from Jerusalem, lived a poor, blind, helpless man, named Bar-timeus, so called, by prefixing "Bar" son, to his father's name (so "Mac" in Gælic) as in Barjesus, Barjena, &c. His friends led him to the roadside, that he might get the alms of pitying passers-by. On his way to Jerusalem (v. 82–85) Jesus came by Jericho, and a crowd attended him. Bartimeus had heard of the miracles of Jesus though he could never have seen them. Then his at-tention was called to the crowd, and he asked the cause, his informers said—perhaps in scorn—it was "Jesus of Nazareth' (v. 47). But he thought of him as the "Son of David (v. 47). "Many charged him"—

not in dislike possibly to this acknowledgment of Jesus as Messiah, but in unwilling ment of Jesus as Messiah, but in unwillingness to have him interrupted—to hold his peace. But he persevered and increased his urgency (v. 48). Jesus paused and called for him (v. 49), and instantly the multitude changes its tone and cheers him, "Be of good courage, rise, he calleth thee."

Perhaps the needed help was given him to be the course of Christian presence. For he was all come to Christ's presence; for he was in such eager haste as to "cast away his garment." (v. 50).

Immediately on his coming into the presence of the gracious Master, the question is put to hum, in answer to his cry and eager haste, "What wilt thou that I should do unto thee?" The Lord, as it were, places his full power at his disposal. So Where Boy's Marbles Come From promptly does grace in God respond to fifth in man. The man's feelings are fixed on one object. He knows what he wants, as we ought to know, as we proceed to prayer. He puts his claims in the most direct and concise language. He dictates nothing as to the manner, the end sought is, "Lord that I might receive my sight."

Mark the promptness of the response, "Go thy way immediately," and the instrument of receiving on the man's side, "thy faith." The efficient cause on Christ's side was divine power. There is no contradiction. His faith "made him whole" as a means; the power of Jesus directly open ed his eyes. So faith saves; and yet grace saves; as the statements are harmonized in Eph. ii. 8. Mark the man's gratitude. The disciples showed their estimate of Jesus by following him. He is grateful would show has feeling, and follows Jesus "in the way." So do all men who know that Jesus has opened their eyes.

III. There are many deep truths taught us elsewhere and vividly illustrated in this miracle. Let us learn them well.

(1) This man is the picture of all natural men, bund, poor and holpless in spiritual thing (P. cx x 18; Acts xxvi. 18; Col. 1. 18: Eph. u. 11. He does not see aright sin, his own helptossness, God's holiness, salvation by grace. He does not see the way to heaven. He walks in darkness and stumbles, not knowing whither he is going

(2) When a man gets a glimpse of his own condition and of Jesus as the Saviour, his one aim, in which he cannot be too carnest must be and will be, to ge. light, under the Spirit's teaching (Ps. xxv. 4; Ps. xxvii. 4; Ps. xlu. 8). Men who do not know their blindness do not seek enlightenment, as savages let alone are content in savagism and

grow worse. (2) Mistaken friends, even those who seem to pe with Jesus, will often advise badly in such circumstances, think we are

feeling its own bitterness (Acts il. 87; Acts viii, 80-82; Acts xvi. 80). See Saul's case (Acte ix. 8-18).

(4) But carnestness will, in the end, not

only bring the blessing desired, but turn the tide of human feeling. How many are now called "saints" who were "cast out" at the beginning!

(5) Bartimeus throwing away a beggar's garment may well stand for a sinner renouncing his own righteousness that he may come to Christ. See Phil. iii. 9. For may come to Christ. See Phil. iii. 9. For as then, so now, Christ meets willingly and with all his fulness of grace, those who come to him. His words are, "What wilt thou?" (v. 51), as he draws out faith, according to his manner (Matt. ix. 28.)

(6) The instant cure by Christ's power, through faith, shows us how present, complete and free is the salvation God gives (Eph. ii. 8; John iii. 36).

(7) And the healed man following Jesus may stand to us for the glad, grateful following Christ of all who are saved by him.

may stand to us for the glad, grateful following Christ of all who are saved by him. So we glorify God (Ps. xl. 8).

Spritual Blindness.—Those is a far sadder sight than an entire family, parents and children, all blind—where a blind father sits by a dull fire with a blind boy on his knees, and a sightless mother nurses at her ways glad. bosom a sightless babe that nover glad-dened her with its happy smile. A greater calamity is ours. The eyes of our under-standing are darkened. Oh, for the sense and energy of the beggars that sat by the gates of Jericho.—Illustrations of Truth.

SUGGESTIVE TOPICS.

The name of the blind man-how his mistaken advisors—his wiser course— the Master's notice—words—the changed tone of the multitude—the beggar's carnest ness—the Master's encouragining word, the district want, the grace evoked—the cure wrought—the man's gratitude—the pictures here—man's natural state—beginning of clange—bad counsel—wiser course—the grace to be exercised—the zeal to be shown and the gratitude due.

ILLUSTRATIONS.

BLIND BRGGARS.—Roberts speaks of blind men seated by the wayside, under a shady tree, begging, as a common sight in Syria. Travellers in the East expect to see the blind beggar everwhere on their journey. Soon as he hears a footstep, he begins to cry aloud, "The blind! the blind! remember the blind!" The knows almost every man's the blind!" He knows almost every man's voice. Should a strauger pass, he inquires "Who is that?" Those who cannot walk are carried to their wonted place to ask alms of passers by.

TEACHERS need two things: they need a teaching spirit, and they need a teachable spirit. They need to learn as well as to teach. You know that when the apple in teach. You know that when the apple in autumn is fully ripe and has altogether ceased to grow, then is the time to pluck it, or it will soon rot. When a teacher has ceased to learn, that is just the moment when he ought to cease to teach.

Avoid as much as is possible the appearance of teaching. The teacher who had become so full of the lesson that he was led to "talk it out with his scholars" suddenly learned where the art of teaching lay. So also do not exhort your class from a high moral rostrum. To succeed, one must get down in their midst. Even Christ took the children in his arms before He blessed them.

VERY pertinently the Sunday School World says: "If a teacher goes to his class without knowing what he is to teach, his scholars are likely to come away without knowing what he has taught."

ONE of the great annoyances to a super intendent is in supplying the places absent teachers. A correspondent of the Baptist Teacher provides against it by having each teacher nominate a regular subing each teacher nominate a regular substitute, who shall be called upon whenever he fails to be at his post. The substitute is to accept the position and its consequences, and, as his name is entered on record, the superintendent is never at a loss whom to call on. The regular teacher, however, should bind himself to give notice to his substitute of intended absence, or else the superintendent is not likely to be helped by superintendent is not likely to be helped by any such an arrangement.

VARIETY in Sunday-School exercises is not always improvement. Variety might not aways improvement. Watery might be secured by interrupting a prayer to sing a verse or two of a hymn, or by having four passages of Scripture, all bearing on the lessons of the day, read aloud simultaneously by different sections of the school; but such variety would be hardly com-mendable. There should be a good reason for any new style of exercises or method of work in the Sunday-school. Variety may be secured at too great a cost.

THERE'S no music in a "rest," that I know of, but there's the making of musi, in it. And people are always missing that part of the line melody, and scrambling on with out counting; not that it's easy to count, but nothing on which so much depends ever is easy. People are always talking of perse verance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too. I have known twenty persevering girls to one pa-tient one; but it is only the twenty-first one who can do her work, out and out, and enjoy it. For patience lies at the root of all pleasures as well as of all powers.—Ruskin.

Acconding to the report of the Inspector General of Prisons, in Ireland for 1878, there was an increase of 1597, or 12 per cent., in the number of male prisoners, and 799, or 18 per cent., in the number of female prisoners over 1872. The recommitments also were in excess during the year 1878. This state of things is attributed to high wages, leading to drunkuris.

The Rev. Robert Moffat, father-in-law of the late Dr. Livingstone, in addressing a public mosting on Monday night at Exeter defended the work of missionary enterprise from the attacks made upon it, and contro-verted the argument that civilization should precede evangelisation. His experience was just the contrary, and, speaking of his fifty years experience, he pointed out how civilization seemed to follow as the natural "too zealous," "making too much of it." outcome of Christianity. He said that even "unnouessarily troubled," "going too far," if there were no hereafter, he would, for the &c. They do not know; we do, each heart sake of humanity, be a missionary.

The Population of Hindostan.

Up to the present time it has been imlossible to calculate, even approximately, the population of India. The completion of the survey and census at last affords full information on this and cognate subjects. Including protected and feudatory States, the British Empire in India now covers a superficies of a million and a half square miles, with a population of nearly 240 millions, or about 160 inhabitants to the millions, or about 160 inhabitants to the square mile. Of these about 60 millions are still governed by native rulers, more or less under the authority of the Indian Government, leaving 180 millions as the population of British India proper. As might have been predicted, Hindooism is largely predominant in the British territory, the number belonging to that form of faith being 127 millions, against 41 millions of Mohammedans and 15 millions of abori-Mohammedans and 15 millions of abori-gines, such as Santhals and other Aryan tribes, for the most part idelaters. Al-though Christians are in an insignificant minority when compared with the adher-ents of other religious, it is satisfactory to observe that their numbers show the greatest relative increase. This is especially the case with the native Protestant community, the yearly increase of which is estimated at over 6 per cent., that of Roman Catholics being a little more than I per cent. Among Hindoos and Mussulmans the increase is only about a half per cent., while the Parsees are gradually decreasing, so that the extinction of this race appears only a ques-tion of time. The steady development of Christianity in India will come upon many people as a surprise. From time imme-morial it has been assumed that missionmorial it has been assumed that missionary enterprise in the East was more or less inoperative, owing to the opposition it had to encounter from easte prejudices. To a Hindoo, conversion to Christianity means much more trouble and suffering than attends change of religion in other cases. From that moment be becomes a Pariah, an outcast, not to be touched by the orthodox without instant defilement. Driven fourth from the society in which he has dox without instant dofilement. Driven forth from the society in which he has been reared, the unfortunate proselyte finds himself living in a world hermetically closed to him and his family. His relatives, perhaps even his father and mother, perhaps even his wife and children, foreake the poor renegade, association with whom involves social ostracism and deprivation of caste privileges. Bearing in mind that this martyrdom has to be resolutely faced by every convert to Christianity, it speaks volumes for missionary zeal that the Christian community in India displays greater vitality than any other sect. All this seems to prove that Christianity has at last acquired a real hold on the Indian mind. Indian mind.

Austria and the Papacy.

No country in Europe, not even excepting France, has been more entirely devoted to the Romsh hierarchy, up to a recent date, than Austria. But, inspired by its own necessities, the awakening of its people, and the example of Germany, Austria too, under the leadership of its great Cabinet Minister, Von Buest, is now engaged in an effort to shake off from its shoulders the misshapen Old Man of the Sea, who has so long dominated its will, manacled its oner gies, and crippled its movements. As late as 1855 a Concordate was framed by the Papacy, and was accepted by the feeble and priest-ridden Emperor of Austria, by which the State was virtually surrendered into the power of the Roman Cutia. The first article of this document exhibits the completeness of the surrender that was made in the following terms: "The Holy Roman Catholic religion shall ever be maintained in the Austrian Empire, with all the rights and privileges which it ought to enjoy in virtue of its Divine origin and its canonical laws." By this instrument all the schools were practically placed in the hands of the Romesh ecclesiastics, the press was controlled by them, marriage was declared illegal unless they celebrated it, the Roman Church received an unrestrated right to obtain and 1 old property, and Protestantism was str.pped of nearly overy vestige of right and privilege in matters spiritual, while it was reduced to a more nullity in matters civil.

But, once more it has become evident that though "man proposes God disposes." In 1867 a large body of the people of Austria became restless under the priestly tyranny of the Concordat, and directed upon it the full blaze of the light of the nineteenth century. A convention of emment teachers assembled in that year, and urged upon the Government the deliverance of the schools from the benumbing and repressive influence of the Church A demand was also made for the modification of the marriage laws. The Govern-ment, under the leadership of Von Buest listened to these appeals, and responded by actment of wise laws, conceding much that had been demanded; and although every effort was made by Papal fulminations to prevent the newly proposed laws from going into effect, they passed both houses of parliament and received the sauction of the then Emperor. Nor did the movement in favor of civil and religious liberty stop here. Each year since 1867 has witnessed some tyrannical prescription wrested from the grasp of the Caurch of Rome; and at the commencement of the present year a new series of eccionastical laws was laid before the Chamber of Deputies, the chief feature of which was the abouttion of the Concordat of 1855, and in which full liberty is given to the Church to develop its own institutions independently of the State, except at those points where the two powers are likely to come into conflict one with another. The State reserves to itself the right of veto in the appointment of priests and in other matters. Church property and religions communities are placed under the surveillance of the civil power. All dependence on any ecclesinstical power is absolutely forbidden. This outline of the new laws will indicate the spirit with which the Austrian statesmen now regard the Church of Rome, and will enable us to understand the independent position which the State seeks to assume, and which there is every probability it will be able to maintain.—N. Y. Ohristian In-

"Our Room for Prayer."

Not long ago we stopped at the parson. age of a worthy brother, who was kind enough to insist on displaying to us its various attractions. After taking us through the commodious and well-lighted, woll-ventilated apartments, he said: "The well-ventilated apartments, he said: "The choicest room of all is yet to be seen." He then opened the door of a neat and pleasant little room just ever the hall, which, on looking, we noticed contained but three things—a chair, a table, and a Bible. "This," said he, "is c-room for prayer. Any one, at any time, can retire here for rejusted devotion. It is always here, copes. private devotion. It is always here, conse-crated to that object, and used for some other—always inviting those who need it other—always invituing those who need it for prayer and communion with God. And," said he, "our experience is that it is the most popular and the most used room in the house." Why not? Such a room would soon become a Bethel to old and young. Hallowed by the most precious associations, the very atmosphere would suggest tranquility and help. It would soon become the dearest spot in the whole horse become the dearest spot in the whole house a reminder of duty, and a help in doing it.

—Southern Presbyterian.

The Bible and its Foes.

If collected from the earliest times to the present day, infidel books would occupy far more than a thousand times the space of the one volume against which they are dir. octed, and would certainly be much more numerous than all the works that all other "sacr.d" books ever had the all other "sacred" books ever had the honor of provoking either for or against them. If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book—affirmed to be, for the most part, the work of a number of unleasured and observe men belowing to the most part, the work of a number of un-learned and obscure men belonging to a despised nation called the Jaws—had drawn upon itself, for its exposure, confut-tion, and destruction, this multi-ude of volumes, I imagine he would be inclined to say, "Then I presume this little book was annihilated long ago; though how it could be needful to write a thousandth part could be needful to write a thousandth part so much, for any such purpose, I cannot comprehend. For if the book be what these authors say, surely it should not be difficult to show it to be so; and if so, what wonderful madness to write all these volumes! How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same phrenzy! He would learn, indeed, that so far from accomplishing the objection new volumes are little more than poset. the new volumes are little more than pears sary to replace those of the fruitful, yet fruitless literature, which is continually

sinking into oblivion.

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder, in deprecation of the attack made appear in the respect these the attack made upon it, or to assist those who defend it; it passes along the ages in majestic silence. Impassive amids all this turnult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river, like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly and some seemingly hostile, filled with warrors, in all the terrors of war paint, and their artillery of
bows and arrows. They are hostile tribes;
and soon turning their weapons against
one another, assail each other with great
fury and mutual loss. Meantime, the
noble vessel silently moves on through the scene of confusion, without deigning to fire a shot; perhaps here and there a seaman casts a compassionate glance from the bulwarks, and wonders at the hardihood of those who come to assail his loviation. Roger's Superhuman Origin of the Bible.

This Do in Remembrance of Me.

Church member! one of a brotherhood of Christians-Christian! one who claims to be a follower of Christ-one who sings so often with apparent fervor.

"Jesus, Lover of my soul, Let me to Thy bosom fly;"

why were you not among your brethren and friends at the last communion? Why did you decline to do what "the Lover of your soul" had enjoined you to do "in remembrance of Him?" Did you ask yourself this question in your private self-examination; and could you reply that you did not love the "Lover of your soul" with such arder as to hasten with alacrity to do His bidding? Or could you say, "He loves me so much that I am unfit to obey Him?" Why, then, do you sing so often,

"All the fitness He requireth Is to feel your need of him?"

Do you not, then, feel the need of Himof His loving presence and refreshment? Have you attained to that degree of perfecttion that you have no need to remember your Saviour or, to sing,

" Dear Lord, remember me?"

Or have you a quarrel, real or fancied, against any? Have you wronged a brother; or has one of the brothern wronged you, wittingly or unwittingly; and an you saying in your heart, that you cannot sit at the table, or perchance receive the elements from Him—that rather than do it, you would take the fearful risk of disregarding the injunction, "Do this in remembrance

Think then on this. Did not the "Lover of your soul" sit Himself at His table with one whom He knew held a purpose in his heart to betray him? And shall you, who profess to love the Saviour, rofuse to sit at His table withone of His disciples who perchange may be might be a six at the stable without of His disciples who perchange may be might be a six at the stable without the six at the stable without the six at the six chane may be wholly unconscious of the wrong that perhaps only your fancy has created? Think in these things.

God's ways seem very slow, somelimes. What we would see done wits long for the doing, and we grow imparient. But if we believe in God we should possess our souls in retioned. To the many most time avery in patience. In his own good time every thing will come right.

Scientific and Albeful.

PURIFY THE BLOOD.

To oure pimples and flesh-worm, you must purify your blood. This is not done by awallowing the miserable swill known gs patent medicines. It is done by living as patent medicines. It is done by living on plain nutritous food. breathing a pure air day and right, sleeping enough, exercising freely, and keeping your skin thoroughly open by frequent baths in soap and water. There is no other way to purify your system but this. These will cure you, and you will stay cured as long as you employ them.—Dr. Dio Lewis.

PRECAUTIONS AGAINST TRICHINA.

The Medical Society of Kalmazoo, gives the following advice: Eat no uncooked or half-cooked hog's flesh. The raw flesh of a hog, whatever its shape or condition, whether ham, bacon or pork, salt or fresh, smoked or unsmoked, is liable to contain this parasite, full of life and activity that many work a remedilesse mischief in the may work a remediless mischief in the human body. Bologna sausage, if pork be in it uncooked, is as dangerous as any form of this meat. The heat that cooks meat ntterly desiroys the life and mischievous power of these vermins, and no one need fear any harm if this fact is observed.

APPLES GOOD FOR DIGESTION.

The frequent use of apples, 'either before or after meals, has a most healthful effect upon the digestion. Better eat less meat and more fruit. An eminent French physician thinks that the decrease of dyspepsia and billous affections in Paris is owing to the increased consumption of apples, which fruit, he maintains, is an admirable profruit, he maintains, is an admirable pro-phylactic and tonic, as well as a very neurishing and easily digested article of food. The Parisians are said to devour one hundred millions of apples every winter— that is, they did before the war. Whether this estimate is true or not, the French are extravagantly fond of apples and other

GIVE THEM COLD WATER.

It is very doubtful if there is a single possible disease in which the patient should not have cold water ad libitum. Oh how babies often suffer for cold water! A thirsty, nothing but milk. The little lips are dry and cracked, and the little tongue so parched it can scarcely nurse, and yet it so parched it can scarcely nurse, and yet it has nothing but milk to assuage its craving thirst. Try it yourself, mother, when you have a fever, and we are sure that ever after, when your durling is dying with thirst, the tenspoon and tumbler of cold water will be in constant use. Dony it milk and give it plenty of cold water, and it has a chance of a steady recovery.

COMPARATIVE FEGUNDITY OF DUCKS AND HENS.

Some interesting experiments have re-cently been made upon the comparative focundity of ducks and hens, so as to determine from which of the two the larger number of eggs can be obtained in the same time. For this purpose three hens and three ducks were selected, all hatched in three ducks were selected, all hatched in February, and nourished with suitable food. In the following autumn the ducks laid 225 eggs, while the hens laid none. In tise next February the laying season began again with the ducks and continued uninterruptedly until August. They showed no inclination to set, but became very thin, although they afterward fattened up somewhat. The total number of eggs laid by the hens amounted to 257, or 86 eggs each; and 892; or 181 each, for the ducks. Although the eggs of the ducks were rather smaller than those of the hens, yet they proved to be decidedly superior in nutritive material, so that the supercirity in productiveness appears to be decidedly with the ducks.

TREATMENT FOR CONSUMPTION.

The late Dr. Marshall, of England, said: "If I were seriously ill of consumption, I would live out of doors day and night, except in rainy weather or mid-winter; then I would sleep in an unplastered log bouse. Physic has no nutriment; gasping for air cannot cure you; monkey capers in gymnasium cannot cure you. What consumptives want is air, not physic; pure air, not medicated air; plenty of meat and

TO AVOID GREASY BUTTER.

Churn with pressure instead of friction. The dash churn brings butter by pressure, and makes better butter than most other kinds of churns. Butter should also be worked by pressure instead of friction. The ladle or worker should not be drawn across the butter but pressure days. the butter, but pressed down upon it.—Rural New Yorker.

THE PERFORATING POWER OF ROOTS.

It is indeed wonderful how easily the roots of plants and trees bore through hard, impacted soils in search of nourishment. They use for this purpose a sort of awl, of immense power, situated at the end of the root, and capable, with the aid of the other root machinery, of thrusting aside heavy weights, and getting through almost any obstructions. Yet the awl consists only of a mass of miscroscope or coussis only of a mass of miscroscope or absorbent cells formed by prosoplasm or vegetable mucus—the fluid in which vital action is first set up. The roots of the elm and the maple will bore through the hardest soil of walks or streets, onter drains, twine about water pipes, and penetrate through the seams of stone structures. The roots of some plants have been known to pass through eighteen inches of solid brick-work, and made their appearance in a wine-cellar below. Plants have a yest power in overcoming obstacles when foracing for food. Their and like a hungry foraging for food. They are like a hungry animal which no fences can restrain when there is food beyond. The movements of roots in soils proceed on certain principles of utility in connection with the welfare of the plant. Some need much more moisting the plant. the plant. Some need much more most-ture than others, and the roots will drive through rocks to obtain it; others need si-licious food, and will penetrate through a clay bank to reach the desired foreging ground. The urgency with which nature drives plants and animals in pursuit of food is almost irresistible.—Journal of Chemitery.

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the Ontario Legislature of the Province of Ontario, at its next session, for an act to orable the four following Churches, namely:—The Prosbyterian Church of Canada in connection with the Church of Seotland, The Canada Presbyterian Church, The Presbyterian Church of the Maritime Provinces in connection with the Church of Seotland, and The Presbyterian Church of the Lower Provinces, which purpose to unite 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 it is now held by the respective Churches, and in so far as it is within the Province of Ontario.

Dated, 16th Sopt., 1874. Dated, 16th Sopt., 1874.

HOME MISSION COMMITTEE

CANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the liome Mission Committee will be held in Knex College,

On Tuesday, October 6th, 1874, at 9 a.m.

At this meeting the revised list of all supplemented congregations and Mission Stations (self-supporting or otherwise), will be considered; also the grants asked for by Presbyteres for the year beginning October 1st, and the usual claims for the past six months. These should be in the hands of the Convener a week prior to the meeting.

WM. COCHRANE, Convener H. M. C,

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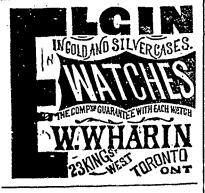
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Brookville..... Kingston..... Cobourg.... Ontario.... Toronto..... Simcoe Hamilton...... Paris..... Guelph..... Stratford...... Loudon.... Chatham
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N.B.—The attention of all interested is called to the following

1. Presbytories are enjoined to furnish information to this Committee three weeks before the expiry of each Querter of all yacancies and settlements occurring within their bounds, and co-operate with the Committee in their work.

2. That all Student Missionaries be paid at the minimum rate of six dellars per week during the summer, along with their oard, and travelling expenses to the field of labour, and all Probati ners at the minimum rate of seven dellars per Sabbath, along with their board, and that this amount be increased gradually in proportion to the stipend paid before by the respective congregations.—Minutes of excessed gradually in proportion to the stipend paid before by the respective congregations.—Minutes of Assembly, 1574, p. 44.

3. That the roll of probationers shall consist of preachers who have been received from other years; and ministers who have been received from other years; and ministers who have been received from other churches, and have been received manisten to the roll.—Regulation 2.

4. Resolved.—That Presbytories be strictly enjoined not to grant employment to probationers or ministers without charge, except such as come to them through the Committee.—Minutes of Synod, 1567, págo 35.

The atowe injunction does not apply to ministers demitting their charge or received into the clurch in the middle of a quarter; nor to ministers in infirm health, or regularly employed in some other calling.

That ministers or probationers who have retired from the ministry and entered on some other calling.

That ministers or probationers who have retired from the ministry and entered on some other calling.

h in the middle of a quarter; nor to ministers in infirm nearth, or regularly supplyed in some calling calling. It ministers or probationers who have retired from the ministry and entered on some other calling time, shall not have their names put on the list of distribution, without the permission of the

That iministers or probationers who have their names put on the list of distribution, without the permissioner such for a time, shall not have their names put on the list of distribution, without the permissioner such of the committee be instructed to report to the General Assembly any case of departure from this general Assembly any case of departure from this tail other regulations prescribed from time to time for the guidance of Probatices and probationers and that prospheries and probationers be enjoined faithfully to adhere to these regulations. Minutes of Assembly, 1571.

EST It is expected that each Probationer, although called to a pastoral charge, will fulfil his appointments to the end of the Quarter, unless relieved by the Presbytery or Presbyteries to whose bounds he has been sent.

All communications in regard to vacancies and settlements on the part of Probationers, should be applications for employment, or notices of withdrawal on the part of Probationers, should be sent to

REV. R. TORRANCE, Guelph, Convener of sub-Committee on Distribution

Official Announcements.

OTTAWA—At Ottawa, in Bank St. Church, on 3rd Tuesday of Nov.

TORONTO.—In the Knox Church Lecture Room on 1st Tuesday of November, at 11 o'cook a.m. Bruce.-At Lineardine, on 29th December, at 2 o'clock.

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

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Tomporalities Poard and Sustentation Fund-

Tomporalities Foard and Sustentation Fund— James tron, Flontreat.

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Andrews J M
Andrews Geo
Andell Fred
Armstrong J K
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Arm tage Wm
Armstrong James
Armstrong John
Arms Chas
Armeld Thomas
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Armeld Harry
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GENTLEMEN'S LIST.

Abbott J
Abbott Thos J
Abbott Win
Adison Jino
Adams O M
Adams F W
Adams & Co H W
Allan J W
Allan Loonerd
Allon George
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Annos Holden & Co
Amoss John
Anderson D
Andrews Rev A
Andrews C E
Anderson Jas

Babb G S
Babbatt A T
Bacon Win
Balloy W J
Baines E
Beinbridge John
Laker G H
Batker Joseph
Battes James
Exilon M D
Baddwin T T
Befour Thos
Banta M
Bardgett Thos
Barter Chas A
Berker W
Barrott J A
Harrott J A

Boasall W P Bonnsell W Bostwick Llijah Bosn Thos Boucher G S Boucher G S
Bovara Jas
Boucher Hy
Bourbhier G L
Boudhing G
Bouman F C
Boyde Capt W
Braddy Jas
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Braid Jas
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Berwood A
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Eart R D
Bedwoll O
Blahop George
Blackwell J A
Blackburn Jno
Blank George
Block Jonas
Blom John
Blow Mark
Roles Jamos
Boles Sam
Bolto A
Bolto A

Cadow Wm Cain John Calobun Joseph Carris Edward Carris Edward
Carlos D
Callwell B
Campbell R E
Campbell Edward
Campbell Samuol
Campbell Angus
'Camell Sandy
Cardin Georgo
Cau F Cau I Garrol J H
Carroll J H
Carroll J no
Carrood Thomas
Coorroll J no
Carroll J W
Carxadden Thos
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Charleton Mr
Charleston Mr
Charleston H G

Charlescorth H
Chapman Hy
Chapman F
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Chater Jao
Cherry R
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Christian Wm
Church Thomas
Churchill W
Clair Lsaso J
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JOSEPH LESLIE.

BIRTHS.

On Wednesday, the 7th fast, the wife of Mr. Alex. Bertram, of a daughter Kemble, on the 3rd inst., the wife of Rev. D. Me Naughton, of a sen.

Torento, on the 12th inst, the wife of Wm. Cullin, Berkeley St., of a son.

MARRIED.

On the 6th inst, at the residence of the bride's mother by the Roy. Wm. Ben nett, Springville, Mr. Wm Geodfellow, to dies Mary, third daughter of the late George Young, Esq., all of North Mona-

ghan
At Lenark, Ont., on the 7th inst, by the Rov.
James Wilson, Alex. Moffatt, of Montreal, to Nina,
third daughter of the late Alexander i aldwell,
Esq., of Clyde Hall, Lanark, Ont.

At Bond Head, on Sabbath evening, 4th inst. Mary Jane, eldest daughter of the Rev. W. Fraser

STOCK'S

EXTRA MACHINE OIL. Office of the Joseph Hall Manufacturing Co... Oshawa, Ont., July 17, 1874

Office of the Joseph Hail Maintectum, Office of the Joseph Hail Maintectum, Oshawa, Ont., July 17, 1874.

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Yours truly. F. W. GLEN. President.

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A splendid assortment of new patterns just opened.

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Misscellaneous.

NSOLVENT ACT OF 1869.

In the County Cour of the County of Simcoe. CANADA
Province of Ontario
County of Simcos.

County of Simcoo. Simcoo.

In the matter of Delia Wilson, individually and as one of the firm of Fre-1k Kean & Co., of Orillia is the County of Simcoo, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, executed by her oreditors, and on Taesday the third day of November next she will apply to the Judge of the said Court for a confirmation of the disch. go thereby effected Daved at Orillia, in the County of Simcoo, this 20th day of September, A. D. 1874.

DELIÁ WILSON, by Bigelow & Hagel, her Attornoys at litem

THEOLVENT ACT OF 1869.

In the County Canada Province of Ontario, County of York of-York

In the matter of Thomas Dill, in the City of To-ronto, in the County of York, an Insolvent On Tuesday, the tenth day of November cext, 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.

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