



# British American Presbyterian

VOL. I.

TORONTO, CANADA, FRIDAY, NOVEMBER 8, 1872.

No. 39

## Contributors & Correspondents.

### CAPITALISTS AND EDUCATION.

BY "OBSERVER."

On this subject the Toronto *Globe* of the 1st inst., in quoting from the New York *Observer* a statement of bequests and donations to the cause of collegiate education in the States, says:—

"It would be well if we could give something of the same record of our Canadian men of means. Of course our country is comparatively young, and the accumulation of wealth in it relatively but small; still, a good deal more might be given in the way referred to by the *Observer* than has yet been heard of."

The quotation from the *Observer* reads as follows:—

"Such paragraphs as the following speak well for the cause of education. Mr. Pardee, of Hasleton, Pa., who has already given \$500,000 to Lafayette College, Easton, is now erecting a scientific building, at a cost of \$200,000. H. G. Marquand, of New York, gave Princeton College \$100,000 lately, making nearly \$1,000,000 received by that institution in the last four years. James B. Colgate proposes to build, at a cost of \$50,000, a new edifice for Madison University, surpassing in size and beauty anything hitherto erected in Hamilton. It is to be used for the higher academic department, and those pursuing the higher courses of studies. The library of the Rochester Theological Seminary has recently received a gift of \$25,000 from Mr. John M. Brace, which makes about \$125,000 added to the productive funds of the Seminary in the last six months. The late Samuel F. Pratt, of Buffalo, bequeathed \$30,000 to endow a professorship in Hamilton College. Brown University received \$50,000 from the late W. F. Rogers, of Boston, to endow a chair of chemistry. The late Rev. J. S. Copley Green left a library valued at \$20,000 to the Divinity School at Cambridge, Mass. An elegant dormitory is in process of erection in the same institution through the munificence of Mr. A. A. Lawrence. Mr. F. Sturtevant, of Jamaica Plain, Mass., has given \$12,000 to erect a building for the special accommodation of married students who may wish to attend Newton Theological Seminary; and since writing the above, we find in the *Boston Journal* of October 5th, that Mr. Benjamin B. Emerson, who died at his residence at Jamaica Plain, on Tuesday, left an estate valued at \$250,000, and, according to the provisions of his will, the bulk of his property is to be devoted to religious and educational purposes. To Dartmouth College he gives \$100,000, and a considerable sum is left to establish a library in his native town."

Certainly the friends of education in the States are doing great things, and setting our men of wealth a noble example. And may we not look forward to the time, in the not very distant future, when the denominational colleges and schools of learning throughout Canada will occupy a position in the affections and confidence of the Canadian people similar to what the corresponding institutions occupy in the esteem and confidence of the American people. The Republic has its national system of education much the same as our own, and it has its State institutions of higher education—colleges and universities like our own—but if there is anything beyond a doubt, it is that the denominational colleges of the States are in point of wealth, vitality and public favour, leaving the State colleges far in the rear, and attracting more and more the attention and abounding liberality of men of wealth. A kind of irresistible fate has brought this about. There never has been, as far as we are aware, any jealousy or unseemly collision between the two systems of higher education in the States. Both have gone on harmoniously, each doing a noble work within its own sphere; but the institutions which are under the care and fostering influence of the churches are the centres towards which the tide of public favour and splendid liberality is flowing. The denominational colleges of Canada are as yet in their infancy, and their very weakness has been urged as reason why some of them should be strangled. We counsel the Canadian churches to be hopeful. Look at the States, and hope for the day of great things which is certainly coming.

### HOME MISSION WORK.

BY GEORGE BRUCE, M.A.

Among the difficulties with which our Mission Stations have to contend, there is one which seems, in many ways, to occupy an unfortunate prominence: the frequency with which the missionaries are removed from one sphere of labour to another. The extent of the supply at the disposal of the Church is, of course, limited; it is ready felt in many places to be inadequate; and rapidly has the mission field extended;

and it seems probable that this want will be more seriously felt in a few years. The number of missionaries, however, is a matter only incidentally and very partially under our control.

The mode in which the available working power is applied is more easily reached. As to this the immediate supply of services on the Sabbath is comparatively well attained in our present system in the great part of the mission field, but when we come to the question of permanent results in the form of Church extension, the establishment, encouragement and consolidation of congregations, the view is less satisfactory.

A great part of our mission work is, of course, done by students. During winter the services they can render are necessarily limited to preaching, so that, in stations thus supplied, no congregational work can be attempted, and anything like pastoral relationship is impossible. In summer, the longest period which a student can remain in one place is six months—a short time at best in which to make up the loss, to recover the ground lost in winter and make any real advancement. But so far are we from attempting to remove or lessen the disadvantage under which mission stations thus labour, that it is very much increased by the change of missionaries which takes place almost invariably once or twice during the summer, sometimes three or four times in so many months. The result is that mission stations and young congregations, weak in numbers, struggling into eminence in the midst of apathy or open godlessness, and too often in the presence of opposing or antagonistic denominational influence, are left to do so under the most unfavourable circumstances—an irregular, or what is almost as bad, a continually changing supply. It is true that by the blessing of God, the earnestness and energy of our people overcome, but the early history of many of our congregations presents a series of spasmodic efforts rather than the irregular increase of life and power. There is a want of continuity in our work which produces in many instances very unsatisfactory results. The pulpit may be well supplied, and, in the aggregate, as efficiently as if by one missionary stationed for a longer time, but even the effect of preaching depends very much on the feelings of the speaker and his hearers for one another; and a system of frequent changes, long continued, is apt to produce mere curiosity on the one hand, and something like indifference on the other. In the case of the student, it is true, he has a little ease from the labour of writing discourses, but this relief, often of very questionable benefit, is more than counterbalanced by increased labour in another direction, and although the sermon may be delivered with greater ease, it is not always with greater effect.

Any speaker is almost as much influenced by his audience as they are by him. Take away sympathy, and you remove that mysterious magnetism which flows in on him, and which he returns, as the clouds return the rain to fertilize and bless the earth from which it came. Some men of great power can awaken and call forth this sympathy at once. Some have such confidence in themselves as to enable them to a great extent to overcome the difficulty. Some are well known, and the preparation goes before them; but in the case of one young, inexperienced, nervous, doubtful, unknown, who sees before him the somewhat indefinite going-to-church face, or the cold, critical eye of the man who has read more theology than the minister, and listened to the best preachers, there is an instant chill which too often reduces him to the necessity of making a special effort to go through his task without having much thought of how it affects his hearers.

The effect on the congregation is equally unsatisfactory. The truth spoken by a stranger is still the truth, as much as if spoken by your nearest friend, but its influence on your mind is not the same. The power of the words to convey conviction and persuasion is, to a great extent, dependent on your knowledge of the man who utters them. This knowledge the mind demands, and, until it is obtained, it is almost impossible to bestow close and undivided attention on what is said. The attitude of the mind is interrogatory and critical, instead of receptive, and the appearance, actions, tone of voice of the speaker, the intellectual and literary properties of the sermon, become the chief objects of interest as being the material for your inductive estimate. It is only after time and acquaintance has made you familiar not only with the intellectual power and literary training of your minister, but what is of even greater importance, with his character and disposition;

that you can hear what he says with the attention you would desire, and can feel the best power of speaking, the assurance that the words are the consistent expression of an earnest and devoted life.

Again, in the few weeks the student remains, he is expected to visit every family in two or three stations. No doubt a certain amount of good results from the visitations, especially in cases of sickness or distress, but every missionary, and the people in every mission station, must feel how unsatisfactory visitation under such circumstances becomes. The labour is vastly increased, involving, as it not infrequently does, an attempt at the visitation of four, six or eight congregations and mission stations in less than six months, and that, too, at the greatest inconvenience and loss of time through ignorance of the place and of the people who belong, or ought to belong, to the congregation, and those who adhere to other denominations. One quarter of the time judiciously and faithfully spent in visitation, would be productive of more good in a place and among people with which the missionary was acquainted, besides leaving him so much more time for preparation or reading.

The change of home, if home it may be called, and the scene of labour, every few weeks, and the continual mingling with the strange and unfamiliar, reminds one of Macaulay's description of the training of the young Jesuits in one of its features, according to which everything was done to destroy the tendency to become specially interested in any work, or appreciably attached to any sphere of labour. And certainly the tendency is, to some extent, to make the missionary indifferent to place and people.

The visits are hurried and unsatisfactory, possessing for the people little more than the interest of an expected call from a stranger, and the time is occupied by what, under the circumstances, can be little else than a form of religious service, and precisely when by earnest and often unpleasant labour, the missionary has become acquainted with the people and their circumstances, he has his marching orders, and the same thing is repeated by another in his place, and by him in a new sphere of labour.

It may be said students would find it too hard to be six months in one place. This might be true of the first year, but should not be, under ordinary circumstances, after that; and it is more than questionable whether there is any relief in the change. To the great majority unless in special cases, it would be easier and more pleasant to do the extra work in writing sermons than to spend the time in attempting impossibilities in the way of pastoral visitation among strangers. Besides such frequent removals make it necessary to reduce the number of books which are carried as much as possible, while in such an unsettled and desultory mode of life it is almost impossible to preserve the semblance of study; and, although the labour of actual preparation for examinations at the opening of the classes has been very much reduced, it is still required in certain years, and, even apart from this, it is surely desirable that some time and opportunity should be given for reading during the summer months; it will be little enough to the faithful missionary under the most favourable circumstances, and can amount to nothing where there are three or four removals during the summer.

Another objection may be that, on the one hand, stations should be made to share in turn the services of men of greater or less ability, and experience, and that, on the other, students should take their share of difficult and encouraging fields. There is truth in this but it is doubtful whether discouraging fields will be most rapidly improved by these frequent changes even although at times men of more experience should be sent. And, as to arduous or discouraging work, unless health fails it will be a hard field indeed where a missionary cannot spend six months in the service to which he ought to have devoted himself, his life and his comfort, and convenience when necessary. And it is well known that after our most successful missionaries who have been sent to difficult and discouraging fields choose to return, willing to sacrifice personal convenience for a time because they see more than others can the need of work and encouragement to such a field.

But to come to another sphere, and one in which the necessity for a removal even every six months does not exist. A considerable portion of Home Mission Work is done by probationers. Here we meet a

new element which exerts a very powerful influence, the idea of permanent settlement. This makes the question more complicated. There is a more important individual interest, and at the same time, the question arises whether the interests of the church will be best advanced by the immediate settlement of the probationer or by his employment for some time in mission work.

As to the first, a man does not give up his identity or his claim to a reasonable amount of the comfort and enjoyment of life by becoming a minister, but, it is possible, without conscious selfishness that we may be led into allowing this claim to assume an undue importance and thus to produce many of the unfortunate results of individualism and self-seeking.

The religion of the cloister was a monstrous error, a pernicious extreme; but it derived its existence and its very form from a glorious truth. Jesuitism with its organization, its machinations, its tremendous power has been the curse of Europe and the world, and yet it is the fiendish perversion of the glorious principle of success, through devotion to a cause. Unmingled error can never stand; it is the truth that is mingled with the error that gives it life and power, and the more gigantic the system of evil, the more wide-spread and powerful its grasp on the human race, the greater the need not only to overthrow and utterly destroy it, but to seek to discover the principles which gave it its power for evil in order that they may be used for the success of the truth. Self denial is one of the fundamental principles of Christianity. The voluntary sacrifice of individual interests for the advancement of a cause has again and again made large systems of iniquity to prevail for centuries. And self denial in the form of devotion to the cause of truth will, by God's blessing, be invincible. Neither is there wanting a reward. The individual suffers but the cause prevails, and in its prosperity he reaps a thousand fold. In the part of home mission work performed by probationers, we find the unfortunate results arising from frequent change in the case of student missionaries increased, and this arises evidently, to a very great extent, from the existence and powerful influence of individual interest. The "distribution of probationers," it is held ought to be made so that each may have an opportunity of preaching in as many desirable vacancies as possible. The results of such a principle are not far to seek. The period of labour allotted to each within the bounds of any one Presbytery is short, and during that time his work is so arranged that he is seldom more than one or two Sabbaths in one congregation, and thus again mission stations are completely deprived of encouragement or continued supply.

Of course the relative importance of individual and congregational interests is a question on which differences of opinion may exist. It may be difficult to settle definitely how far the prospects and comfortable settlement of the ministers should be subordinated to the welfare of the mission field, but it is surely a question worthy of serious consideration, and the more so, because this is precisely the form in which it practically presents itself here. One thing is evident to any interested observer, that we are being led almost unconsciously to take a false view of our work and to hold prominently before ourselves our success and advancement according to the commercial gauge, rather than according to the Christian minister's life, which often bears no proportion to the outward seeming certainly is not to be measured by it, and which is too sacred to be brought into the broad glare of day. We are training ourselves to enter into a quiet competition for rapid settlement, comfortable homes and large salaries; and this tendency is money the less dangerous that it is an inducement and is presented to ourselves and others under sacred euphemisms.

As to the second question in connection with the distribution of probationers. Will it be for the real benefit of the church that they should, as opportunity is afforded, devote a few months to Home Mission work? It may be said this merely reverses and perhaps increases the evil by sacrificing the interests of strong influential congregations to those of weak mission stations. Practically there is very little fear of any extreme being reached in this direction; and the question resolves itself into this, whether if men are found willing to undertake the work it will not be a manifest and substantial advantage that mission stations should be made self-sustaining as soon as possible, where in many instances this could be done by a few months of continuous encouraging

supply, even although occasionally established congregations were put to a little inconvenience. The amount of supply, the number of missionaries is the same in both cases, there is on one hand the delay of the settlement of a pastor for a few months, and in compensation, the establishment of a new congregation. It may be said, these congregations are established under our present system without this voluntary delay and sacrifice on the part of probationers and strong congregations. The answer may be best read in the mission field. Not always, seldom without serious discouraging disappointment and delay, scarcely ever with the vigour and energy which they would display with prompt encouragement and support.

There are stations which once gave promise of becoming flourishing congregations and struggled under disadvantages for years until the spasmodic efforts of life so long continued and so often repeated became a paralysis, and they have died. These are few in number, yet there are enough of them to excite anxiety as to the cause and sorrow at the result. And in many which rise under such circumstances who can estimate the money, the time, the energy which have been expended to do little more than maintain dear life, a miserable flickering flame compared with what would have glowed, had there been greater encouragement in the beginning? There are stations, and not a few of them, which have received assistance from their Presbyteries to the extent of five, six, eight hundred, or a thousand dollars or over, and years of hard faithful labour, and which are, after all, farther from being self-supporting than at the beginning, and the cause almost invariably is found to be the continual change of missionaries and repeated discouragements connected with it. These results cannot be entirely prevented and they cannot be even materially improved unless with the consent and desire of those most intimately concerned. The feelings of probationers and others affording supply will necessarily mould the system according to which it is given. If the general opinion among licentiate is that they are unwilling to spend any time except in congregations prepared to give a call, even although others should think well to modify our present system to any extent it would be manifestly unavailing, perhaps unjust, to make regulations of another kind. If, on the other hand, probationers were willing, as probably many of them would be, to work for some time in mission stations with a definite view to their early establishment as self-sustaining congregations, the desirability and extent of any change might be considered.

That some improvement is necessary seems evident from the facts already noticed and so well known, as well as from other considerations; perhaps, above all, from the fact that our system should adapt itself as far as possible to the peculiar circumstances and requirements of a growing country. What is true of all institutions in a nation expanding so rapidly as our own, has a peculiar significance here; we are tracing now in miniature, and failure or success, apparently insignificant to-day, will swell into immensity in the growth of years.

### KNOX COLLEGE.

We are glad to learn that the teaching staff in Knox College has been increased this session by the addition of an Elocution Lecturer. There can be no question that this matter has been far too much neglected in the past as a part of the College training of our ministers, and we trust that in future years regular provision will be made for supplying the defect. Mr. Taverner, the gentleman whose services have been secured this year, has had large experience in teaching his subject, and is well able to impart the necessary instruction. His course of lectures is a comparatively brief one, consisting of only ten lectures, but in every lecture he lays down and illustrates some fundamental principle, which will be of life service to every one of his students. The students have given earnest attention to the lectures already delivered, and doubtless the interest will be kept up until the close of the course.

The *London Telegraph* is edited by Mr. Edwin Arnold; The *London Echo* by Mr. Arthur Arnold. These Arnolds are brothers.

God speaks now, and whatever stokes your conscience into vigorous exercise, whatever flashes light to reveal his love, or shows yourself to yourself so as to impel you to the Cross, or helps you carry cheerfully your load, and live patiently and purely, is from him.—L. N. Powers, D.D.

"I STAND AT THE DOOR AND KNOCK."

By the hand of the Father... I stand at the door and knock... When the heart is agitated...

THE NEW SONG.

BY REV. T. DE WITT TALMAGE, D.D. "And they sang a new song."—Revelations vi: 3.

Nearly all the cities of Europe and America have conservatories of music, and associations, whose object it is, by voice and instrument, to advance the art of sweet sounds.

There are many whose most ecstatic delight is to be found in melodies; and all the splendor of celestial gates, and all the lusciousness of twelve manner of fruits...

Let none aspire to that blessed place who have no love for this exercise, for although it is many ages since the thrones were set and the harps were strung...

1. Mark the fact that this was a new song.

Sometimes I have in church been floated away upon some great choral, in which all our people seemed to mingle their voices; and I have in the glow of my emotions...

musical weight up by some great spectacle, or moved by some terrible agony, or transported by some exquisite gladness...

God may sing in a mysterious way, His words to you in tune, He'll sing in you - He'll sing in you.

Mozart composed his own requiem, and said to his daughter Emily, "Play that," and while Emily was playing the requiem...

The new song of heaven was not composed because heaven had nothing else to do, but Christ, in memory of cross and crown, of manger and throne, of earth and heaven...

II. Further, it is a commemorative song. We are distinctly told that it makes reference to past deliverances. Oh! how much they have to sing about. They sing of the darkness through which, on earth, they passed...

III. Further, it will be an accompaniment song. Some have a great prejudice against musical instruments; and even among those who like them, there is an idea that they are unauthorized.

Yes, the song is to be accompanied. You say that all this is figurative. Then I say, prove it. I do not know how much of it is literal, and how much of it is figurative.

IV. Further, it will be an anticipatory song. Why, my friends, heaven has hardly begun yet. If you had taken an opening piece of music this evening for the great service, you would not have made so great a mistake...

As the nation and the world would not have made so great a mistake as if you supposed that the present population of heaven are to be its chief citizenship. Although ten million times ten million, the inhabitants are only a handful compared with the future population.

I stayed a week at Niagara Falls, hoping thoroughly to understand and appreciate it. But on the last day they seemed no more and more incomprehensible than on the first day.

The old preachers, in describing the sorrows of the lost, used to lift up their hands and shout. "The wrath to come!" "The wrath to come!"

Oh, to wander on the banks of the bright river, and yet to feel that a little farther down we shall find still brighter floods entering it!

V. Finally, I remark that it will be a unanimous song. There will, no doubt, be some to lead, but all will be expected to join. It will be grand congregational singing.

God grant that at last we may all sing it. But if we do not sing the praise of Christ on earth, we will never sing it in heaven.

cal. Or an enemy was near, and the music waves backwards and forwards with indescribable effect.

Well, my friends, the time will come when earth and heaven will be but different parts of one great world. It will be joy here and joy there, and joy will be the name of the trumpet.

REPROVING A SWELLER.

A word spoken in anger, is like a sword.

A swelled-eyed officer was once travelling by rail in Lancashire, when the train stopped at some station, a number of cattle-dealers, and drovers, entered the carriage.

DECEIVING CHILDREN.

Dr. B. was called to visit a sick boy, twelve years of age. As he entered the house, the mother took him aside and told him she could not get her boy to take any medicine except she deceived him.

"Well, then," said Dr. B., "I shall not give him any. He is old enough to be reasoned with."

He went to the boy, and after an examination said to him:

"My little man, you are very sick and must take some medicine. It will taste badly, and make you feel badly for a little while, and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it like a man, without any resistance; and he would take from his mother anything that the physician had prescribed, but would take nothing else from her.

Honesty with children, as well as with all others, and in all circumstances, is the best policy.

WORK AND PLAY.

Men differ in their opinion in regard to what is work and what play. He who through the long summer day swings a sledge, pushes a plane, or follows a plow, naturally enough imagines that having nothing to do is a blissful condition of affairs.

In these later years, no small amount of attention is paid to music. Brain feels the need of brawn. Vigorous physical exercise, even though it be for the time fatiguing, is not necessarily an unpleasant excitement, and the reward it brings, in red blood, digestion, and sleep, is well worth having.

Of all work, brain labour is the most fatiguing. One can drop the implements of his trade, and the day's work is ended; but the cares of the office and the business across the threshold of home, mar the peace of the dinner hour, and lighten away sleep, or at least haunt one's dreams.

Work is agreeable and enjoyable very much in proportion as the subject sought is desirable and attainable. It is not very much to be wondered at that men work with increasing earnestness as they achieve notable successes in life for man is so constituted that he loves power, and money gives him this. The more money, the more power.

Habits of economy are very important in the relation they bear to the happiness of the individual. He who gains and holds his encouragement to go on gaining, whereas if one's gains slip through his fingers, so that he finds himself as poor at the end of year as when he began, he naturally grows discouraged, and work becomes irksome.

The love of money may be, and without a question is, the root of much evil, but it is also the germ of much good. Whoever it exists, there are cities, commerce, manufactures, agriculture, education, art; and where it does not exist, there is barbarism.

Whatever may be the cause of our sorrow, we must ever consider first God's will, who employs this means to correct us and to speed our progress in the path of virtue.

AN ESTABLISHED SYNOD ON UNION.

The Synod of Argyll of the Established Church of Scotland transmitted the following overture to the General Assembly: "Whereas the unity of believers in Christ is, according to Holy Scripture, a matter of the highest importance, and the violation thereof by individuals, either acting alone, or collectively and in unison, is a grievous sin; and whereas the present division of believers in Christ into distinct sects and churches, each nevertheless acknowledging the other to be a true, consistent member of the body of Christ, is consistent with this unity, and a source of weakness and evils manifold and grievous; and whereas it behoves every individual and Church by the obedience they owe their common Lord, who alone has the power to determine the conditions of union with men, and by the love they owe to each other as brethren in Christ, to do their utmost to remedy this evil and deplorable state; the Synod of Argyll humbly overtures the General Assembly to take this matter into consideration, and to adopt such measures as may seem to it in its wisdom judicious to do its part in healing these sorrowful divisions, and in restoring of the unity of the Church of Christ in the world.

THE PEASANTS WERE LOGICALLY RIGHT.

The New York Times has a correspondent in Paris, who gives the following incident: "During the midsummer the peasants of the province of Berri were rejoicing in the prospect of a bountiful harvest, and were joyous over their splendid fields of grain. Suddenly a furious storm arose, and the rain, the wind and the hail destroyed the year's work in a single day. The fields were devastated and hopelessly ruined. The peasants were furious. A council was held in the village, and it was speedily resolved that the blame rested upon the priest. They argued that he could have prevented the storm if he had so willed by a few magical operations belonging to his calling, and kept off the hail by going out of the church with the cross, or with the patent, saintly relics of the locality. At least he could have driven the storm elsewhere—which meant, although not expressed, to the fields of their neighbours. Putting themselves in motion, the peasants went to the church, found their priest unsuspectingly saying mass at the altar, and at once made an attack upon him. They kicked him out; they beat him in the gutter, and then smashed the altar and made havoc among the saints. From the church they went to the priest's residence, threw his furniture and garments out of the window, tore up his books and smashed his crockery."

We say the peasants were logically right. Their priest had taught them his infallibility, his power to work miracles, to bless or to curse at his will, to command the clouds and the rain by his prayers, why then should he not divert disaster from his poor people? They were right in holding him responsible, on the ground of his own pretensions.

We have seen in Romish countries the farce of a procession of priests, and a wooden idol, a lighted taper, made for the purpose of commanding rain from heaven and securing the honour for so doing. These occasions, however, were chosen at the season of the year when the fall and spring rains were certain to come, yet the poor people believed they came at the call of the church and the Virgin Mary.

We remember one occasion, when a devotee, who, during a protracted storm, burned candles and performed devotions before the image of the Virgin, praying her to calm the elements, until, like the French peasants, she became frantic because of neglect, she seized her idol and rushed out of the house with it, and stuck it head first into the mud, and left it in the pelting storm with imprecations instead of blessings.

While the priests teach as they do, they should be held responsible for all the disasters by flood or flame, pestilence, or famine.

"A SMILE AND KINDLY GREETING."

Never take your place before your class without a smile and a kindly word of greeting to each of your scholars. Many a teacher puts a barrier between himself and the warm-hearted, wide-awake boys of his class by taking his place in the Sunday school without seeming to recognize the presence of those already there, or to observe those coming in afterward, until he has to speak to them in opening the lesson.

FAILURES IN SOCIETY.

Society is full of failures that need never have been made; full of men who have never succeeded; full of women who in the first half of their days did nothing but eat and sleep and snore, and in the last half have done nothing but perpetuate their follies and weaknesses. The world is full, I say, of such people; full of men, in every trade and profession, who do not amount to anything; and I do not speak irrevocably, and I trust not without due charity, without making due allowance for the inevitable in life, when I say that God and thoughtful men are weary of their presence. Every boy ought to improve on his father; every girl grow into a nobler, more self-denying womanhood than the mother. No reproduction of former types will give the world the perfect type. I know not where the Millennium is, as measured by distance of time; but I do know, and so do you, that it is a great way off as measured by human growth and expansion. We have no such men and women yet, no age has ever had any, as shall stand on the earth in that age of peace that will not come until men are worthy of it.—Rev. W. H. Murray.

Selected Articles.

OH! WHY SHOULD THE SPIRIT OF MORAL BE PROUD?

[The following are selections from a Scottish clergyman, William Keble, who died in 1872, aged 81, and of ten been quoted and widely re-ur-d.]
Oh! why should the spirit of moral be proud?
Take a swift flying word, a first flying word,
A flash of the lightning, a breath in the wind,
No passing from life to the rest in the grave.

HOW AUNT HANNAH HELPED THE MINISTER.

Dear old Aunt Hannah, with her gentle blue eyes, her soft white hair; darting in silver waves on either side; her calm un-wrinkled brow; the tender lines of that mouth which had all its life been the outlet for loving words! To be sure she was poor—that is, in this world's riches—and she wore an old-fashioned, scant black dress but there was always a little soft white about the neck, and nobody cared if her dress was poor and mean, such a loving heart was always beating within it.

sure he will come. We can't expect him to always know when we are sick, unless—and her eyes twinkled a little—"unless one had the small pox, and hang out a flag; but there is one thing—I do hope and pray that I shall do for my minister does!"
A little while after that there was a formal crisis in the village. The mill was stopped; sugar went up; hay went down; and the salary could not be raised. Poor Auntie's lips moved more and more, and she sat at the window with her work. The people did not come to church as they had done. Everybody seemed cold and worldly. One Sunday, in this sad crisis, Mr. Sincerity preached an extempore sermon. I must note his own words here;
"all the best part of my discourse, the people seemed cold and indifferent, but I noticed Aunt Hannah's eyes were fixed on me, and sometimes her lips moved. I knew she must be praying for me, and with this thought in my heart, words and strength came. Her eyes filled with tears, and this helped me more still; and before my sermon was over I had the attention of every one in the house.

he would just hint at his meaning rather than express it."
In his more familiar lectures to the cadets at Woolwich, however, he more than hinted at such elevated thoughts. In conversation, too, Faraday has been known to express his wonder that one should fail to recognize the constant force of design, and in his writings there is no longer such passages as the following: "When I consider the multitude of associated forces which are diffused through nature, when I think of that calm and tranquil labelling of their energies which enables elements most powerful in themselves, most distinctive to dwell associated together, and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence, and grandeur beyond all language to express, of the great Disposer of all."
The following rule, appearing in one of his lectures, furnishes the principle by which the true scientific spirit should be guided, but by which the so-called scientific spirit too often is not: "We may be sure of the facts, but our interpretation of facts we should doubt. He is the wisest philosopher who holds his theory with some doubt; who is able to proportion his judgment and confidence to the value of the evidence before him, taking a fact for a fact, and a supposition for a supposition; as much as possible keeping his mind free from all source of prejudice, or where he can not do this (as in the case of a theory) remembering that such a source is there."

LEGISLATION IN THE SANDWICH ISLANDS.
Can there be a greater order of things between a rude, roving, restless, people, and a people building cities and towers, and engaged in the arts of manufacture and agriculture, than in the Sandwich Islands?
We have been reminded of this in reading a letter from the American missionary, Rev. J. S. Green, to the Christian Monitor, in which he reviews some of the acts of the late Hawaiian Legislature. They gave intrinsic proof of the wonderful transformation effected among the leading men of that new nation since it has been leavened by the principles of the gospel.

Random Readings.
There is nothing, however, that is not unaccountable, and that is not what attracts our gaze.
The fact is, that the Hawaiian Islands are the smallest part of the world.
The Methodist mission work among the Chinese in San Francisco, the average attendance of 35 scholars the past year, being an increase of ten over the previous year. They have a chapel in the Chinese quarters in which a native convert preaches every day.

EXTRAVAGANCE.

Said a young husband, whose business speculation was unsuccessful, "My wife's silver tea-set, the bridal gift of a rich uncle, doomed me to financial ruin. It involved a hundred unexpected expenses, which in trying to meet, have made me the bankrupt I am." His experience is the experience of many others, who less wise, do not know what is the goblin of the house, working its destruction.

WHAT EAR-WAX IS FOR.

Dr. Dio Lewis, in one of his lectures, while he was addressing the boys, singled out a red-headed little fellow, and asked him what the wax was in the ear for. He said he selected a red-headed boy because red-headed boys are generally the smartest. The boy stood up and said he did not know. The doctor would not take such an answer. If the boy didn't know, he must tell, at least, what he thought the wax was in the ear for.

HIID BY A THREAD.

Sir John Herschel, the great astronomer, was skillful in measuring the size of the planets and determining the position of the stars. But he found that such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fibre, however small, placed upon the same glass, would not only cover the star, but would conceal so much of the heavens that the star, if a small one and near the pole, would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star.

MOTHERS.

Some one has said that a young mother is the most beautiful thing in nature. Why qualify it? Why young? Are not all mothers beautiful? The sentimental outside beholder may prefer youth in the pretty picture, but I am inclined to think that sons and daughters, who are most intimately concerned in the matter, love and admire their mothers most when they are old. How suggestive of something holy and venerable it is when a person talks of his "dear mother!"

A prominent temperance man in Rhode Island, who was trustee or a part of a building, refused to sign a lease of it to a rum-seller who was willing to give four times the amount for which it had rented. The parties wishing it sought the widow lady for whom he was acting as trustee, hoping to secure her interest. When she heard the facts she told them that her trustee was right, as she did not want the price of blood.

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$1.00 PER ANNUM... PUBLISHED BY C. B. LYNNETT ROBINSON, Toronto.

AGENTS: LAMONT & CO., 107 ST. PATRICK STREET, TORONTO.

A DENOMINATIONAL ORGAIN.

An article in this paper from the London Standard was supported by Dr. P. Woodcock who thought that such a measure as a weekly newspaper would greatly advance the cause of the Church.

On motion of Mr. McMillan, after some discussion, it was resolved that the overture be rejected, and that the above-mentioned paper be recommended to the members and members of the C. P. Church as worthy of their hearty support.

LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching.

British American Presbyterian

TORONTO, FRIDAY, NOV. 5, 1872.

JUVENILE DEPRAVITY.

The young lad Mills who was last week tried for the murder of another lad in Toronto, has been convicted of manslaughter and will in all likelihood spend the rest of his life in the Penitentiary.

And the result is as bad now as it ever was: Youth corrupted, fathers dishonoured, mothers broken-hearted, and the Penitentiary replenished. In the miserable dens, with all their fleecing ornaments and gaudy display.

Thoroughly true, and hence the wretched lad Mills when little more than a boy occupies the felon's dock, and will endure the felon's doom. It is no doubt a justly to blame, but it is absurd to say that society is altogether innocent, when it encourages and permits so many men to trap the owners of what they think a day lost in which they do not make some one to feel.

ON SWEARING.

"Because of swearing the land mourneth." Every where there is the complaint of an immense amount of profane, idle language, being used by both old and young. And the evil is not by any means confined to the lower class of the community. It is said that a gentleman never swears, and we think that such is the fact. But if so, what an immense number in Canada who think themselves gentlemen, and are so regarded by others, must cut off the roll of this detestable fraternity.

Complacently few fathers, even though profane themselves, care about their sons copying in this matter, at any rate, their example. Yet why should they not? If it is right for the one, it cannot be wrong for the other; and so "Young Canada" is too often found improving upon its paternal proceeding.

It is a matter of notoriety that some of our legislators are coarse, swearing ruffians, and it is whispered that some of our learned Professors are tolerable adepts in the language of blasphemy. If these things are done in the green tree, what is to be looked for in the dry? It is no doubt very bad that raw, untutored, unlearned-fair and vicious lads should be so foul in their talk, and so coy in their imprecations as they are, but is their iniquity for one moment to be placed side by side with similar transgressions on the part of Ministers of the Crown, civic dignitaries, members of Parliament, physicians, patrons of charities, professors, and editors of newspapers—the so-called great preachers and humanists of the day? Few not. These poor ignorant, foul-mouthed youths in Toronto and elsewhere, will be all the better of being sent to prison to cool their heads and consider their ways, but what is to be done with those who ought to be examples of all that is elevated, humanizing and pure? Consistently, they ought to be sent to bear the meager offenders company. That, however, it is felt, would never do. It would be altogether too terrible to take hold of some of the "most respectable" and gentlemanly people in the country, and rate, rebuke, and roughly send to prison those who have decent balances at the banker's, or even regular renters of church pews—nay, members of the church—and take in general rather an interest in religious matters, for the benefit of the lower orders."

As a national vice, we don't think swearing is on the increase in Canada, but there is still too much truth in what an unsophisticated Scotch farmer from the loch of one of our newer counties said, after returning from attendance as a jurymen on the Assize Court of the district: "It's an awfu' place you! A' body swears. The merchant swears; the ladies swears; the witnesses swears; the reporters swears; the waiters swears; the very judge swears." It surely is each circumstance in the special

duty of professedly religious men to set their faces against so offensive and so widely spread an evil, and to let even their very respectable friends who swear understand that in doing so they offend gravely against good manners as well as against good morals.

THE COLONIAL QUESTION.

A most gratifying change seems to be coming over the spirit of English statesmen with regard to the question of Colonial connection. The events of late years have gone a long way towards educating Canadians into the belief that separation from the Mother Country was regarded as an inevitable necessity from the Imperial point of view. It was not so much the utterances of public men in Britain that conveyed this impression, though many of them made no secret of their desire to get rid of the Colonies. When they descended to argue the matter, their statements and arguments could be met, and little harm was done. The difficulty lay in the manner in which Colonial questions were persistently treated in advice by the Home Government. The Fisheries question, the Alabama claims, Reciprocity, Navigation, the San Juan dispute—those, and a host of minor matters, were all dealt with by the Imperial Government exactly as if the separation of the Colonies from the Mother Country must come, and that at no very distant time. Not one of them would have been dealt with in the way they have been, or settled as they have been settled, if a different Colonial theory had prevailed in the Cabinet, and if the Colonies had been sincerely believed to be a benefit to the Mother Land instead of an encumbrance. Nothing could be more discouraging, nothing more aggravating to Colonists, than to be thus treated, to see clearly the drift of all this policy, and the ground of it, and yet be prevented by the silence and studied stolidity of the Colonial office from even entering a protest. Fortunately for us, fortunately too, we believe, for the Empire, this state of uneasy and morbid feeling seems coming to an end. The Under-Secretary for the Colonies, Mr. Knatchbull Huggins, has just been delivering a lecture on "The Colonies and their government by the Mother Country," in which, though he propounds no solution of the practical difficulties of the case, he protests severely against the laissez-faire and 'drift' policy so long pursued. To do the Under-Secretary justice, such views have been more than once heard from him on the floor of the House; it is a pity that the same cannot be said of some of his influential superiors. It is all very well for the lecturer to say that it is "little less than a crime for speakers and writers to insinuate that any Government desired to alienate our Colonies," but he ought to know that Mr. Bright once expressed a wish to see the whole of North America under the dominion of a single flag; nor can he, if he knows anything of Colonial history, fail to recollect how our diplomatic troubles with the United States have invariably been settled in the interests of the latter, and in just such a way as we might have expected if annexation or anti-colonial sentiments ruled supreme in the Councils of Britain. He ought to know that free from British connection altogether we could never, except under compulsion of the direst necessity, have submitted to the Fisheries and Navigation clauses of the Washington Treaty, or to the miserable apology for Reciprocity which that document guarantees; and if this be so, then the settlement of these questions into which we have been dragged or driven, must have been tolerated by a policy of indifference to Colonial connection, if not dictated by one of separation from the Mother Land and annexation to the United States.

Along with the cheering utterances of the British Minister, it is instructive to read the warm-hearted patriotism breathed in every line of Mr. Blake's oration to his Cornwall speech. With ordinary political questions it is not our intention to deal, but we cannot afford to stand by in silence when a topic like this is on the table. Public sentiment here has long been uneasy, we might almost say anxious, at the manner in which we have been allowed to drift further and further from our moorings in the matter of Colonial connection. The state of the two which binds us to the Mother Land is so indefinite, and the facility with which it changes is so great, that unless a solution of the matter is shortly arrived at, our connection will be so nominal that for every purpose we might as well be free. Few will venture the assertion that an equitable solution of the difficulty cannot be found. It only requires to be met and grappled with, and it will be found. To this end the unit wisdom of statesmen on both sides of the Atlantic may yet be found necessary, and it is satisfactory to see one of the most prominent of our public men not only expressing his devotion to the empire in vague generalities—for all do this—but indicating that he understands the importance of the question, and giving it that prominence in his utterances which it appears to have in his thoughts. Such statements as the following will be apt to every true-hearted Canadian at the present moment, darkened as it still is by the shadow of the clouds which lately lowered on the political horizon.

"But he did not agree with those who were contended to say that the time would come some day for a separation, and were contended to put off the evil day. If the course had been out of the colonial system, if theoretical difficulties were found to exist which had lately, and might again be practical, he would not look to separation as the cure for the state of things, but to some other change in the relations of the colony to the empire which would still leave us part of a united empire."

PARTY SPIRIT.

An onslaught upon the political arrangement of parties has been made of late by one or more writers in the Canadian Monthly, in which it has been attempted to be shown that partyism has been and is the fruitful parent of almost every kind of evil, that it debauches conscience, dwarfs intellect, embroils the heart, retards public property and in a general way nullifies everything that it touches, and corrupts every man that yields himself to its influence and guidance. In this country especially, and at the present time, it is contended that there is really no occasion for the perpetration of parties for there is really no marked difference between what one politician proposes and another, so that the contention has dwindled down into a mere scramble for place, with miserable denunciation and mutual recrimination, all the stronger and the more outrageous from the difficulty experienced in deining the difference or showing the great and important principle contended for by the one party which is ignored or rejected by the other.

We enter not into the controversy which, as usual in such cases, is likely to end with every one being confuted in his own opinion rather than being converted to that of his neighbour. Only it seems to us that in a free country and amid free discussion all substantial elements of party must in every case very speedily come to the surface, and take appropriate body and action without delay. At the same time it is not to be denied that too often party spirit burns most freely when strong individual conviction is both intense and feeble, and that instead of the noisy clamour of contending sides being a proof that they are terribly in earnest, in cases not a few it is exactly the reverse, and is to be looked upon as the mere hypocrisy of shallow feeling and conscious or unconscious insincerity, which takes this plan to conceal the real state of matters, at once from self and from the world around. There cannot be any doubt that to a great extent this is true of the great party fight which has just been concluded among our neighbours. To hear the noise and read the thundering periods one would naturally have believed that a great crisis in the history of the universe was being passed through, and that each was fighting manfully for the noble and the true. No doubt some believed this, but the great mass did no such thing, and the worst and most violent least of all. In our own passing political contest there is also enough of the same element to give point to the remarks of the Monthly, and to lead many a calm intelligent enquirer to ask what it may be all about. There are differences no doubt, and very important ones, here as on the other side; but has all the King Canby's rant of contending newspapers during the past months succeeded in making those differences very plain? We doubt if it has. It has, however, very considerably shaken the confidence of a good many in the integrity and straightforwardness of much of our journalism. The work of making gross and so far unfounded charges against the opposite side, with acrobatic a little of proof, has gone far in public estimation to weaken the force of accusations that may really be well founded. And then when the individual characters of those who are the readiest to assail the honour and integrity of public men, are looked somewhat narrowly into it is found that really they ought to be the last to cast a stone at any one. The profanity of public men has been denounced, and their dissipated habits and their readiness to "grind axes" dwelt upon with special fervor and eloquence. But then comes in the miserable fact that the very reprovers are nearly if not quite as bad themselves, and that, besides, they do not believe half of that which for party purposes they seem never weary of asserting. It is no acknowledged on all hands that the strong charges brought against Mr. Sandfield MacDonald's late government of corruption and malversation of funds have never been proved, and that upon the whole the affairs of the country were conducted by that combination with considerable care and economy. In the same way the odious charges against members of the present Ontario Government are of a very similar character. The affection of zeal for the public morals is but the hollow hypocritical pretence of a few not-over-careless newspaper writers and stamp orators, very much as it was in days not long gone by when this man's profanity was denounced by those who were themselves notoriously false, and a third drunkenness by those who liked a good burn with all its et cetera. So for them, there is a certain amount of truth in what the Monthly reviewer alleges. Party spirit pushed to extremes leads to a great deal of hypocritical grimace, with unscrupulous

denunciation, and impudent and unblinking falsehood. It is doing all this at present both here and in the States, but it does not follow that government by party is therefore an unmitigated evil.

The disestablished Church in Ireland is in spite of all that it has received from the state not going on prosperously, its good many of its jealous friends are discouraged at the apathy displayed by many of its wealthy adherents.

The agitation for the disestablishment of the Church of England, still continues, but does not seem to be gathering very greatly increased force. The Theological Hall of the United Presbyterian Church, Scotland, was this year attended by 136 students.

PRESIDENTIAL ELECTIO.

As was universally anticipated the Presidential contest in the States was, on Tuesday last, determined in favour of General Grant, who will now occupy the white House for another term of four years.

BRITISH ECCLESIASTICAL ITEMS.

Dr. Thomas Finlayson, of the U. P. Church, Scotland, was lately presented with a gift of \$15,000, and a silver salve and time piece. Ten days after, he was found dead in bed to which he had retired in usual good health.

The mutual eligibility scheme is being discussed in the Presbyteries of the Free Church, and generally approved of episcopal.

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Ecclesiastical.

MINISTERS AND CHURCHES.

The Rev. A. C. Gillies has received a unanimous call from the Congregations of Lyn and Yonge.

The members of the Canada Presbyterian Church of Athol, and other friends, have presented the Rev. P. Glasford, their Pastor, with an elegant covered carriage, and set of harness.—Value \$200.

The Church of North East Nisouri, was opened for public worship on the 15th September the services were conducted by Dr. Proudfoot, who has taken a deep interest in the formation of the congregation, and the erection of the Church. The Church is a neat and substantial brick building, capable of accommodating 500 persons.

OPENING OF THE PRESBYTERIAN CHURCH, LAKE SHORE LINE.

On Sabbath, the 20th ult., the Presbyterian Church, recently erected on the Lake Shore Lane, about two miles and a-half east of the village of Dundas, was opened and consecrated to the worship of God.

The charge as at present constituted consists of two congregations, one meeting for worship on the south side of the township of Sydenham, and the other on the north side. The South congregation are already, and have been for some time, in possession of a comfortable church and driving sheds for their horses.

There could not be a more beautiful day than the day on which the church was opened; and the audience morning and evening filled the house.

The Rev. J. Cameron took his text from Gen. xxi. viii. 16, 17. The words of the text were, however, more particularly those words spoken by Jacob of the place where he had seen and heard such things.

"How Dreadful is this place"

What place? There was here no sacred building, nor place hallowed by history or tradition. It was simply the corner of a field by the wayside. It was not cultivated, for loose stones lay scattered over the ground, and one of these Jacob took for his pillow. To Jacob the place was dreadful from what he saw and heard there. You know his story. For fear of his brother he

left his father's house, alone, on foot, with nothing but his staff. Afraid to turn into the Canaanite village for lodging, he slept in the field wrapped in his cloak, with a stone under his head. To the weary and dejected traveller God came and showed him wonderful things and spoke to him solemn things. Because of what he saw and heard that night he gave utterance to these words. "How dreadful is this place"

Now this spot on which we do stand, and which we do-day consecrate to the worship of God, was but lately the corner of a field in which the ploughman or the cattle grazer, but hitherward, as a place of Christian worship, even to the language of the Hebrew may be applied.

How dreadful is this place may we say I. - Because of the parties that will meet here from time to time. This meeting-house is not only for people to meet each other, but for creature to meet their Creator for sinners to meet their God. In handness to Jacob, God veiled his presence by the darkness of the night, and under cover of a vision. But God was really there, dealing with the poor wayward man here.

II. - Because of the business on hand. God meets men for various purposes. He pays to the earth, visits of enquiry, visits of anger, visits of judgment. But he pays, also, visits of mercy. This was a visit of mercy to Jacob. He came to make a covenant. "I am the Lord God of Abraham, the land whereon thou liest, to thee will I give it and to thy seed and thy seed shall be as the dust of the earth, &c."

III. - Because of the issues that hang on your conduct here. The issues to be decided here are eternal issues. You tread with reverence the battle field where a kingdom and a crown has been lost or won. Such was Bethel to Jacob. Had he refused God's offer to him then history would have run in another channel, and the world should never have heard of the Jews.

1 - If this is the character of this house what an honor it is to assist in building it. If it is praiseworthy work to make two blades of grass grow where only one grew before, to build stores, shops and roads, to subdue the earth, as God told man, then how much more to sustain the work of God, build houses where he may meet with sinners, where he may enter into covenant with them, and where they may win crowns that will never make the head weary that wears them.

2 - If this is the character of this house, with what reverence should you enter it every day. Here you expect an audience with the King of kings. Prepare to meet him. Leave the world behind, shut out care and wandering thoughts. It is because men come to the house of God without preparation that they leave without impression. Let your prayer be here each Sabbath, "Speak, Lord for thy servant heareth"

3 - If this is the character of this house, what a blessed effect it should have on our lives. Do you meet with God here then cut out here you will not fear the face of man. Do you meet with God here, then the temptations of the world that dazzle those that never look on God cannot overcome you. Do you meet with God here, then your life must be in some remote measure conformed to that God. Beholding as in a glass the glory of the Lord you must be changed into his image.

May this house be to you not a Bethaveon a house of vanity, but a Bethelham a house of bread, Bethel, the house of God, the gate of heaven.

INDIANS OF THE NOR-WEST.

A correspondent of the St. John Intelligencer, writing from Winnipeg furnishes the following information relative to the Aborigines.

If I see nothing in these horrid specimens of semi humanity to admire, I certainly can see a great deal to detest, for in dirt and filthiness they can be excelled by none of the most barbaric tribes on the earth. Their customs are the most abominable, and when they partly mix with civilization, they appear worse than the brutes.

They have quite a distinct language in this part, the province of which is the Algonquin, or the language of the indians farther East. That of the "Crees," the Chipewyas, the Wabonapias, the Huron, the Souriquois and the Polavines are rather dialects than separate tongues, but all these are nearly the same as the Algonquin, and strange to say, it seems to have suffered little from change, though they have no institutions to preserve its relics. There is no article nor adjective, and the different meanings in both cases are effected by the terminations, and what seems a little singular is, that a double comparative and superlative may be expressed by a word in another form, e. g. Nipi (water), Nipi (bad water), Nipicie (worse or very bad water), Nipicie caie the sense further. In each case the c is pronounced sh, and the s has the sound as in French.

The Rev. Mr. Cuoc, of the Province of Quebec, has made a study of these tribes, and published a Grammar and Dictionary in the French, which soon, I hope, may be translated into English.

Though the language has not hitherto been reduced to writing, he finds that it is entirely governed by rules, though unknown to those who speak it and unlike other languages (which have more exceptions than rules) all words of a certain termination in the singular have the same form in the plural. All these tribes readily understand each other, though, perhaps, differing a little in accent.

Farther West are the Sioux and the "Black feet," or, as the French call them, the "Le Pede Noir," and many others. These Algonquin speaking Indians fear much the tribes of the West. A half-breed being asked the other day if he would go out West over the Rocky Mountains, on the survey of the International boundary, replied, "No point," Porzun? "Trop beaucoup pade noir," (No.) Why? "Too many Black feet."

The half-breeds are more intelligent, and mostly farm a little, or trade with their render brethren in furs, or prairie, the buffalo meat boiled in grease and packed in the hides that first covered it. About the preparation of this article it being done by the squaws the most absurd stories are related, and as a matter of course it is eaten little by the Canadians. It goes well, however, and many who when first entering among the natives would curl their lip at what is served for a luncheon soon appear to relish the hind-leg of a musk rat as much as that of a prairie chicken or partridge. Badgers, prairie wolves, ground hogs and even skunks are also eaten, besides many other animals of the prairie. But these customs, and even the men themselves are fast yielding to the advancing squads of Canadian farmers who are pouring into the country from all parts of Ontario and Quebec, some bringing, besides farming implements, teams, wagons, &c., from 50 to 100 cows or heifers.

CANON LIDDON.

The London correspondent of The Christian Union, William Mackey, gives the following very interesting account of the personal appearance, style, manner, and discourse of Canon Liddon, one of the most popular and powerful of the ministers of the English Church, author of the strongest modern argument upon the essential deity of the Lord Jesus Christ. He is during a season of the year, Sunday afternoon lecturer in St. Paul's-London. Here the writer heard him:—

The full choral service is performed, and as the organ blasts roll about the roof, you think that it will take a preacher of tremendous lung power to make himself at all audible to this vast congregation. The preacher is Canon Liddon. As he ascends the pulpit, your surmise becomes a misgiving; your misgiving becomes incredulity. That pale-faced little man will never make himself heard, you say to yourself. He is a man of about average height has a shaved face, intelligent, but not striking. His mouth is not large. He looks a student, and not an orator. The task before him is of no ordinary difficulty. He has to interest some thousands of people for an hour;—people whose senses have just been approx-

ed to by the performance of a full choral service,—people assembled in a building which has a suggestion in every stone of it of the beautiful and the sublime. I can imagine no fiercer test for a pulpit orator. To keep his congregation awake at all, his sermon must be as good in its way as Handel's Suite;—it must be in harmony with the architecture and the sacred melodies of the place.

Canon Liddon has risen from his knees, and opens a small bible which he carries in his hand. An unobtrusive lad sitting behind me says to his companion, "Bet you anything he preaches from St. Paul. And sure enough, the preacher, in a voice distinctly audible in every corner of the vast building, reads a text from Ephesians. His voice is very powerful, not melodious, but metallic rather. The metallic note is not, however, disagreeable. It is a voice to argue in. His style is fine, scholarly, argumentative. It is founded evidently on St. Paul's. He excels generally in antithesis. Does an argument seem to limp, or some theory appear to want support? St. Paul, and St. Paul always is quoted to the rescue. He does not affect beauties of style; as flowery passages are often most erroneously termed. But his style is naturally and severely beautiful. It is a style that possesses an element essential to all beauty in oratory, namely, strength. You are not treated to nice little bits of acrobatic dexterity in which the local colouring is sedulously applied, your ear is not tickled with frequent quotations from Tompynson, and other companions of the drawing-room. The preacher has no time for trifling of that kind. He has got an important message to deliver. His arguments in favour of the acceptance of this message are of the strongest kind. The message and the argument are given with vigour and free skill. There is no inattentive ear in the church; and although the preacher exceeds an hour by five minutes in the delivery of his sermon, there are but few signs of weariness in his audience.

"Canon Liddon holds about the same position in the esteem of members of the Church of England as the Rev. Mr. Spurgeon does in the esteem of Nonconformists. He will be known to some of my readers as one of the Bampton lecturers. His greatest successes, however, are not those of literature, but those which he has gained as one of the Sunday afternoon preachers in St. Paul's Cathedral."

OUR PROBATIONERS' SCHEME.

SIR,—You have certainly earned the gratitude of the whole church for your readiness to open your columns for the discussion of all questions of interest to the church, whether agreeing with your own opinions or not.

I would crave your indulgence still further while I make a few remarks on your criticism of my last letter on the status of ministers without charge. You said you thought your correspondent had mistaken what Presbyterianism really was. The practice of lawyers when expounding law is to be guided by the decisions of the law courts. In expounding church law we must likewise take the decisions of church courts as our guide. For Presbyterian church law and usage we must take the Presbyterian Church courts, and the practice of Presbyterian churches. In this way alone can we answer the question, what is Presbyterianism? Now what good reason can we give for ignoring the decisions and the practice of the largest Presbyterian church in the world? This was done in your criticism.

Again it was said that a minister was only one of the representatives of his church in Presbytery. Now, the General Assembly can by a resolution make any ordained minister a member of Presbytery. Several ministers of the C. P. Church hold their seats in Presbytery in that way. But it will surely never be argued that the General Assembly can make a minister a representative of a congregation.

The first General Assembly or ecclesiastical council ever instituted looked upon itself as a court met together to deliberate for the good of the whole church. No minister looked upon himself as representing any particular part of the church. I presume this is the sentiment which pervades church courts at the present time. Any other view would divest the church of that catholic character which causes it to look on the whole world as its field of operations.

With respect to the law of the U. P. Church, Scotland, referred to, I would have only to say that the statement was made on the authority of a minister who professed to be posted in the matter. If I have been misinformed, I regret it and stand corrected. But even if no such law exists in Scotland, it is not so much needed there as in a new country like this where society is so much more unsettled. I have little doubt but if the Home Mission Committee had an opportunity of travelling over the whole country, and seeing how many weak congregations are becoming dissipated for want of pastoral care, and how inefficient the present system is to meet their wants, they would see a necessity for some change. The present system may do for strong congregations that are prepared to call ministers, but for weak congregations unprepared to call ministers, and more than two thirds of the reported vacancies are in that condition, it is an utter failure.



SCOTLAND.

ABERDEENSHIRE.

During the month of September there were registered in Aberdeen 252 births, 67 marriages, and 125 deaths.

It is stated that a new Free Church of small size, to be erected at Abernethy, about midway between Craithie and Broom-

Dr. McKinnon Huntly has been presented with a very handsome time-piece, by those attending the class which he conducts on Sabbath mornings.

The poor people on the Earl of Fife's estates in Broomare are to be supplied with a variety of articles of warm clothing and other good goods, provided for their benefit by Lady Alicia Coventry.

Lord Hatherly, the late Lord Chancellor, and Sir Rowland Palmer, were both in Aberdeen on the 14th ult., and proceeded during the day to Balmoral.

On the 14th ult., Anna Davidson or Mackay, wife of Mr. J. O'Neil, Bart., of Kilmore, was out on the morning of the 14th ult., and was shot in the chest by a double-barrelled musket.

On the 9th ult., the Rev. J. S. Candlish was presented by the Free East Church congregation, Aberdeen, of which he has been minister since 1850.

Mr. Grant, M.P., addressed his constituents at Oban on the 11th ult., and went over the leading subjects which are under the consideration of the Legislature during the late session of Parliament.

Mr. John M'Ilwaine, preacher of the Gospel, has been ordained pastor of the Evangelical Union Church, Wallace street, Avon.

An interesting rifle competition took place at Girvan recently, in which Mr. Campbell, presented by Mrs. Corson, and a smoking pipe, by Miss Kerr, took prizes.

On the 12th ult., a young man named George M'Clintock, 23 years of age, employed as a laborer in Kirkcaldy, was run over by a locomotive engine.

The death is announced of Mr. Porteous, printer and bookseller, Maybole. He was one of our best and most successful printers.

The foot-and-mouth disease is spreading, and the number of animals affected is large. The danger for the new Town Hall for Eymouth, where the Rev. Mr. Gray, and other, Berwick, is partly Norman and partly Gothic.

The death of William Robertson, of the Broom, Alloa, has just taken place. It is twenty years since Mr. Robertson, then holding a situation of trust in Kirkcaldy, came to Alloa and opened the British and Scotch Bank.

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Mr. David Smith, architect, has been appointed postmaster in place of Mr. Wm. Campbell, who has resigned for Thurso.

Mr. James Stuart, class teacher of the C.A., School, Forth, lately appointed parish agent of Avoch, has passed a creditable examination at the University of Aberdeen.

Mrs. Olive Sinclair has published a small pamphlet, giving a description of a recent tour to Norway, the proceeds to go to the funds of the Thurso Clothing Society.

St. John's Church, Aberdeen, has been visited by the Rev. Mr. J. S. Candlish, who has been minister of the church since 1850.

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FORFARSHIRE.

A Bazaar will shortly be held in aid of the Dundee Choral Union.

It is estimated that the expenses of the support in this county will be between £200 and £300.

The Rev. Peter White, late of Montrose, preached his first sermon as pastor of Queen Street Chapel, Newburgh, on Sunday last.

Land & Co. have given up the prospectory right they have acquired to the Louthburn coalfield, and have reserved the Louthburn coalfield for their own use.

At a meeting of the Dundee Established Presbytery, the Rev. Robert Leitch, of Aberdeen, proposed that he be invited to the Episcopal Church.

Lieutenant Colonel Lamb, of Strathmar, died at his residence, Newmarket, on the 18th ult., at the age of 64, after a long illness.

The second flat of the house 14th Union street, which belonged to the late Miss Murray, has been sold to Mr. David Mitchell, of Aberdeen, at the price of £200.

At the same time, Mr. A. Macdonald, junr., Barrack street, bought the first flat of 28 Union street, occupied by Mr. James Lawson, at the same figure.

The Dairies is the title of a new weekly newspaper to be started here.

Mr. Darnell has written to the Principal of Glasgow University asking that his installation as Lord Rector may be postponed from the date of the opening of the College in November until a day to be fixed in December, and the request has been complied with.

An arrangement has been come to between Mr. Turner and the Committee of the Town Council, by which the gentleman has agreed to retire from the office of Lord Rector, and to accept of the £2000, which sum is to be paid by the City of Glasgow.

Salmon fishing on the Ness and many other northern rivers is closed.

Mr. Douglas, collector of H. M. C. Inverness, has been promoted to the collectorship of Ipswich, in the south of England.

The Rev. James Purdie, M.A., Royal Academy, has been appointed to the position of Classical Master and Rector of Academy.

Recently, while Kenneth Rose, son of a former gamekeeper at Seaford, was fishing in a burn near Seaford, he caught a trout about the middle of the river, which was unusual about the fish's appearance, but on being out preparatory for cooking, a young snake or serpent (O. lineolus), was found coiled up in its innards, and was found to be a young snake.

The animal, when at full growth, would have attained two or three feet in length.

HAIRSHIRE.

On the 11th ult., Donaldson gained the annual challenge medal of the Naira Artillery Volunteers.

Foot-and-mouth disease exists on nearly every farm in this county. It appears to be spreading amongst sheep.

The steam tackle of the Edinburgh Steam Cultivation Company (Limited) was set to work on the farm of Darnock, near Elgin, on the 11th ult.

Among the scholars in the Free Church Sabbath school at Aberdeen, on Sabbath last, were seven brilliant and distinguished, all of whom have regularly attended the school from their youth.—Edin. Courier.

ORKNEY AND SHETLAND. The Rev. Mr. Smith, of the Congregational Church, Kirkwall, has intimated that ill health compels him to resign his charge.

The Orkney Free Church Presbytery met at Orkney on the 3d ult., and ordained Mr. Oswald as pastor of the congregation there.

The Presbytery of the North Isles met in the church at Westray on the 10th ult., and inducted the Rev. George Smithe to the church and parish.

A rumour is current to the effect that recent proceedings in a parish church not so much responsible for the same, in the Free Church, Kirkwall, recent communications have assumed a quieter aspect, but it is understood the "complainers" intend appealing to the General Assembly.

PEBBLEDISH. The heritors and ministers of the parish of Trinquair have appointed Mr. Andrew Menzie, of the Galashiels Academy, as interim schoolmaster, in room of Mr. Andrew Inglis.

PERTHSHIRE. During the month of September there were registered in Perth 54 births, 11 marriages, and 41 deaths.

The first-class master shoemaker in Perth, with one exception, have conceded the demands of their journeymen.

The operation of painting and decorating the Ayrton Hall, Ayr, which has been going on for the last month, is now completed.

On Sunday, the 29th ult., the Rev. Dr. Hutton, incumbent of St. Giles' Episcopal Church, Glasgow, presided in Logiehead Free Church.

The Scots Yearly Friendly Society has been dissolved, and after paying £400 of the £1000 of the £1000, or £1000, in all, was repaid to each member, the cost to each being only half-a-crown.

The competition for the handsome case of letters, which was offered to the Manchester Bowling Club by Mr. William Wood, member of the Perthshire S.N.S., has been completed. The prize was won by Mr. John Brown, one of the youngest members of the Club.

ROXBURGHSHIRE. Melrose United Presbyterian Church has recently been enlarged to accommodate about 600.

Mr. George Cleghorn, of Weems, has purchased the estate of Langraw, on Bala water, for £2000.

Morrison, book-keeper and musician, in his 74th year, at Paisley, on the 5th ult., John Wilson, formerly of Hurley, in his 81st year, at Paisley, on the 9th ult., Jean Bernard, in her 73d year.

William Anderson, the senior partner in the firm of William Anderson & Co. Greenock, has been committed for trial by the Magistrate of Liverpool, on a charge of having used forged bills of exchange to the extent of £3000.

ROSS-SHIRE. The Town Free Presbytery has, by a majority of 11 to 4, disapproved of the overture respecting the natural eligibility of slaves.

At a recent meeting of the Dingwall Town Council, the police assessment was fixed at 1s. 9d. per person, being a reduction of 8d. on previous years.

The number of voters for Tain was 284, being a decrease of 91 on last year. The valuation for the current year is £1174 18s. 6d., being an increase of £10 6s. over the previous twelvemonth.

SELKIRKSHIRE. The farm of Easter Emswath, Selkirk, on the estate of the Earl of Minto, has been let for another lease to the present tenant Mr. John Douglas.

Mr. J. P. Hope Scott, of Abofodol, whose health has been for some time rather precarious, is at present in Edinburgh under an illness which occasions some anxiety to his friends.

STIRLINGSHIRE. A pit belonging to the Barils of Gartbarr, near Kilsyth, has been first opened in the month of August last year. The configuration will spread to the adjoining mines.

In consequence of the date concerning the ground in which the late Rev. Mr. John Brown is interred, his coffin has been transferred from the old to the new churchyard at Logie, near Airthrey.

WIGTONSHIRE. The congregation of Kells Church, New Glasgow, have asked the Home-Secretary for an extension of three months for the appointment of a minister.

The organ question in Minnigaff Parish Church, Newton-Stewart, has assumed a more favourable aspect with regard to the position. It is expected that a majority of the congregation will be found voting for the organ's retention.

Sir William T. F. Wallace, Bart., of Lochnagar, has signified his intention of presenting the Rev. Alexander Bell, assistant to the Rev. Dr. T. Stewart, of St. James's to the church and parish of Lochnagar, in the Free Presbytery of Stranraer.

A young man named King has been committed for trial in the county of Linlithgow, on a charge of poisoning his father with strychnine.

William Collins, the Cork Gas Company's accountant, who recently died, was nearly 47 years of age. He was arrested in Germany. The Freeman's Journal is informed that Mr. Gladstone's proposed visit to Ireland had been unavoidably deferred, and will not now take place this year.

Mr. Foley's model of the statue of Great Britain, which was presented to the Dublin Exhibition, is a high-spirited, tall, and fine-looking man, as on view at the Dublin Museum House.

At the Devonport Petty Sessions, Thedy Crowley has been committed for trial, on a charge of having in 1868 entered into a conspiracy to elude the Fugitive M.P. One of the conspirators gave evidence.



DIED. At Colborne on the 27th Oct., Robert Souter Alexander, eldest son of the Rev. Thos. Alexander, of Mount Pleasant, aged 38 years.

SABBATH SCHOOL STATISTICS.

An excellent set of Sabbath School Reports has been published by the Secretary of the Sabbath School Association of the County of Peel...

Special Notice.

Mr. Fellows is daily in receipt of offers of equity from various parts, respecting his Syrup of Hypophosphites. One recently received, leads to the belief that the pulp to mistake his meaning in reference to its effect...

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES. Following Presbyteries will meet at the places severally mentioned, viz:- TRAFALDORF.-At Milton St. in Knox Church...

B. A. PRESBYTERIAN OFFICE. Toronto, October 31st, 1872.

The Produce market. There has been no charge to note in the Liverpool Markets since last issue in Chicago and Milwaukee Flour is still declining...

Travellers' Guide.

Table with 4 columns: Depart, Arrive, Time, Station. Grand Trunk East.

Table with 4 columns: Depart, Arrive, Time, Station. Grand Trunk West.

Table with 4 columns: Depart, Arrive, Time, Station. Grand Western Railway.

Table with 2 columns: Depart, Arrive, Time, Station. Northern Railway.

Table with 2 columns: Depart, Arrive, Time, Station. Toronto and Mississauga Railway.

Table with 2 columns: Depart, Arrive, Time, Station. Toronto, Grey, and Bruce Railway.

Table with 2 columns: Per Grand Trunk West, Per Grand Trunk East, Per Grand Western Railway, Per Northern Railway, Western States.

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