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## 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 canadry 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

"Such paragraphs as the following spe ak well for the cause of education. Mr. Par-dee, of Hasleton, Pa., who has already given dee, of Hasleton, Pa., who has already given \$500,000 to Lafayette College, Easton, is now creeting 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, or the state of the sity, surpassing in size and beauty anything erected in Hamilton. It is to be used for the higher scademical department, and those pursuing the higher course of studies. The library of the Rochester Theostudies. The shirary of the foodester Theological Seminary has recently received a gift of \$25,000 from Mr. John M. Braco, which makes about \$125,000 added to the productive funds of the Seminary in the last six months. The late Samuel F. Pratt, last six months. The late Samuel F. Pratt, of Buffalo, bequeathed \$30.000 to ondow a professorship in Hamilton Collego. 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. Sturtayant, of Jamaica Plain, Mass., has given \$12,000 to erect a building for the special secommodation 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 Dart-mouth College he gives \$100,000, and a considerable sum is left to establish a library in his native town."

Cortainly 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 Can adian 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 tike 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 moble 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 woakness has been urged as reason why some of them should be strangled. We counsel the Canadian churches to be hopeful. Look at he States, and hope for the day of great hings which is certainly coming.

## HOME MISSION WORK.

BY GRORGE BRUCE, M.A.

Among the difficulties with which our lission Stations have to contend, there is which seems, in many ways, to occupy unfortunate prominence: the frequency th which the missionaries are removed m one sphere of labour to another.

The entent of the supply at the disposal the Church is, of course, limited; it is edy felt in many places to ninadequate, repidly 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 mut tor only inclinicly 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 bo 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 lee-way, 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 autagonistic 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 contimuity 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 bonefit, 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

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 nower 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 thom: 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 af-

fects his hearors. 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 innossible 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 im-

1 ortance, with his character and disposition

that you can hear what he says with the attention you would desire, and can feelthe 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 cortain 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 hew unsatisfactory visitation under such encumstances becomes. The labour is vastly increased, involving, as it not unfrequently does, an attempt at the visitation of four. six or eight congregations and mission stations ir less than six months, and that, too, at the greatest inconvenience and less of time through ignorance of the place and of the people who belong, or englit 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, rominds one of Macaulay a description of the training of the young Jesuits in one of its features, according to which everytning 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 poople.

The visits are hurried and unsatisfactory. possessing for the people little more than the interest of an expected callfrom 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 member of books which are carried as much as possiblo, 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 tirue and offertunity should be given for reading during the summer months; it will he little anough to the faithful mice under the most favourable circumstances, and can amount to nothing where there are three or four removals during the sum-

Another objection may be that, on the one hand, stations should be made to share in turn the services of men of greaters or less ability, and experience, and that, on the other students should take their share of difficult and encourging fields. There is truth in this but it is doubtful whather descouraging fields will be most rapidly improved by these frequent changes even although at times men of more experience should be sent. And, as to ardnous 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 encouragment 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 porition of Home Mission Work is done by probationers. Here we meet a

new cloment which exerts a very powerful milacinco, 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 mises whether the interests of the church vill be best advanced by the immediate softh mout of the probationer or by his em-Il yannit 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 onjoyment of like by been ming a minister, but, it is possalde, without conscious soilishness that we may be led into allowing this claim to as same an undue importance and thus to produce many of the unfortunate results of individualism and self-seeking.

The religion of the clositer was a monstrous error, a pernicions extreme; but it derived its existence and its very form from a glorious truth. Jesuitism with its organiziation, its machinations, its tromendous power has been the curse of Europe and the world, and yet it is the fiendish perversion t 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 greantic 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 atterly 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 fundamoutal 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 provail for centuries. And self donial in the farm 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 ease 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 alletted 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 encouragementor continued supply.

Of course the relative importance of individual and congregational interests is a question on which differences of opinions 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 guage, rather than according to the Chrsitien minister's life, which often bears no proportion to the outward seeming cortainly 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 toudency is money the less dangerous that it is an inducement and is presented to ourselves and others under sacred Ruphemisms.

As to the second question in connection with the distribution of probationers. Will it be for the real parefit of the church that they should, as opportunity is afforded, devote a few months to Home Mission work? It may be said this morely reverses and perhaps increases the evil by sacrificing the interests of strong influental 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 manifost and substantial advantage that mission stations should be wantage that mission stations abound be made self-sustaining as soon as possible, where in many instances this could be done by a few months of continuous encouraging purely, is from him.—k. N. Pessers, D.D.

supply, even although occasionally estab lished congregations were put to a little inconvenience. The semount 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 demy and sacrifice on the part of probationers and strong congregations. The answer may be best read in the mission field. Not always, seldom without ... ons, discourage ing 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 locame a paralysis, and they have died. These are few in number, yet there are enough of them to excite auxiety 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 mantam 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 ca co 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 licentiates 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 solf-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 is, has a peculiar significance here; we are tracing now in miniature, and failure or success, apparently a significant to-day, will swell into immensity in the growth of vears.

## KNOX COLLEGE.

We are glad to learn that the teaching staff in Knox College has been increased this session by the addition of an Elecution 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 g. utleman 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, con-sisting 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 carnest 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

God speaks now, and whatever stortles your conscience into vigourous exercise, whatever flashes light to reveal his love, or

"I STAND AT THE DOOR AGD KNOCK,"

A . Be to def Kle oil state. Condette by the stance's broth; How me?, and cash why.

He hatin been the summ's part;

i sten, restal. Toly we can. Do between the toput

By Broke are adopted seportal, Production to dether a charst at a bein for since outal, What has traditionic set this soils; Listen, parent-Christ Mer. on recessific

What is a first of mail and decions, Tints the love-drawn, coming day, Thus the loog-drawn, coming day, Sulf Christ stands to, is unly calling, " files and open, why do lay?" Wilt thou listen? Wilt thou open? And ticd's voice of leve obey?

In the rush of life's long buttle, When the boart belonguered stands; Stilly clear, above the struggle, Christ in every hour come ands: That I enter

Er. bath run Time's golden sands." When the aged form is bowing, And life meck th like a dream, Even then Christ stendeth knocking's

Wilt then that He enter in? Quickly rising, Thou must oren. Though thy heart is held by sin.

Lo, the Lord of life and glory He is toock and very lowly ; Grief has been the Saviour's part. Quickly, mortal Ere He turneth to de paat Nove York Francelist

THE NEW SONG.

BY REV. T. DE WITT TALMAGE, D.D.

" And they sung a new song "-Revalations v: 9

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. On Thursday nights, Exeter Hall of London, used to resound with the music of first-class performers, who gave their services gratuitously to the masses, who came in with free tickets, and huzzahed at the entertainment. At Berlin, at 11 o'clock daily, the military band, with sixty or one hundred instruments, discourses at the Royal Opera House for the people. On Easter Sunday in Dresden, the boom of cannon, and the ringing of bells, bring multitudes to the churches to listen to the organ peals, and the exciting sounds of trumped and drum. When the great fair day of Leipsic comes, the bands of music from far and near gather in the street, and bewilder the ear with incessant playing of flute, and horn, violin, and bassoon. At Dusseldorf, once a year, the lovers of music assemble, and for three or four days wait upon the great singing festivals, and shout at the close of the choruses, and great the successful competitions as the prizes are distributed—
cups and vases of silver and gold. All our
American cities at times resound with orchestra and oratorio. Those who can sing
well or play skillfully upon instruments are greeted with vociferation, and garlanded by excited admirers.

There are many whose most cestatic de-light is to be found in molodies; and all the splendor of colestial gates, and all the lusciousness of twolve manner of fruits, and all the rush of floods from under the Throne of God, would not make a heaven for then if there were no great and transporting har if there were no great and transporting nar-monies. Passing along our streats in the hour of worship you hear the voice of, sacred melody, although you do not enter the building. And passing along the street of heaven, we hear from the temple of God and the Lamb, the breaking forth of the magnificent jubilate. We may not yet enter in among the favoured throng, but God will not deny us the pleasure of standing a while on the outside to hear. John listened to it a great while ago, and "they sang a new

Let none aspire to that blessed place who have no love for this exercise, for aithough it is many ages since the thrones were set and the harps were strung, there has been no cessation in the song excepting once for about thirty minutes; and judging from the glorious things now transpiring in God's world, and the over-accumulating triumphs of the Messiah, that was the last half hour that heaven will ever be silent.

1. Mark the fact that this was a new

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 said, surely this music is good enough for heaven. Indeed I do not believe that Luther's Hymn, or Coronation, Old Hundred, or Mount Pisgah, would sound illspoken from sainted lips, or thrummed from scraphic harps. There are many of our fathers and mothers in glory who would be slow to shut heaven's gate against these old-time memories. But this we are told is a new song. Some of our preatest anthems and chorals are compositions from other tones-the sweetest parts of them gathered up into the harmony; and I have some-times thought that this "new song" may be partly made up of sweet strains of earthly music mingled in oternal chord. But it will after all be a new song. This I do know, that in sweetness and power it will be something that ear never heard. All the skill of the oldest harpers of heaven will be flung into it. All the love of God's heart will ring from it. In its cadences the floods will clap their hands, and it will drop with the sunlight of everlasting day, and breathe with colours from the blossoms of the tree of life. "A new song"—just made from heaven. Many earthly songs are written by composers just for the purpose of making a tune; and the land is flooded with note books, in which really valuable tunes are the exception. But once in a while a

muce is a cought up by some preat speciate, or moved by some terrible a cony, or transported by some exquente gladinose, and he protein by some exqueste gladios, and he cas down to various tane, or a figure in which every note or every word is as park dropped in a the long of his own burning cantious. So Mendel im wrene, and so Besthoven, and so Charles Wishly. Cowper, depress of withmisintunes until the lost manner. manner a wed on sample, and a ked the cob-driver to take him to some place who he expand a to distroy has own life. The ne expand a to distroy has own life. The ceb driver 1 st his way, and Cowper in an to dank of his sin, and went back to his hone, and sat down and wrote,

street moves in a roy terrors way, ties conders to ge lerne, the plant has not steps in the sea, And sides upon the storm " " Ye formal saints the decourage take.

the clands to so tweel died Are big with mercy, and stall break in his sanza ca your head.

Mozart composed his own requien, and said to his daughter Emily, "Play that," and while Emily was playing the requien, Mozart's soil went up on the ways or his own norse into glory. Limits looked are and and her tather was dead.

This new song of heaven was not com posed because heaven had nothing else to do, left Christ, in moracry of cross and crown, of manger and throne, of carri and hear n, and wrought upon by the raptures of the great eternity, poured this from his heart, made it for the armies of heaven to shout in celebration of victory, for worshippers to chant in their temple services, for the innumerable home circles of heaven to sing in the house of many mansions. If a new tune be started in church there is only here and there a person that can sing it. It is some time before the congregation learn a time. But make the congregation learn a tune. But not not so with the new some of heaven. The children who went up today from the waters of the Gauges are now singing it. That Christian man or woman, who, a few minutes ago departed from this very street, has joined it. All know it very street, has joined it. All know it—
those by the gate, those on the river bank,
those in the temple. Not feeling their way
through it, or halting, or going lack, as i
they never before had stug it, but with a
full round voice they throw their soul into
the new song. If some Sabbath day a few
notes of that authem should travel down the air, we could not sing it. No organ could roll its thunder. No harp could catch its trill. No bp could announce its sweet-ness. Transaxod, lost, enchanted, dumb, wo could not bear it—the faintest note of the new song. Yet, while I speak, heaven's cathedral quakes under it, and sons of glory bear it from beach to beach, and ten thousand times ten thousand, and thousands of thousands, sing it—" the new song."

II. Further, it is a commemorative song We are distinctly told that it makes refer ence to past deliverances. Oh! how much they have to sing about. They sing of the darkness through which, on earth, they passed, and it is a night song. That one was killed in the seven days fight before Richmond, and with him it is a battle sang. That one was starved to death at Belle Isla and with him it is a prison song. That was a Christian sailor-boy that had his back broken on the slup's halyards, and with him it is a sailor's song. That one was burned at Smith field and with him it is a fire song. Oh! how they will sing of floods waded, of Oh! how they will sing of floods waded, of fires endured, of presention suffered, of grace extended. Sing of hale! some of axel As, when the organ pipes peal out some great harmony, there comes occasionally the sound of the trenulante, weeping through the endences, adding exquisiteness to the performance, so, amidst the stupen pendous acclaim of the heavenly worship pers, shall come tremulous remembrances of past endurance, adding a sweetness and glory to the triumphal strain. So the glorified mother will sing of the cradle that death robbed; and the enthroned spirit from the alms-house will sing of a lifetime of want. God may wipe away all tears, but not the memory of the grief that started them!

III. Further, it will be an accompanied song. Some have a great prejudice against musical instruments; and even among those who like them, there is an idea that they are unauthorized. I cannot share in such projudices, when I remember how God has honoured them. I love the cymbals, for Israel clapped them in triumph at the Red Sea. I love the harp, for David struck it in praising the Lord I love the trumpet, for we are told that it shall wake the dead. for God demands that we shall praise him on stringed insstruments and organs. There is in such music much to suggest the higher worship; for I read that "when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps;" and "I heard the voice of the harpers harping with their harps," and "I saw them that had getten the victory from the beast standing on the bea of glass, having the harps of God.

Yes, the song is to be accompanied. You say that all this is figurative. Then I say, proce it. I do not know how much of it is literal, and how much of it is figurative. Who can say, but that from some of the precious woods of earth and heaven those may not be made instruments of celestial accord. In that worship, David may take the harp, and Habbakuk the shigionoth, and when the great multitudes shall, following their own inclinations, take up instruments emoster than Mozart over fingered or Schutmann ever dreamed of, or Beethoven wrote for, let all heavon make ready for the burst of stupendous minstrelsy, and the roll of the eternal orchestra

IV. Further, it will be an articipation song. Why, my friends, heaven has hardly begun yet. If you had taken an opening piece of music this evening for the whole service, you would not have made so great a mistake as to suppose that heaven is inaugurated. Festal choruses in earth last only a short while, The famous musical convocation at Dusseldorf ended with the fourth day. Our holidays last only eight or ten days; but heaven, although singing for so many years, has only just begun "the new song." If the glorified inhabitants recount fast deliverances they will also on.

as the radio andlene a you would not have mude so great a mile the an if you supposed made so great a milet the ast if you supposed that the present population of heaven are to be its chief citizen hep. Although ten million theesten million, the inhabitants oscionly a handful empared with the future populations. All Chora is yet to be leaved. All India is yet to be saved. All Borne is yet to be seved. All Swizerland is yet to be saved. All Italy is yet to he reved. All Spain is yet to be saved. All England is yet to be saved. All America is yet to be saved. All the world is yet to be saved. Alter that fince may be other worlds to conquer. I do not know but that worlds to conquer. I do not know but that every star that glitters to night is an inhabworld, and that from all those spherea mighty host are to march into our heaven. There will be no gate to keep them out. We will not want to keep them out. God will not want to keep them out. I have sometimes thought that all the millions of earth that go into clory are but a very small colony compared with the influx from the whole universe. God could build a heaven large enough not only for the universe, but tor ten thousand universes. I do not know just how it will be, but this I know, that heaven is to be constantly augmented; that the song is swelling by the intenation of more voices; that the song of glory is rising higher and higher, and the procession is being multiplied. If he even sang when Abel went up—the first soul that ever left earth for glory—how must it sing now when souls go up in tlocks from all Christendom, hour by hour, and mement by moment.
Our happy gatherings on earth are chilled
by the thought that soon we must separate.
Thanksgiving and Christmas days come, and the rail trains, flying thither, are crowded. Glad reunions take place. We have a time of great enjoyment. But soon it is "good byo" in the hall, "good-byo" at most tye "in the nan, "good-bye at the door, "good-bye" at the rail trau, "good-bye" at the steamboat wharf. We meet t night in church. It is good to be there. But soon it will be nine o'clock. there. But soon it will be mine o'clock. The doxology will be sung, the benediction pronounced, the lights will lower, and the audience will be gene. But there are no separations, no good byes in heaven. At the door of the house of many manusions, no "good-bye." The song will be more pleasant, because we are always to sing it. Mightier song as our other friends come in. Mightier song as other garlands are set on the brow of Jesus. Mightier song as Christ's the brow of Jesus. Mightier song as Christ's glories unfold. If the first day we enter heaven we sing well, the next day we will sing better. Song anticipative of more light, of more love, of more triumples. Al light, of more love, of more triumphs. Always something new to hear, something new to see. Many good people suppose that we shall see heaven the first day we get there. No! You can not see London in two weeks. You can not see Rome in six weeks. You can not see Venice in a server we have the great of the second of the secon month. You can not see the great city of the New Jerusalem in a day. No; it will the New Jerusalem m a day. No; it will take all eternity to see heaven, to count the towers, to examine the trophies, to gaze upon the thrones, to see the hierarchies. Ages on ages roll, and yet heaven is new. The streets new! The temple new! The joy new! The song new!

thoroughly to understand and appreciate it. But on the last day they seemed newer and more incomprehensible than on the first day. Gazing on the infinite rush of celestial splenders, where the occaus of delight meet, and pour themselves into the great heart of God—how soon will we exhaust the sing? Neerl never! I stayed a week at Ningara Falls, hoping

The old preachers, in describing the sou rows of the lost, used to lift up their hands and shout. "The wrath to come!" "The day! lift up my hands, and, looking toward the great future, ery, "The joy to come!" "The joy to come!"

Oh, to wander on the banks of the bright river, and yet to feel that a little barther down we shall find still brighter floods entering it! Oh, to stand a thousand years, listoning to the enchanting music of heaven, and then to find out that the harpers are only tuning their harps.

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 sing-All the sweet voices of the redeemed! Grand music will it be, when that song arios. Inther sings it. Charles Wesley arics. Litther sings it. Charles Wesley mine. One can drop the implements of Never take your place before your class sings it. Lowell Mason sings it. Univoices his trade, and the day's work is ended; but without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness without a simile and a kindly word of greetness with a simile and a kindly word of greetness but our throats cheared at last, and our care of the eares of the olice and the business pacities enlarged, you and I will not be active the photo below and truther body of the peace ashamed to atter our voice as loudly as any of them.

Those nations that have always been distinguished for their capacity in song will lift up their voices in that melody. Those who have had much opportunity to hear the German sing will know what idea I mean to give, when I say that the great German nation will pour their deep, full voices into the new song. Everyhedy knows the rethe new song. Everybody knows the natural gift of the African for singing. No singing on this continent like that of the colored churches in the south. Everybody going to Richmond, or to Charleston, wants to hear the African sing. But when not only Ethiopia, but all that continent of darkness, lifts up its hands, and all Africa pours her great volume of voice into the new song—that will be music for you. Ad ded to this are all the sixteen thousand millions of children that are estimated to have gone into glory, and the hosts of young and old that hereafter shall people the earth and inhabit the stars. O! the new song! Ga ther it all up! Multiply it with every cost ness! Pour into it every harmony! Crown it with every gladness! Belt it with every splender! Fire it with every glory! Toss it to the greatest height of majesty! Roll it to the grandest cycle of eternity!—and then you have but the faintest conception of what John experienced when, amid the magnificence of Apocalyptic vision, he heard it—the now sony l

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. Be sure that your hearts are now attuned for the heavenly worship. On this Christmas Eve, I foresee the time when the whole earth shall be brought in accord with the new song." If the glorified inhabitants recount fast deliverences, they will also onkindle at glories to come. If, at six o'clock, when this church opened, you had taken the few peeple that were seattered through it

call. Or more were of the end the media waves backwards and forwards with indeeribuble estect.

Well, my friends, the time will come viner eath and heaven will be but different parts can had heaver with be in uniform pure of one great seemed. It will be joy here and joy diere! He will be not the re! Trimpet to trimpet! Octon to organ! Hallelujah to hallelujah!

"Until the day by defind the slindeys the away, turn, my befored, and be thou like a roc or a youn; best upon the mountains of Bether!"

EUPPOYING A SWELLER.

"A word spiken in one one in now contract?"

A resired myod officer was oneo travelling by not in Lanca slive, when the train-topped at one station, a number of caltledealers, and drovers entered the carriege. They had just returned from a har, and all appeared exerted. It was soon evident that one of the company was being made a lengthing-stock by the re t; and at least he became brutated, and unered an oath. The officer put his hand gently upon his shoulder, and said, "Sor, you must not swear. The man looked at him and said, "And pray, who made you, sie, a conductor over this carriage?" "Oh, no one," replied the officer; "but I am your includ, and you will say so before might." "Indeed, but I wont, retorted the anary man; and after a brief silence be added, "There's many a had one that goes to meetings. "Too true," replied the officer, "but there's never a swear that goes to heaven." This caused deep thought, and little more was said; but when the train stopped, the man much soft-ened took the officer by the band, end with real feeling, said, "I don't love ye the less for what ye sail to me."

## DECEIVING CHILDREN.

Dr. B. was called to visit a sick boy. twolve years of age. As he entered the house the mother took him aside and told him she could not get here by 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 rea soned with.

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

"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 mothor anything that the physician had pres-cribed, but would take nothing else from her. She had so often deceived him, and told him it was good, when she gave incdi-cines, that he would not trust to anything

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, and that play is a state of restor idleness, on the other hand, an able-bodied man, possessed of an active brain, finds doing nohing the hardest kind of work.

In these later years, no small amount of attention is paid to musck. Brain feels the need of brawn. Vigorous physical ex-ercise, even though it be for the time fall guing, is not necessarily an unpleasant exettement, and the reward it brings, in red blood, digestion, and sleep, is well worth having. A great deal of our play is work of the roughest kind. This is true of rowing, swimming, bail playing, and a hundred other delightful excresses. Ho who follows a treut stream all day may call the sport by whatever name he chooses, but it is work nevertheless.

Of all work, brain labour is the most fatiof the dinner hour, and frighten away sleep, or at least haunt one's dreams.

Work is agrecable 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 has oncouragement 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 become 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. Whosaver it exists, there are cities, commerce, manufactures, agriculture, education, art; and where it does not exist, there is barbarism. The right thing for every man to do is to try to get on in life. Considered by itself, a cottage and a narrow lot of land is a small thing to have in possession. But the man who carns a home by day's work, finds toil sweetened by the prospect of possession, and coming to it at length, even though it be humble, he is prepared, to go on and accomplish better things in the future .- American Builder.

Whatever may be the cause of our sorrow, we must over consider first God's will, who employs this means to correct us and to speed our progress in the path of virtue. Our complaints and murmurs, to a certain degree, are reflections on God's goodness. Francis de Sales.

### AN ESTABLISHED SYNOD ON UNION.

The Synod of Argyll of the Established Church of Scotland transmitted the follow-in overture to the General Assambly: Whereas the unity of believers in Christs, according to Holy Scripture, a matter of is, according to Holy Scripture, a matter of the highest importance, and the violation thereof by individuals, either acting alone, or collectively and in ambon, is a grievous san; and whereas the present division of believers in Christ into distinct sects and churches, each nevertheless acknowledging the other to be a true, constituent member of the body of Chrise, is consist an with this unity, and a concer of weakness and wills unity, and a conree of weakness and evils normfold and grevious; 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 m Christ, to do their utmost to remedy this cul fand deplorable state; the Synod of Argyll humbly overtures the General Assembly to take this matter into consideration, and to adopt such measure as may seem to it in its wisdom judicious to do its part in healing those 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 dovastated and hopelessly rained. The peasants were furious. A council was hold in the village, and it was speedily resolved 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 relies 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 unsuspiciously 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 have 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 bloss or to curse at his will, to command the clouds and the rain by his prayers, why then should be 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 idel, a lighted taper, made for the purpose of commanding rain from heaven and secur-ing the honour for so doing. These occas-ions, 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 devotce, 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 idel 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 GREET-ING."

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 serve those coming in afterward, until he has to speak to them in opening the lesson. And many a teacher gets a fresh hold on And many a teacher gots a result hold on restless, trilling scholors, and propares them for an interest in the lesson be teaches, by the sunny look and loving word through which he shows sympathy with each scholar while feet much the feet that the state with the feet that the state of the s on his first meeting with him for the day. A teacher must show his love for those whom he would bring to see the love of Jesus. Sunday School World.

## 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 simpor, and in the last half have done nothing but perpetuate their fol-lies 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 irrovorently, and I trust not without due charity, without making due allowance for the inevitable in hie, 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 Millenium 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. Marray.

## Selected Articles.

OH! WHY SHOULD THE SPIRIT OF MORAVE BE LIGHD 5

[The following received to the A Scottlish Gergyman, William Karling with red 1822 aged 33], have of ten been quoted and the wisely treasured [

Oh I Why should the good of most d be proud? Take a swift falsing meteor, a first flying eloud, A flash of the lightening a breve in the wave, Ho passeth from the to the rest in the grave

The leaves of the oak and the willow shall fade, Be seathered around and to other be laid ! And the young and the old, and the low end th

Shall m ulder to dust and tegether shall lie

The infant and mother attended and love ! ; The mother that infines attention which proved; The husband that mother and infine who blessed, Rach, all, are away to their dwellings of rest.

The hand of the king that the sceptre hath horne; The brow of the priest who the mitre bath worn; The eye of the sage and the heart of the brave, Are hidden and lost in the depths of the grave

The possent whose lot is to sow and to reap , The herdsman, who climbed with his goals up steep,

The beggar, who wandered in search of his bread, Have fided away like the grass that we tread.

So the multitude coes, like the flower or the weed That withers as a many many succeed; So the multitude come, a. a to be we behold, To repeat every tate that has often been told.

For we are the same our fathers have been . We see the same sights our fathers have seen ; We drink the same stream and view the same sun, And run the same course our father have run.

The thoughts we are ithinking our fathers would

From the death we are shrinking our fathers would To the life we are clinging, they also would cling ;

Bul it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold . They scorned, but the heart of the haughty is cold ; They grieved but no wail from their slumber will

They joyed, but the tongue of their gladnessis dumb

They died, sye I they died, we things that are now, That walk on the turf that lies over their brow,, And make in their dwellings a transient abode. Most the things that they met on their pilgrimag

Yea, hope and despendency, pleasure and pain We mingle together in sunshine and rain ; And the smile and the tear, the song and the direct Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath, From the blossom of health to the palences of death. From the gilded saloon to the bier and the shroud, Oh why should the spirit of mortal be proud?

### 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 alway a little soft white about the neck, and nobody cared if her dresswas poor and mean, such a loving heart was alwas beating within it-

She always sat in the front pew at church, because she could not hear casily. She always came in early, and was the last to leave for she said she wanted to be in the church as long as she could. That used to surprise some of the younger ones, who used even to complain of the long prayer.

There arose difficulties in this religious so ciety, as there ever have in all since Paul and Barmabas; sometimes it was a "money trouble," sometimes the people thought the minister did not call about on them enough, and again, that he did not spend time onough in composing his sermons. Mrs. Dawes would tell Aunt Hannal, she thought the minister did not bring out the young people enough to the evening meetings; and Miss Brown thought it was a shame he had not "followed Jup" that Stovens family, who had gone off to the other church.

The gentle blue eyes would look calmiy on these women, and Auntic would say, an her kind way, "My friends, when I see any thing that seems to be wrong about my minister, I pray for him. I always find that is the best way, and God is sure to make all thin s plain." Then Miss Brown would say, "I think it is about time for me to go, and Auntie would say "good-bye," and take up her knitting; but when they were gone, I have often seen her drop her work, and close her eyes; and as her viction of the reality of the things he belips moved, I could guess what she was do-

One day the sowing society met at our house, and Aunt Hannah was so glad the sun shone, for she hoped the box for the Home Missionary would be sent; before winter came. She knew what getting children ready for the cold weather meant, even though she had had none of her own. She did seem to feel a proprietorship in all children, though, and gas sho would some-times tell them story after story, they would sit at her feet and look up in her face, thinking she was the best story book they had ever had-a never ending one.

I orly remember one little incident about this sewing meeting. Before the immister came as was his cust in, to tea, Miss Cyn-thia Prim and Miss Prue Perfect were discuesing him. It seemed to ine sometimes that he was the main topic of excitement in our village. Miss Prim said she thought, she wouldn't say it was so, but she was pretty sure that the Rev. Mr. Smeerity, their minister, called to see Rosa Day, one of the Unitarian folks, and went right by old Sister Gray's house, and she been sick for a fortnight, and sits in the pew foremost his wife, too.

"Are you sure he did not stop on his way asked Aunt Hannah.

"Well, no," she said hesitatingly; "but I think I should have heard of it, if he had," I saw Auntie was sadly weated by this talk, and she finally laid down her work, and said emphatically. "Well, my good friends, when I am ill, and want to see my minister, I shall lot him know, and I am

sure he will come. We can't expect him to always know when we are sick, unless" and her eyes twinklod a little—"unless one had the small post, and hung out a tlag; but there is one thing—I do hope and pony that I shall due betoee my minister does !

A little while after that there was a toronial crisis in the village. The null we cial crisis in the village. The null we stopped; sugar went up; buy vient dowe, and the salary could not be raised. Poor Auntie's lips moved more and more, a [The sat at the vindow with her work.] people did not come to church as athey had done. Everybody seemed cold and world ly. One Sunday, in this sad crisis, Mr. Succerity preached on extempore section. I must note his own wordshere;

" All the first 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 move?, I know the transfer to be seen and the first move? she must be praying for me, and with the thought in my heart, words and strength came. Her eyes filled with tears, and this helped me more still; and before my ser mon was over I had the attention of every one in the house.

"As I came out of the church, she bin gered. The rest of the people had gone, she put her hand in mine, and lifting up her tearful face, said. My dear young friend, your sermon has been such a blessing to me. I do wish I could do something for you in your troubles. I wish I could help

"I told her the words were hers that It prayers which had given me courage and faith to speak; but it was hard to make her realize it."

Our poor dear Aunt Hannah! It was the last scrmon she ever heard, A few days after, as Frank and I were sitting reading in the parlor just before sunset, we heard a heavy fall, and rushing up-stairs we found our dear aunt lying lifeless on the floor. "A sudden stroke of paralysis," the doctor said but her face was so calm and peaceful, as we laid her on her bed, it seemed "a death like siecp.'

Mr. Sincerity died a month after. Aunt Hannah had her wish; she died first, and now, although those lips of hers have long lain si-ont under the grasses in the churchyard, whenever I hear Prue and Prim get together and complain about "the minister," —she always said "my minister,"—that gentle face rises up before me pure and saint like, and though she is dead, I yet hear her speak in the sweet old tones, "Whenever I see anything that seems to be wrong about my minister, I pray for him."

—The Christian Banner.

### FARADAY THE CHRISTIAN PHILO-SOPHER.

It has rarely been our privilege to study a more beautiful and interesting character than that of Faraday, as it is presented in the reminiscences of Dr. J. Gladstone. The biography of this great philosopher has been given in the usual style, in the two octave volumes of Dr. Bence Jones. Professor de la Rive, and others of his friends have given in their way their impressions of his life, his charater, and his work. Prof. Tyndall, his intimated friend, has given a picture of him as a man of science. Dr. Gladstone presents him prominently as a Christian as well as a philosopher. Concerning Faraday's standing in science there is no dispute. He was the peer of the first of his contemporaries. Professor Tyndall's appreciation of him is undisguised. Universities and learned societies engerly showered their highest honours upon him. Altogether with doctorates, society orders, and orders from government, "it appears he was decorated with ninety-five titles and marks of merit. P. Rioss, of Berlin, it is said, once addressed a long letter to him as "Professor Michael Forder Manhow of all Academics." Michael Faraday, Member of all Academies of Science London."

His religious character appears to have been developed from a very early period.
"When an orrand boy, we find him nurrying the delivery of his newspapers on a Sunday morning, so as to get home in time to make himself neat, to go with his parents to chapol; his letters, when abroad, indi ente the same disposition; yet he did not make any formal profession of his faith till a month after his marriage, when nearly thirty years of age. Of his spiritual history up to that period little is known, but there seems to be grounds for believing that he not accept the religion of his fathers without a conscientious inquiry into its truth. It would be difficult to conceive of his acting oth rwise. But after he joined the Sandemanian Church, his questionings were viction of the reality of the things he believed. In order to understand the life and character of Faraday, it is necessary to bear in mind that he was a Christian, but that he was a Sandemanian. From his earliest years that religious system stamped its impress deeply on his mind; it surrounded the blacksmiths son with an atmosphere of unusual purity and rofinement; it do-veloped the usefulness of his nature, and in his after carror it fonced his life from the worldliness around, as well as from much that is esteemed as good by other Christian bodies. . . . But his sympathics burst all narrow bounds. Thus the Abbo Moigno The interview was very cordial, and his emmence did not hesitate frankly and good Christ—holy, catholic, and apostolical—was shut up in the little sect in which he bore rule. "Oh! no," was the reply, "but I do believe from the bottom of my soul that Christ is with us!"

Just so we have second behold the heavel always cound sized of displayers.

" It may be doubted whether Faraday ever tried to form a definite idea of the re lation in which the physical forces stand to the Supreme Intelligence, nor did he consider it part of his duty as a lecturer to look beyond the natural laws he was discribing. Yet on more than one occasion, says Prof. Pritchard, when he had been discoursing on some of the magnificent pre-arrangements of Divine Providence so lavishly scattered in nature, I have seen nim struggle to repress the emotion which was visi-bly struggling for utterance, and then at the last, with one single, far-reaching word,

"In his more familiar lectures to the cadets at Woolwich, however, he more than hinted at such clovated thousants. In conver ation, too, Faraday has been known to express his wonder that our on should fail to recognize the constant second design and in his writings there sometimes occur such presences is the fellowing! When I consider the multitude of associated forces which are diffused through mature swhen I think of that calm and frauquil Jahanoing of their energies which mables elements most powerful in themselves, most distinc-tive to the world's creatures and economy to dwell associated together, and be made supervient to the wants of creation, I rise from the contemplation mere than ever unpressed with the wisdom, the beneficence, and granture beyond a tribanguage 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 sprit hould 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 judgement and confidence to the value of the evidence before him, taking a fact for a fact, and a sup position for a supposition; as much as posi-ble 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.

Dr. Gladstene's delightful book is pub lished by the Harpors .- The Methodist.

## EXTRAVAGANCE.

Said a joung husband, whose business speculations were unsuccessful, "My wife's silver toa-set, the bridal gift of a rich uncle doomed me to financial rum. It involved a hundred unexpected expenses, which in trying to neet, have made me the bank-rupt I am." His experience is the experionce of many others, who less wise, do not know what is the goblin of the house, working its destruction.

A sagacious father of great wealth exceedingly mortified his daughter by ordering it to be printed on her wedding cards, "No presents except those adapted to an income of \$1,000." Said he, "You must not expect of \$1,000." Said he, "You must not expect to begin life in the style I am able by many years of labour, to indulege; and I know of nothing which will tempt you to try it more than the well-intentioned but pernicious gifts of rich friends." Such advice to a daughter was timely. If other parents would follow the same plan, many young men would be spared years of incessant toil and anxiety; they would not find themselves on the downward road, because their wives had worn their salary, exponded it on the appointments of the house. The faith of the poor man who found a linchpun, and felt himself obliged to make a carriage to fit it, is the fate of the husband who finds his bride in the possession of gold and silver valuables, and no large income to support the owner's gold and silver

## 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-honded 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 rust tell, at least, what he thought the wax was in the ear for.

"Well," said the boy, "the way is in the car because—because—because it wants to be in the ear."

He questioned another boy, who claimed distinction by having a red head, and his answer was that it kept the passage to the drum moist. That was correct; but it had further uses. Ear-wax is a deadly poison to insects, and its presence in the ear effect-ually protected the ear from insects. It sometimes accumulated and became hard, causing partial deafners, but a little warm easter oil, mixed with spirits, would remedy that, or an injection of soap-suds.

Sir John Herschel, the great astronomer, was skilful in measurin, 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 telesse per 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 heavons that the star, if a small one and near the would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a

And yet every star is a heavenly world, tells us that, at Faraday's request, he one a world of light, a san shining upon other day introduced hun to Cardinal Wiseman. worlds, as our sun shines upon this world. Our sun is eight hundred and eighty-six thousand miles in diameter, and yet, seen naturedly to ask Faraday, if m his deepest | from a distant star, our sun could be cov-conviction, he believed all the Church of | ered, obscured, hidden behind a single Christ—holy, catholic, and apostolical— thread, when that thread is near the eye,

> Just so we have seen some who never could behold the beavenly world. They always complained of dimness of vision and dulness of comprehension when they looked toward the heavenly home. You might strive to comfort them in affliction, or pov-erty, or distress; but no, they could not see Josus as the Sun of Righteousness. might direct their eyes to the Star of Bothlehem through the telescope of faith and holy confidence; but alas! there is a secret thread, a filament, a silken fibre, which, holding them in subserviency to the world, in some way obscures the light, and Jesus, the Star of Hope, is sellpeed, and their procpoot is darkened.

he would just hint at his meaning rather LEGUSLATION AN THE SANDWICH than express it.

Can there be a greater, but it they that between a rude, raying restless, people, and a people building cities and towns, and enacting proceeding not prefitably in merch. seeing peacefully not prefitately in merci-active and in the metros. Institute the and activations—between a people service, blooding two advantages between services cial late and another relative weaking as a a people and of training and review to the free company of training and state of a service at the lack and will of no laterty and are manifolded in the company and are sponsible the items, a cogniting no has but that of might, and in each but there own Bellish and see and hear, and the same poo-ple voluntarily accepting the restraints of for the institutional government, and legislating for the instity is with a produce and patront to a seeking the grant ago don the great set unimber? This come est is now winner. ed with Santyach I hards, and in others of the South Sea group, where evide dron has displaced the cenel, lawless, unrestrain ed impulses of heatbenism.

We have been reminded of this mercadang a letter from the veneran missionary Eev. J. S. Green, to the "Christian Mirror, in which he reviews some of the acts of the lateHawananLegi dature. They give intrinsic proof of the wonderful transformation effect ed among the leading men of that new na-tion since it has been leavened by the principles of the gospel.

Some years since an Act was passed by the Legislature to nutigate the evils of li-centiousness which provailed so fearfully on the Islands. A license system was intro duced after the example of some of the Continental nations of civilized Europe, with the hope that it would cause a de-crease of the su and misery. That law has had a fair trial, but as the Sanitary Committee report an increase of the crime, and after long investigation asembe it to this law, which they propose shall be re-pealed, the legislature has repeated it, notwithstanding the outeries of the wanton and dissipated.

There has been for over thirty years a law on the Islands forbidding the sale of in toxicating liquors to the natives, and the result has been admirable. Prohibitory laws, however, are always particularly obnoxious to a certain class who prate most loudly in favor of liberty. That class has its representatives on the Islands who insist that the natives should enjoy the liber ty of getting drunk the same as foreigners and with the loud demand for "equal rights they have insisted on the repeal of the law. The legislature, however, did not yield to their demand, and the sale of intoxicating liquors to Hawaiians is still illegal.

The legislature have instead taken an other step in advance. Following the sensible example of several of the legislatures of our states, they have passed a law fixing the responsibility of this ruinous traffic where it rightly belongs. They have enact-ed a bill making all retailers of spirituous liquors responsible for damages done or received by those intoxicated by such liquors. Its enforcement there, as here, will be for the interest of the community, rather than of the reckless, selfish dealers in the fruitful source of misery and

We regret, however, to see that the government licenses the sale of noxious and destructive drugs, ruinous alike to the bodies and souls of its subjects, and that the demand for them is so great as to make a spirited competition for securing the privi-lege of the traffic. It is a sad and suggestive fact that the right sell opium was awarded to the highest bidder for the sum of \$21,000, and that nearly as much was obtained for the license to soll awa, a untivo narcotic nearly as deleterious as opium.

Still there is great hope, when the lawmaking power of a nation redeemed from heathenism, exercises its prerogatives so largely and so wisely for the highest social and moral interests of the great mass of the concumunty. - Christian Weckly.

## MOTHERS.

Some one has said that a young mother is the most beautiful thing in nature. Why qualify it? Why young? Are not all facts she told them that her trusted mothers beautiful? The sentimental outside beholder may prefer youth in the pretty picture, but I am inchned to think that sons and daughters, who me most introduced from a flutty heart, you thankely concerned in the matter, love and admire their mothers most when they are old. And what is prayer without divine old. How suggestive of something hely communion? A mere prating to a dead and venerable it is when a person talks of wall or blue sky. It is babbling to an unhis "dear mother!" Away will your known God, as four hundred and fifty, pro-mining "mammas," and "mammas," sug-phets did to Baal, a jolly company, from gestive only of a fine lady, who deputes her duties to a nurse, a drawing room maternal parent, who is atraid to handle her offspring for fear of soiling her fine new gown. Give me the homely mother, the arms of whose love are all embracing, who is beautiful always, whether old or young, whether acrayed in satu, or molestly habited in hombazine.—Onondaga Chief.

Lisburn has been thrown into a state of much excitement by the high-handed con-thirty synagogues and the other temporary duct of an Orange mob. The R man Catholies having lared the Assembly Rooms. for holding a barrer, the Orangemen to k possession of the hall by force, and the barnar was transferred to a convent. Pleased with their frolic, the Orange party kept up \* excitement for two days by effigy but and and otherwise, until detach ments of mulitary had to be ordered into the town.

Just as the priestly war at Callan was becoming critical, if not alarming, the reverend gentleman who has hitherto been acting so vigorously on the offensive has cried a truce. The Rev. Mr. O'Keefe has informed his adherents that as the "slanderers" who have encroached upon his parish have failed to answer his charges, he considers his honour and his conduct vindicated, and will no longer molest the Friary Chapel or its occupants. The services of the military and police may thus be dispensed with. There yet remains, however, the threat of excommunication, which the rever end pastor treats lightly.

## Unndom Acadings.

There is nothing, he was able that is not minoral, and ned to an on but what as-

School on his manage of ct there in mallest spank of randy

In Methodist projekter in the Coldornia Confronce at as bit is normally as proved 220 000 and the morable and finds \$44,500 for a replacing the University of the Parthe

One other paper in their the automost that the rear of an interaction that the rear of the both in the fire, withly says, Soulie in Chat the +200,000,000 burned up was well in order.

Adversity is aspecified foods, dejects cow-ards, draws out the taculties of the wise and industriens, pure the modes storbe nocessity of trying their skill, lawes the opplent and makes the industrious.

Opportunities are running to waste everywhere, like the golden tent of the ever-forchered orchard. They are not confined to parallels of latitude. In running after them, we are perpetually running away from them. It is not what people cat, but what they digest that in 1. them strong. It is not what

11 is not what they read makes d. but what they remember, that makes them learned. It is not what they process but what they practice, that makes them holy.

Good, kind, true, hely words dropped in conversation may be little thought of, but they are like seeds of flower or fruiful tree figure by the wayside, borne by some birds afar, haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lonely wilderness. The corner stone of a monument to the

brave old Puritan warrior, Capring, Standish, was laid at Duxbury, Mass., Oct. brave old Puntan warrior, Captain Miles 6, with appropriate ceremonies. The monument is to stand on Captain's hill, is to be 120 feet high, and to be surmounted by a statue of Standish 12 feet high. Rev. O. Gibson, in charge of the Metho-

dist mission work among the Chinese ia San Francisco, average attendance of 35 scholars the past year, being an increase of ten over the previous year. They have a chapel in the Chine e quarters in which a native convert preaches every day.

My poor, feeble heart droops when I think, write, or talk of anything but Jesus. O that I could get near him, and live believingly on him! I would walk, and talk, and sit, and eat, and rest with him. I would have my heart always leaning on him, and find itself ever present with him. -Berridge.

Hon. David Nicholson, of Vermont, being rained for leaving untasted the wine at his plate at a great supper, when many of the prominent men of the state were present, fearlessly replied, "I would not drink that glass of wine for the bost farm in Vormont. I should belie a sacred principle of my whole life were I to do it."

The papers in Augusta, Maine, recently contained an advertisement inserted by a man on being released from imprisonment for an offence committed while he was iptoxicated, threatening to prosecute to the full extent of the law, any person selling or offering to sell him any liquor, or who should sell any in his presence.

The peculiarities of great mon are like a suit of clothes, which hang not well on any but the man who was measured for them, not to say that the mu fortune of imitators often hes in this, that in copying the lisp, the bur, the shrug, the broad accent, the ungainly and ungraceful attitude, they forget that their idol is not great by these, but in spite of them.—Gathier.

A prominent tempera man in Bhode Island, who was trustee or a part of a building, refused to sign a lease of it to a rumseller who was willing a give four times the amount for which it had cented. The parties wishing it sought the widowlady for whom he was acting as trus'ec, hoping to socure her interest. When she heard the facts she told them that her trustee was right, as she did not want the price of

phets did to Baal, a jolly company, from morning until evening, but found no answer. Baol kept no fellowship with his votaries then, and never has done since .-Berridge.

The Jews have recently celebrated the beginning of the New Year 5633 of their rock using. Among the 80,000 Jews in New York there was a general cessation of business through the several days solemply set. apart from October 2, and ending October 12, with the great day of Atonoment. The place of worship were crowded to excess during these lenderys. The Jewish Messager says, The majority of these attending these temporary fanes seldom visit the synagigue throughout the year. We regrot that Israelites should mave an idea that two or three days abstinence from labour can atone for a year's neglect."

What does the world by its hatred, and persecution, and revilings for the sake of Christ, but make me more like him, give me a greater share with him in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped; but St. Bornard remarks, "he escaped; but when he was brought to the cross, he freely yielded himself." And shall I shrink and keep back from what he calls me to suffer for his sake? Yes, even all my other troubles and sufferings I will desire to have stamped thus with this conformity to the sufferings of Christ, in the humble, chedical ent, checoful endurance of them, and the giving up my will to my Father's.—Arch-bishop Leight. 11.

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### A DENOMINATIONAL ORGAN.

meretine on this rubbet from the Louism for war apported by Dr. Proudfoot who though the simplifier was a marrier sea-bole. that each a modium as a weeker zeropays would peak pateness zero itere etc of its Church. He could not withletur the vestor, and the characteristic would recovered the above, and hoped that all the members of it would exceed this hearty support to the Billie that American Procharacteris, published by pitters autorities. Had that paper been to or-

TO THE MINISTERS AND PERSON

### LIBERAL OFFER

w Subscribers can have the British American Freshyterian from this date up to the end of 1875 for \$2.00. time of the usual campaign for se-enring new subscribers is approach-ize. Our ald agents are requested to man or have inherithers is approach-ing. Our sid agents are requested in the ready for work, and we are pre-pared to engage any number of new ease. It is our wish to employ some one in every congregation to solicit new substitutes, or what is still better to have every one of our pressal resders not as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time All who send us now subset will have the benefit of it. orthorn now

### Beitick Zwerican Presbyterian.

TOBORTO, FRIDAY, NOV. 8, 1872.

## JUVENILE DEPRAVITY.

The young lad Mills who was last sek tried for the murder of another led in Toronto, has been convicted of manalaughter and will in all likelised spend the rest of his life in the Paris. itiary. He may be very thankful to the jury for the lenient view it took of the matter, for we are quiet sure that no other twelve men who ard the evidence would have form ed the same estimate of the crime Toronto and a good many other ple are cursed with a large number of young men and lads who are being nursed by our taverns for the prison and the gallows, and that with fearful rapidity. It is still as true of Canada as when Cowper wrote it of Eng-

hitting where we man, tarough rity or the wheel of this more lead,

" a every twentieth pass is the unguarded new to earth 4 w
dobanch, firth leading true the oty
whas Housead, on makes temperate

And the result is as bad now as it ever was: Youth corrupted, father dishonoured, mothers broken-hearted ad the Penitatiary replonished. the miserable dens, with all their flaunting ornaments and gaudy dis-

slay. Our youth still learn as Eng-lah youth did in Cowper's days, "the frequent rures, and he to stending oath, not to be provided

Life these which medium resistent surpley,
Whites quith is brivated and who may be hand.
The heart they have
The resist that "self often comprisers and passe.
The indigence and regions tilled tool
modely, grown source of the lead,
makes they may of the lead,
makes the recognitived by, and make them and."
Thoroughly true, and hence the
wrotched lad Mills when little in yea in a boy occupies the felon's dock and will endure the felon's doors. He no doubt is greatly to blame, but it is abourd to say that society is altogether noming to say that society is altogether innocest, when it encourages and patronises so many man traps, the owners of which think a day lost in which they do not make some one to

### OM SWEARING

"Because of awearing the land courneth." Every where there is the maurneth." on in the bruter sugar of who awar understand that in doing profine, ile lang rage, being used by on the ordinal grave and against good both old and young. And the cut insent as well as against good is not by any means confined to the lowest class of the community. It is said that a gentleman nover awars and we think that such is the fact. But it so, what an immense nameter in Canada who think themselves actin Canasi who make believe e.g. gets the coming over the spirit of English themen, and are or expanded by of each statemen with regard to the question must be cut off the roll of that here of Colonial connection. The events oursible fraternity. Minister of of late years have gone a long way state, members of both Local and towneds coloratio Canadians into the Dominion Paillmannite, judgers, but the fithat separate from the Mother years, doctors, echoors, and a whele Country was regarded as an inevitable. host of blue-blooded pretenders to gentity, have all some of the it mentbers not rives, noy, even outrageous, awen tra. And yet all years! the as a mere matter of cours. We call them all 'our gentlemen' litis a d then at all to be regarded as surparing, that with so much swearing among the grown up, the youth of the country should so carnestly follow mit. Comparatively few fathers, ever a though profano thomselves, care about their sons copying in this cautter, 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 the paternal proceeding. In Toronto it has become so infamously common that the police have been directed to apprehend any one using profaue or obscene language in the streets. Very good and very proper, if only acted on. But, after all, more penalties will do little to cure moral diseases. Ten officials that passed this order swo themselves, and even civic dignitaries memberives, and even critic dignitialies may be found too frequently employ-ing as offensive, coarse, and ill-con-ditioned language as could well be thought of. It is a matter of notoriety that some of our legislators are whispered that some of our loarned sors are tolorable 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, untutor ed, uncared-for and victous lads should be so foul in their talk, and so conjour 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, civin dignitaries members of Parliament, physicians patrons of charities, professors, and editors of nowspapers—the se-called great preschers and humanisers of the day ! We trow not. These poor ignorant, foul-mouthed youths in Tonto and cleawhere, will be all the better of being sent to prison to coo their beels and consider their ways but what is to be dene with thos who ought to be examples of all that is elevated, humanising and pure? Consistently, they ought to be sent to bear the meaner 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 i people in the country, and rate, reb and roughly send to prison those whe have decent balances at the banker's, or even regular renters of church pow 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 do swearing is on the increase in Canada, but there is still too much truth in what an unsophisticated Scotch farmer from the bush of one of our newer counties said, after returning from attendance as a juryman on the Assise Court of the district: "It's an awfu' place yon ' A' body aweers. The mairchants aweer; the laddles tree marchanes sweer; the re-porters sweer; the favairs sweer; the very joodge-sweers." It sarely in such cirumstance is the special

duty of professedly religious usen to set their faces meainst so offensive s so widely spread an ovil, and to let even their very respectable friends so they stiend green and against good ; we cannot afford to stand by in ellene

A most gratifying change be coming over the spirit of English necessity from the imperial point of view. It was not so much the utter auces of public men in Britain that conveyed this impression, though many of them made no secret of their desire to get rid of the Colombia When they condescended to argue th matter, their statements and arguments could be met, and little harm was done. The difficulty lay in the namer in which Colonial questions were persistently reated in silence by the Home Government. The Fisheries question, the Alabama chims 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 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 acttled as they have been settled, if a different Colonial theory had provailod in the Cabinet, and if the Colonies had been succeedy believed to be benefit to the Mother Land instead of an encumbrance. Nothing could be more discouraging, nothing more agated, to see clearly the drift of all this policy, and the ground of it, and yet be prevented by the silence and studied stellidity of the Colonial office from even entering a protest. Forunately for us, fertunately, too, believe, for the Empire, this state of uneasy and morbid feeling seems coming to an end. The Under-Secretary for the Colonies, Mr. Knatchbull Huguessen, 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 taless fairs 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 so of his influential superiors. It is all very well for the lecturer to my that it is "little less than a crime for speakers and writers to insinuate that any Government desired to alsenate our Colonies," but he ought to know that Mr. Bright once expressed a wish to see the whole of North America un-der the dominion of a single flag; nor can he, if he knows anything of Colunial 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 Coun cils of Britain He ought to know that free from British connection altogether we could never, except u compulsion of the direct necessity, have submitted to the Fishery and Navigation clauses of the Washing-ton Treaty, or to the miserable spoiogy for Reciprocity which that docu at guarantees; and if this be so, then the settlement of these question 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

peration to the United States. ng with the cheering utterances one party which British Minister, it is instruct of by the other.

tive to read the warm-hearted patriotism breathed in every line of Mr Blake's percention to his Cornwall speech. With ordinary political quest.ons it is not our mission to deal, but when a tople like this is on the taple Public sentiment here has long been unercy, we might almost say anxious, manner in which we have been allowed to drift further and further from our moorings is the matter of Colonial connection. The rature of the the which brads as to the Mother Land is so indefinite, and the facility with which it changes is so great, that unless a solution of the master ithe notional amount forms of that be so nominal that he every purpose we might us well be tro. Few will vication the assertion that an equitable solution of the difficulty cannot be found. It only requires to be metand grappled with, and it will be found To this cad the unit I wisdom of statesmen on both sides of the Atlanthe many yet be found necessary, it is enterfactory 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 the—but indicating that he understands the importance of the question, and giving it that promin-ence in his uttermices which it ap-pears to have in his thoughts. Such so ntiments as the following will appeal to every true-hearted Canadia at the present moment, darkened a it still is by the shadow of the clouds which lately lowered on the political

"But he dal not agree with those wi were contained to say that the time were come some slay for no epartment, and we attribute to put off the out day. If the co-mer had outgo over the colonist system, theoretical difficulties were found to cr which had lately, and mught again be pra-tical, he would not host to separation as it cure for this estee of things, but is one other change in the relations of the color to the empire which would still leave part of a united empire."

Similar in sentiment and worthy of commondation rather than the sneers with which some of his political opponents greeted them, we the same gentleman's utterances last year when, speaking at Strathroy on the Washington Treaty, he protested against the do-nothing policy of the British Cabinet, and pleaded for a reorganization of the suppre-

Present indications seem to point to a reconstruction of political pa in Canada at no distant day and or an entirely new basis ; and, if we do not mistake, this very question of colonial connection, as opposed to in-dependence or annexation will be touch stone by which mon will have to be tried. If this be so the soone our political men recognize its prac-tical importance the better in order that a settlement of some kind may be arrived at before is is too late.

### PARTY SPIRIT.

An onelaught upon the political a rangement of parties has been made of late by one 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 praert of almost every kind of ovil hat it debauches ces intellect, embrutes the heart, retards public prosperity,and in a general way ulintes everything that it touches, ar corrupts overy man that yields him-self 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 perpetuation 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 more scramble for place, with miserable denunciation and mutual recrimination, all the atronger and the roore rageous from the difficulty out rageous from the differ-perienced in deining the differ-ence or showing the great and imporone party which is ignored or reject-

We enter not into the controversy which, as usual in such cases, is likely to end with every one being confirmcel in his own opinion rather than being converted to that of his neigh-hour Only it seems to us that in a her country and amid free discussion all substantial elements of party must in every case very speedily come to the eurines, and take appropriate body and acting without delay. At the same cine it is not to be denied that too often party spirit burns most ficely when strong individual conviction is both sarest and feeblest, and that instead of the noisy clamour of contending sides being a proof that they are terribly in carnest, 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 inconscious 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 hour the noise and read the thunder ing 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 tra No doubt some believed this, but the great mass did no such thing, and th 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 whi 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 Cantbyses rant of contouding newspapers during the those differences very plain? doubt if it has It has, however, very considerably shaken the confidence of good many in the integrity and straightforwardness of much of currant journalism. The work of making gross and so far unfounded chryss against the opposite side, with scar ly a tittle of proof, has gone far in public estimation to weaken the force of accusations that may really b well founded. And then when the individual characters of those who are the readlest to assail the honou 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 profaulty of public men has has been denounced, and their dissipated habits and their readiness to axes," dwelt upon with special fervor and eloquence. But then corner in the miserable fact that the very provers are nearly if not quite as had thomselves, and, that, besides, they do not believe half of that which for party purposes they seem never v of asserting. It is now acknowledged on all hands that the strong charges brought against Mr. Sandfield Mc-Donald'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 onsiderable care and seconomy. In the same way the odiens charges against members of the present On-terio Government are of a very similar character. The affectation of seal for the public morals is but the hollow hypocritical pretence of a few not over-corapulous newspaper writers and stamp orators, very much as it was in days not long gone by when when this man's profesity was de-nounced by these who were them selves prufane, this other man's false selves profanc, this other seam's failedhood by those who were themselves
notoriously false, and a thirds
drankenness by those who liked
a good horn with all its et cotena.
Bo for them, there is a certain amount
of truth in what the Monkhy reviewer
alleges. Party spirit pushed to axtrum leads to a great deal of hypoartical grismes, with unsurepsions

THE COLONIAL QUESTION.

donunciation, and impudent and unblishing 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. Great contests have recently in both countries been fought and settled. The tradition of these may survive while the late opponents have come to occupy common ground by the principles of the one party being generally trumphant It may accordingly be a period of transition where all is pretty well mixed," and new questions have not emerged. Even at such a time however, the benefit arising from parties being formed though in the meanwhile more round different men than for the defence of different principles, is very great and very manifest. The supporters of even a correct principle never need watching, more than when they have been greatly trumpliant, and the most honest of politicians equally with the most unscrupulous are all the better of understanding that there are those following their every movement who will only be too thankful to discover the smallest slip in their words or works, and will assuredly make the most and the worst of it.

It is not difficult to show the evils of extreme partyism. The great difficulty is to point out what is to take its place if it were put an end to. except it be the same thing kept in moderation,-freed from its foul insinuations, and vulgar unscrupulous abuse, by men in general coming to be animated by a nobler spirit,setting before themselves nobler ends than mere personal aggrandisement, and coming to treat their opponents in opinion and plan not as if they were necessarily either knaves or fools, but simply so far, and so fatally mistaken when they were merely mistaken, so that when the charge of bad faith, maladministration, and political dishonesty had ground for its being made, it could be urged with the greater force as not likely to be rejected, because antecedently impossible or as if merely one more of the reckless falsehoods so readily and persistently scattered on every side. Partyism pushed to extreme tends to its own cure, because the begets general scepticism in the truth of its assertions, but it cures not by the abolition of that which has been abused, but by its being brought back to its proper limits, and made again to serve its legitimate and beneficial purpose by binding together in common action those who have common opinions and common aspirations for a country's good and the triumph, of the right and the true.

## PRESIDENTIAL ELECTIO.J.

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. In every respect the result is to be rejoiced in. For the internal progress of the States, for the thorough suppression of the pro-Slavery spirit, and for the maintenance of friendly relationships with other nations, the change from Grant to Greeley would have been greatly to be deplored. The whole struggle has been one of the pro-Slavary party to regain by the ballot box what it lost by the sword; and the intelligent people of the North could not find to see that, and have accordingly given a very unmistakeable reply

## 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

being discoussed in the Presbyteries of the Free Church, and generally approved of episcopal.

The disestablished Church in Ireland is in spite of all that it has recoived from the state not going on these words. How dieadul is this place apathy displayed by many of its wealthy adherents

The agitation for the disestablishment of the Church or England, still continues, but does not seem to be gathering very greatly increased force.

dents.

## Ecclesiastical.

MINISTERS AND CHURCHES.

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

The members of the Canada Presbyterian Church of Albion, and other friends, have presented the Rev. P. Glassford, their Paston, ware an elegant covered carriage, and set of harness .-- Value \$200

The Church of North East Nissouri, was opened for public worship on the 15th September the services were conducted by Dr. Proudtoot, who has taken a deep mterest in the termation of the congregation, and the erection of the Church. The Church is a neat and substantial brick building, capable of accommodating, 500 persons It cost upwards of \$3000,00, all of which has been paid with the exception of \$ 150,00. It is situated in a locality which has not intherto enjoyed Presbyteman services, al though largely occupied by a Pacsbyterian, Gaelic speaking population. It is 9 miles distant from Harrington. 8 from Embro, 7 from Thamesford, 7 from South West Nissours, and 12 from St. Marys. The people have inther to sought religious privileges in the neighbouring congregations, but this has been attended with much difficulty to the aged and the young, and indeed to all at cortain seasons of the year. They hope, as soon as the painting of the Church is completed, to enjoy regular services, and confidently expect to be self-sustaining, when the dobt is cleared off. May they enjoy the presence and blessing of Him, who said of the Temple of old, " Mine eyes and mine heart shall be there perpetually."

OPENING OF THE PRESBYTERIAN CHURCH, LAKE SHORE LINE.

On Sabbath, the 20th ult., the Presbyterian Church, recently creeted on the Lake Shore Lane, about two miles and a-half east of the village of Dunedin, was opened and consecrated to the worship of God. Some of our readers will recognize this congregation as one of the stations to which the Roy. Alex Grant ministered up to the time that he was called to an important charge in the County of Huron. The Rev. Alex. McLennan, the present paster, succeeded Mr. Grant, and under his ministry the conation is doing well, as the mentioned will clearly show.

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. But the North congrega tion have been for several years meeting for worship in the school house. This summer, however, they bestirred themselves, and though few in number, they have succeeded in raising a very comfortable, wellfinished church. It is a fact that should be mentioned, for the rebuke of some and the encouragement of others in our county, that one individual, Mrs. Currie, a widow, by no means wealthy, contributed to the building of the church the sum of two hundred dollars, over and above what is given by other members of the family.

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. In the forenoon the service was conducted by the Rev. James Cameron, of Chatsworth, and in the afternoon

by the Rev. C. C. Stewart, of Owen Sound. The Rev. J. Cameron took lus text from Gen. xxi viti. 16, 17. The words of the text were, however, more particularly three 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, neld by the waysude. 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 feat of his brather he

The mutual elegibility scheme is left his father's house, alone, on foot, with the Canaanite village for lodging, he slept in the field wrapped in his cloak, with a stone under his head. To the weary and dojected travellor (fod came and showed him wonderful things and spoke to him solemn things. Because of what he saw and heard that might he wave interance to

prosperously, it good many of its and which we to-day consecrate to the worjealous friends are discouraged at the ship of the lowes but lately the corner of a cuttle grand, but henceforward, as a place of Christian worship, over to it the language

How dreadful is this place may to say 1 - Because of the parties that will sweet here from time to time. This a need melt when but to creamics to meet the Cina tor for summers to meet their trod. In kind The Theological Hall of the Unit- the darkness of the night, and under execution ed Presbyterian Church, Scotland, of a tisson. But God was really there, was this year attended by 136 studeshing with the programment in mercy So on the Sabbath when you meet here to worship, God will veil his glory so that the eyo of the body will not see him, but for all that he has promised to be with every lettle company rathered in his name, to be always to the end of the world where his word is preceded. He will not be present if you cease to constante yourselves in his name. or if your way displease hun, or it you case to preach and I love lus gospel. But while you are faithful to him he will be with you; he will be here to make his word sharper than a two-edged sword, to bold, as store in his right hand, the men who are his amoussa fors, making some of them to you sons of flunder and others of them sons of consolation-present here to give you as hearers an appu ear, an apt mind and soft heart, an obedient disposition, heaverly offections climpses of lieaven causing you to say how dieadful is this place.

II .- Because of the business on hand. God meets men for various purposes He pays to this earth, visits of enquiry, visits of anger, visits of judgment. But he pays, also, visits of mercy. This was a visit of mercy to Incob. He came to make a cove nant. "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.' And so God meets you in this house, not as one that passoth by, nor ar one to make enquiry, nor as one in anger; but he comes here to enter into covenant with you, not the covenant of works for it can never save na, but the covenant of grace. God comes here in his word, and through his ambassa-der from Sabbath to Sabbath (1) to tell you a story, (2) to ask a question, and (8) to sign an agreement with you. He comes to fell you the old, old story of your sin, of your misery, of his love. He comes to tell your misery, of his love. He comes to tell you of Jesus, his birth, his he, his death, his resurrection, his ascension. And then he comes to ask you a question. The question is this simple one. Will you believe in Christ? Will you take him in all his offices, take his yoke and his great follows. offices, take his voke and his cross, follow him in all his commandments, and trust to him for all you need. And if to this question you answer, Yes, he comes to make with you as with Jacob that memorable night, a covenant that shall never be removed. He comes to bind himself to give grace here and glory hereafter. If such be the business then—How dreadful is this place.

III.—Because of the issues that hang on your conduct here. The issues to be de-cided here are eternal issues. You tread with reverence the battle field where a king dom 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 would should never have heard of the Jews. But Jacob took the offer, and in token of the covenant he sat up a stone pouring oil on the top of it. Now in this very house a kingdom, a crown may be lost or won. If you reject God's offer for salvation then you lose the kingdom and gain misery and ruin become a treeman, from an enemy you become a son, from beggars, you become kings and priests to God. It is no wonder then that the very angels watch your decision. I would not say, however, that it is their presence that makes this place dreadful, but rather it is the selemnly of the place, that makes their presence.

1-It these the character of this house what an honor it is to assist in building it. If it is praise worthy work to make two blades of grass grow where only one grow before, to build stores, ships and roads, to subdue the earth, as God told man, then how much more to sustain the work of God, build heaves where he way were well. 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. The Lord deal kindly with you as you have dealt with his cause.

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 hereath!"

8—If this is the character of this house, what a blessed effect it should have on your lives. Do you meet with God here then cut of 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 overthen 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 mage.

May this house Le to you not a Bethaven a house of vanity, but a Bethleham a house of bread, Bethel, the house of God, the gate of heaven.

The past should be us a granny from which we are to take easily to plant for man bervert.—Bropher.

INDIANS OF THE NOR-WEST.

A correspondent of the St. John Intelli gencer, writing from Winnipes furnishes the following information relative to the Aborigmes.

tundy and neon queut deal to detect, for a dict and filthiness they can be excelled by none of the most farhance tribes on the earth. Then customs are the most abountsable, and when they partly may with civiheath n, they appear worse than the brutes.

No person dure reli or give them any h quere, under the penalty it a very heavy tine, but it is money of to see the stante come to which they resert in order to pro curo it. Several parties have been driven from their work of late by these men, who only togaid a treaty as a sure means of getting a pow wow and a little inni.

They have quite a distinct language in this part, the principle of which he the Aigonquin, or the language of the indianstal ther Last, 'I hat of the " Crees," the Chip powas, the Wabenaques, the Huren, the Sounquois and the Folayemes are rather dialects than separate tongues, but all these are nearly the same as the Algonquin, and strange to say, it sooms to have suffered little from change, though they have no institutions to preserve its relies. There is no atticle nor adjective, and the different meanings in both cases are offected by the terminations, and what seems a intile sin gular is, that a double comparative and sa perlative may be expressed by a word in another form, e.g., Nipi (water), Nipic (bad water). Napicio (worse or very bad water). Nipicici caries the sense further. In each case the cas pronounced sh, and the a 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 intherto 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 thave more exceptions than rules; all words of a certain Mermination in the singular have the same form in the plural, All these tribes readily under stand 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 tribos 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," Porxum ! " Trop beacoup pede noir," (No." Why? "Too many Black feet.")

The half-breeds are more intelligent, and mostly farm a little, or trade with their redder brethren in turs, or pimmican, the buffalo meat boiled in grease and packed in the hides that first covered it. About the preparation of this article sit being done by the squaws; the most absurd stories are related, and as a matter of course it is extten little by the Canadians. It goes well, however, and many who when first enter. ing among the natives would curl their lip at what is served for a luncheon soon apwhich is no where so fearfully depicted as at what is served for a function soon ap-in the words of Christ. If you accept God's pear to reliable the hind-leg of a musk rat as muchas that of a prairie chicken or par tridge. 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 Ontano and Quebec, some bringing, besides farming implements, trains, wagons, &c., from 50 to 150 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 Inety 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 lumself 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 erdinary difficulty. He has to interset some thousands of people for an hour,—
people whose senses have just been appendtion, it is an atter failure.

W. C.

ed to by the performance of a full choraservice,-people assembled in a building which has a suggestion in every stone of it of the beautiful and the sublime. I can imagine no flercer test for a pulpit orator. To keep his congregation awake at all, his If I see nothing in these horrid speci- sermon must be as good in its way as Hanmens of semi humanity to admire, I care del souted, -it must be in harmony with the tas structure and the sacred to mories of the place

> Canon Lidd in has usen from his knees. and opens a small bable which he carries in his hand. An areverent lad sitting behind me was to his companion. Bet you any. thing he preaches from St. Paul. And sure enough, the preaches, in a voice distinctly andible in a cry certain of the vast building, reads a tert from Fight can. His volco is very powerful, not outledious, but metallie rather. The metallic note is not, however, disigrocuble. It is a voten to arrive in. His style is fine, sometarly, argumentative. It is tounded evidently on St Paul's. Ho excels generally in audifliesis. Does an argument scem to hopp, or some theory appear to want support? St. Paul, and St. Paul always is hailed to the resone. He dies not affect 'beauties of style,' as flowery passages are often most erroneously termed. But have to be actually and severely beautiful. It is a style that possesses an element es- ntial to all beauty in eratory, namely, strength. You are not treated to nice little bus of scene-p unting in which the local colour no re- sedulously applied, your our is not tickled with frequent quotations from Tonnyson, and other companions of the drawing-room. The preacher has no time for tuding or 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 re-e skill. There is no inattentive car 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 Luddon holds about the same position in the esteem of members of the Church of England as the Rev. Mr. Spur w geon 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.

Little BRITISH AUFRICAN PRESEVICTION.

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.

. 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 hillowise 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, wh 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 ecclesias-tical council ever instituted looked upon itself as a court met together to deliberate for the good of the whole church. No min-ister looked upon lumself 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 enthol.c character which causes it to look on the whole world as its field of opera-

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 matier. 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 httle doubt but if the Heme Mission Committee had an opportunity of travelling over the whole country, and sceing how many weak congregations are becoming dissipated for want of pastoral care, and how unefficient the present system is to meet their wants, they would see a necessity for some change. The present system may do for strong con-gregations that are prepared to call minis-

## Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Nov. 17.

The Death of Jesus Matt. Axvil. 45-53. Parallel passages, Mark vy 33 38, Luke xxiii. 41-40; John xxx. 28-30.

Ver. 45, 46.

When did the darkness begin? The sixth hour was twelve o'clock.

> Le at noon 'tis sudden night, Darkness covers carth and skies.

This could not be an ordinary colipse of the snn. as it was now full moon, and echpaes occur only when there is (as we say) no moon. How long did it last? The ninth hour, or three in the afternoon, was the time of the evening sacratee in the temple What did Jeaus cry? Eli, is the Hebrew for "My God?" Eoli is given in Mark xv 84, signifies the same thing in the language then spoken, which is called "Aramxan." Where are the words taken from? Ps. xxil. 1. How long was he on the cross. About six hours. From the third hour to the ninth hour.

LESSONS. 1. The greatness of the sufferings of Jesus. Nothing but the extremity of agony could have wrung from Jesus such a cry as this. He was so meek and

2. The mystery of Christ's sufferings. It was not the thirst or crucifixion that made him cry out, but some mysterious darkness, the nature of which we cannot fully understand. "The sufferings of his soul were the soul of his sufferings." We know why he suffered. "The good shepherd giveth his life for the sheep," John x. 11. "The Church of God which he hath purchased with his own blood,' Acts xx. 28. "Who was delivered for our offences," Rom. iv. 25. "Christ was once offered to bear the sins of many.

8. Christ's faith in suffering. He called God, "My God;" he eried to Him, when forsaken. Imitate Jesus in his confidence, "Though he slay me, yet will I trust in him," Dan. iii. 17; 2 Cor. iv. 17.

## VER. 47-49.

How did the people misunderstand him? Probably some only pretended to think he spoke of Elias or Elijah, v. 49. Why did they give Jesus vinegar. He had said, "I thirst," John xiz. 28. The vinegar was a thirst," John xix. 28. The vinegar was a cheap sour wine, the common drink of the Roman soldiers; a vessel of it was standing by, John xix. 29. "In my thust they gave me vinegar to drink," Ps. lxix. 21. How did they give it? In John's Gospel it is said the spunge was put upon hyssop, that is a rod of the hyssop plant, John xix. 29. When was Jesus thirsty before? At the wall John iv. 7. well, John iv. 7.

LESSON. There is some good in all. These soldiers gave Jesus a portion of their wine to quench his thirst. The mysterious darkness may have impressed them in his favour.

## VER. 50.

What did Jesus say when he cried with a loud voice? "Father, into thy hands I commend my spirit," Luke xxiii. 46. He also, when he received the ymegar, said, "It is finished," John xix. 30. The darkness had completely passed away. At eventide it was light.

## Ver. 51-53.

What was the veil? It was a curtain of fine linen, of blue, purple, and crunson, with embroidered cherubun, 2 Chron ii 14, which hung between the Most Holy Place and the Holy Place. How was it rent? What rent it? Not the earthquake, for a curtain hanging loose could not be torn in this way. It was by supernatural power. What does the rending of the veil point out? The new and living way by which we enter heaven, through Jesus, Heb. x.

When did the earthquake take place? At the instant of his death. There was a similar earthquake at his resurrection, Matt. xxviii. 2. When did the bodies of the saints arise? After the resurrection. The graves were opened when he died, and remained opened till he rose. Who were these saints? Prous persons, recently dead. who were known to those to whom they apchrist's people are saints, Eph. i. 1. Why is Jerusalem called the holy city? Neb zi. 1. It was the seat of the temple, the city of God, Ps. xlvi. 4. It was the city of solemnuties, Isa. xxxni. 20.

LESSONS, I. Heaven is open for all who will enter it by Jesus.

2. All saints shall rise with Christ These were but the first fruits of Christ's resurrection. Are you a saint? Are you a hely one, separated from the bad world, to Christ? Only as a saint can you have a blessed resurrection—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col in 4; 1 Thess. iv. 11-17.

## AN APT ILLUSTRATION.

Newman Hall writing to the New York Witness quotes the following from Spurge-on: The mention of Ruth reminds me of a sermon I once heard Mr Spurgeon deliver, in which occurred an illustration of pure wit, not mappropriate, either, to the of pure wit, not inappropriate, either, to the subject or the occasion. He was illustrating the right way of hearing sermons, by the gleaning of Ruth. First, She stound, so we would be humble and learn [Second She gathered] one car at a time. Third, She stored up the ears she gathered so we would have up the truth, in our recommend. would lay up the truth in our memories. Fourth. She took it home so we should carry away the truth we hear from the church to our homes and closets. Fifth. She threshed the wheat "My friends, here it is many of you make a mistake; instead of thrashing the sermon you thrash the preacher!" The effect of this price of humor, solemnly uttered, was irresistible, and the congregation which had been most devontly attentive, suddenly and universally ndhiged in more than a smile. They who did not yield to the humor, sould not re-sin the sentagion. But it was hely mirth, and a jessen never to be forgottest.

## Our Loung Folks.

OUT IN THE COLD.

With blue, rold hands and stockingless for L. Handered a shib! in the chestless atro t: Children were many, who, housed and het, Levingly must d, dreaming in hed-Carolled their foy in a tand a biss. Without a care or thought of this. They were ware in tunianity a fold, But this little child was out in the coul Out in the cold.

Bleak blew the wind through the charless sleet Darbing slong the merciless sirest. All furred and shawled, man, youran and skild Harried along, for the storm grew wild . They could not bear the icicle s bis t. Winter so rude on their pathway was cast, Atas i none ritied -no one consuled The little wanders rout in the cold-Out to the rold

She had no father, she had no mother, Sisters none, and never a brother.

They had passed on to the star world above— She remained here, with nothing to love, "Nothing to love"-O i men dai not know What wealth of joy that child could bestow. So they went by a. d worshipped their gold, Leaving the little one out in the rold-Out in the the rold

Wandered she on till the shades of night Veiled the shivering form from sight . Then, with roll hands over her breast, She prayed to her Father in Heaven for rest. When hours had fled, 'neath the world's dark frown, Hungered and chilled, she laid herself down . Lay down to rost while the wealthy rolled In carriages past her out in the cold-Out in the cold.

Out in the cold—lot an angel form Brought her white robes that were rich and warm. Out in the cold on the sleeping child The azinted face of a mother smiled . A sister pressed on her brow a kiss-Led her mid scenes of heavenly bliss; And Angels gathered into their fold That night the little one out of the cold— Out of the cold— -Christian Family Companion.

### WHO TOOK HIM ON THE OTHER SIDE.

"Who took him on the other side?" A pair of soft blue eyes, full of tenderness and tears, looked up into mine. Sorrowlay on the lips that questioned me.

"On the other side! What do you mean, my darling?" and I looked wonderingly at the child.

"B; ', I mean." This little one's voice trembled. "He was so small and weak, and had to go all alone. Who took him on the other side?"

"Angels," I answered as steadily as I could speak, for the child's question moved me deeply, "loving angels, who took him up tenderly, and laid his head softly on their bosoms, and sang to him sweeter songs than he had ever heard in this world

But every one will be strange to him I'm afraid he'll be grieving for mother and nurse and me."

"No dear. The Saviour, who was once a baby in this world, is there; and the angels who are nearest to him take all the little children who leave our tide, and love and care for them just as if they were their own. When baby passed through to the other side, one of these angels held him by the hand all the way, and he was not in the least afraid, and then the light of heaven broke upon his eyes, and he saw the beauty of the new world into which he had entered his little heart was full of gla lness."

"You are sure of that?" The grief had almost faded out of the child's countenance.

"Yes, dear, very sure. The Lord who so tenderly loves little children—who took them in hisarms and blessed them when he was on earth—who said that their angels do always behold the face of my Father, is more careful of the babes who go to him that the tenderest mother could possibly be."

"I am so glad, ' said the child. " And it makes me feel so much better. Dear baby' I didn't know who would take hun on the other side "-Children's Hour

## A LONG TONGUE.

## BY OLIVE THORNE

Wouldn't you think yours was a long tongue, if it was as long as your whole body? Well, odd it seems, there is a little fellow who lives in Africa, with just such a tongue, and you can't imagine how useful it is to hun.

You see he is a digmited slow-moving little fellow, and he lives on insects and such lively game. He could never catch them, and might starve to death, only that he can dart out his tongue, as quick as a flash, and as long as his body. The end of this droll weapon is sticky, and holds fast any unfortunate bug or fly it touches

The little thing I speak of is a Camelron, and his tongue isn't the only droll thing about him. His eyes are very curious. To begin with, they are very large and round, and stick out like I ke big bends on the aide of his head. And the lummest thing is, that he can turn them different ways, so as t see all around hun lie can turn one up and the other down, or he can turn one forward and the other back, and thus see everywhere. It must be a very small bug which can escape these sharp eyes.

And that isn't all about them. These eyes are covered with the eyelids all the time. To be sure, there is a hole in the middle, where the bright eye looks out, and he can contract or expand it as he likes, but he can't neover his eyes as we can.

But this tongue and his eyes are not the only odd thung about him,-his feet are droll as the rest. They are all long and have claws on the ends, and then they are fastened together by skin in a curious way. Tiree of them are fastened into one sort of bundle, and the other two into

another.

You can see how nicely this arrangement the Java learned the precise from their enables him to hold on to the branches of engine."—Measuriemed Monthly.

trees, where he lives. All four of his feet are fixed in the same way. And, as if four such hands and feet were not enough, helong, slim tall is as good as another foot. He can curl it around a branchas a monkey can his, and hold on with it Even when he naiks on the ground—which he don't much like to do—to steadie, braselt with this useful tail.

Every thing about this fellow is odd. His skin is not fastoned tight to him, as it is to most animals. It is more like a lease bay, and he can swell it out into queer shapes, or rather into a shapches mass, by filling it with air. And another oddity about the skin is, that by a peculiar acrangement of the colouring inattor, he sometimes looks one colour, and sometimes another, according to the way the light strikes him. It is something like what you have seen in changeable silks.

Strange stories were told about this currous little fellow, in old times. It was really believed that he had no regular colour of his own, but that he took the colour of the thing he was near, being given among the leaves and brown on the ground. That error was caused, of course, by the changes of colour I spoke of

Another error was the effect of this curious habit of blowing himself up like a bladder. It was said that he had no particular shape. In fact, he had no character of his own any way-neither colour nor shape !

The wisest men of old times believed these stories, and it seems droll enough to read of it in serious, wise books. Even the name of the honest little fellow got to mean one who changes his opinions to suit everybody and has no fixed ideas of his own.

You see it has taken hundreds of years, and hundreds of men watching them to find out about these curious little fellows; and you can learn it all in five minutes.

### PRINCIPLES OF THE OLD CATHO-LICS.

The following is a synopsis of the points on which the Old Catholics differ from the regular disciples of the Infallible " Pope Pius:-

1. Each community shall have the right to choose its own priest, and priests are no longer to be named by the bishops.

2. Priests must be sufficiently paid by the communities to enable them to live respect-

3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity.

4. The chapters shall be dissolved.

4. Masses and the service of the church must be spoken in the language of the country.

6. There shall be no seperate payments for masses, for burnals, baptisms, &c The priests salary shall be sufficient to enable him to live without charging additional

7 Inequalities between the burnals of the rich and poor shall no more be countenanced; shere shall be no pomp or extra ceremony, one priest only shall officiate on such occasions.

8. Aricular confession must cease.

9. Pilgrimages, begging missions, and processions shall no more take place.

10. The worship of statues, images, and pictures shall cease. 11. The traffic in relics must be discontinued, and be proceeded against by the

state. It will be seen that there is a marked departure from the established papal principles. The Old Catholic movement is gaming ground in Europe A correspond ent of the New York Tribune writes that in Austria they are making such progress in the number of converts which join their ranks that the Government can scarcely refuse to give them equal rights with all other taiths before long. In Vienna alone there are 3000 families professing "Old Gatholicism." In Bohemia there are seven villages entirely Old Catholic, in about 123,000 in that Province The movement is advancing, and there is every reason to suppose that as soon as the difficulties placed ed, it will advance more rapidly, and assume an importance little expected by most ob-

## JAWISH PHYLACTERIES

servers at the present.

Prof Hitchcock brought back from the Holy Land, among other curiosities, pro-served phylactories, which are described as follows in the New York Evening Post "Phylacteries—the common Greek word for amulets—were worn very generally by the Jows at the commencement of the Christian eta. They consist of a narrow strip of parchinent, about eighteen inches long, on which are carefully written, in voweled Hebicw, four passages from the Old Testament. (Evod vm. 2-10, 11-17; Deut. vi 4-9. 13-22.) The strip is rolled up, and placed in a little leathern box, one inch and a half square, which withou bound to the left clow by cowinde straps half an inch wide, and long enough to be wound spirally about the arm down to the base of the middle inger. There is a smaller phy-lactery for the forchead, the box for which is scarcely an inch square. It has also a leathern hilet, which is sied at the back of the head, and then brought around to the breast. When Christ reproved the Phari-sees for making broad their phylacteries, Matt. xiii... 5,1 he doubtless alluded to their custom of increasing this smaller box so as to make its diameter three or four inches, and conspicuously wearing it over their eyes to attract the attention of the multitude. Except by the Phansees, who paraded them on all occasions they were vorn only at times of prayer. Subsequent ly, they were put on for charms, like the Koran among the modern Mahommedans, and were supposed to drive away the devil ward off temptation, and secure long life. There is no historical reason for believing that they were in use in pre-exile times. Indeed, from the similar customs of the Babylonians and other Oriental nations of

## Temperance.

THE SERPENT OF APPETITE.

It is an old Eastern fable that a certain king once suffered the Evil One to kiss him on either shoulder. Immediately there sprang there from two surpouts, who, furi ous with hunger, attacked the man, and strove to cut into his beam. The now term fied king stroye to tear them away and east them from him, when he found, to his horror, that they, had become a part of himself.

pent that larks in the plast, he may tancy thrist for strong drink has become a part of himself. It would be almost as easy to cut off his right hand. The poor poet Burns said that it a barrel of rum was placed in one corner of the room, and a loaded cannon in another, pointing toward him, ready to be fired if he approached the barrel, he had no choice but to go for the rum.

The person who first tempts you to take a glass may appear very friendly. It was not a dart that Satan aimed at the tated king. He only gave him a kiss. But the serpent that sprang from it was just as deadly for all that

Oh! be careful of letting this serpent of appetite get possession of you, for it will be a miracle of grace, indeed, if you are ever able again to shake him off.

Guard against every sin, however small; let it not gain a hold upon you. Pray to be kept from temptation in every form, and think not that in your own strength you can battle against it.

# "WANTED A BOY TO ATTEND BAR."

The paper dropped from my hands as I read this advertisement. It seemed a though I read, "Wanted a boy to go to perdition.'

I fancied I saw a bright, carnest boy going to a bar-room, seeking a living by that I could fearful trade of selling wine rum. imagine how, one by one, all the good impulses and desires he had in the beginning fell before the evil influence of the dramshop; how he learned to drink, to swear, to steal; how bad companious came around him and helped him on to ruin.

Ah, my lad, or whoever you are, who may be tempted by such a call, let me tell you, you had better work in the field, or at the forge, or digging ditches—any thing honest—than to degrade yourself by selling death to others. No matter how hard you work, no matter if it soils your hands or clothes, so long as it leaves your heart pure. Beware of such "good places' as will lead you into the snares of the evil one. There are many doors, besides those of bar-rooms, which are almost the same as gateways down to the world of wee.

# SINGULAR WAY OF 'TAKING THE PLEDGE.'

A rather solemn scene was witnessed at Clerknwell Green on Sunday week. Arch-bishop Manning had been addressing a crowd of about 5000 Catholics on teetotalism, and in the carnestness of his appeal he asked his auidence to kneel down and pledge themselves, by all they held sacred, to abstaun from introxicating drinks. Immediately vast numbers of those present knelt down on the hard and durty stones, and solemnly declared themselves to be total abstainers thenceforward.

## EFFECT OF TOBACCO.

The Lancet feels called upon to read a lecture to school boys on the deleterious influences of tobacco. According to our contemporary, in the juvenile smoker the blood corpuscles become oval and irregular at their edges, and cohere loosely, and that further indulgence manifestaitself in thinning of the hair, impaired eyesight, and other symptoms of excessive draughts upon the trophic centres. These terrible physical defects are paralleled by the physical ones. and it is the opinion of the Lancet that, unless vigorous steps are taken to check present inordinate consumption of tobacco by the British school boy, we are threatened with a prospect of a generation of Certins. It accordingly suggests that 'the youth of the country' should be instructed in 'the fabric and functions of the body,' and made 'cognisant of the true conditions of nealth,' that they may be thus 'mer d with a manner ideal than that of merely aping the manners of their elders.'

An old African negro who had long served the Lord, when on his death-bed was visited by his friends, who lamented that he was going to die, saying, "Poor Pompey is dying" The old saint, animated with the prospect before him, said to them with much earnostness, "Don't rail me poor Pompey, I king Pompey."—Heavenly Tulings.

Like most garments, like most carpets, overything has a right side and a wrong side. You can take any joy, and by turning it around find joys on the other side, or you may take the greatest trouble, and by turning it around find joys on the other side The gloomiest mountain never cast a shadow on both sides at once, nor does the greatest of life's calamities .- Requater.

Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble. honourable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honour se this second love, this devotion of the son to her. And I never yet knew a boy to "turn out" bad who begin by falling in leve with his mother.—Anon.

## Scientific and Aseful.

CHEAP PAINT.

According to the Scientific American, a cheup paint for out-buildings may be made by taking mulk and coment, or water-lime as some call it, and mixing and applying three or tour costs; a dry colour may be added. This will last for years, and by renewing once in two or three years, buildings may be kept looking well at a small expense.

### HOUSEHOLD ECONOMY.

Just so it is with every one who becomes a slave to his appente. He may yield in thouse is left to the arrangement of servants, what so ms avery little thing at first, even by a careless mistress. The first essential when he finds himself attacked by the ser- in economical housekeeping, is personal There can be no economy where the pont that lurks in the place, he may takey supervision and some personal labour on the can east him off. But, also the finds the the part of the head of the household. Not a few families of intelligence and refine ment are discharging their superfluors "help," and utilizing the capacity of young lady daughters in doing fine ironing cham harvest later than the superfluors in the superfluor than the berwork, dusting, making deserts, and supervising the arrangements of the table.

> The difference is marked, not only in the direct weekly expenditure, but in the preservation of furniture and utensils, and in the greater beauty, order and cleanliness visible throughout the establishment

> The want of good servants is a constant subject of complaint, but the remedy hes in the hands of ladies themselves. Let them set their daughters to work. Show incompetency that they are no longer dependent upon it, and train it to properly perform duties that require strongth and muscle, but not the delicacy of perception, the correctness of judgment, and the firmness of cultivation, which belong to an altogether different order of intelligence.

### OAT-MEAL PORRIDGE.

This is now so much in demand, that it has been introduced into the bills of fare of the best restaurants, though few serve it wellcooked, that is, boiled long enough. To msure this, use a brown pipkin, instead of a tin saucepan; have it two-thirds full of boiling water, into which put half a teateaspoonful of salt. Into this drop the oatmeal with one hand, strring with a wooden spatula held by the other. When it is the thickness of mush, cover it and set it where the will know believe closer it and set it where it will keep boiling slowly for an hour, beating it up occasionally to keep it well mixed, and free from lumps. Dish and eat it hot with cold milk, or cream. Butter and sugar melted upon it destroy its fine diuretic qualities, and make it really less palatable. Porridge, gruel, thin cakes, and a sort of crackers are the principal methods of using oatmeal.

As a breakfast dish, the porridge made in the way described above has no superior. It is excellent food for children, quickly eaten, and warming, and comforting, without the injurious qualities of "hot cakes." It stimulates the action of the liver, and, in conjunction with cranberries, caten as a sauce, will restore a torpid liver to healthful activity, if employed for the morning meal to the exclusion of fried meats and potatoes, broiled ham, and the like.

## WATER-PROOL GLUE.

It is often found that joints glued together will allow water to dissolve the glue, and therefore destroy its adhesive power. It may have been well painted, and every care taken to make it impervious to water, but owing to its exposed position water has managed to get in. Often where screws are put in, the glue around them will be dissolved, caused by the scrows sweating; and we have always found where the scrows are inserted in a panel, that the glow loses its strongth and allows the joint to open, and the wood is clear of all glue, which shows that moisture has absorbed the glue. Ordinary glue can be rendered insoluble by water, by adding to the water with which glue is mixed, when required for use, a small quantity of bichromate of potash. Chromic acid has the property of rendering glue or gelatine, insoluble; and as the opera-tion of heating the glue pot is conducted in the light, no special exposure of the pieces joined is necessary.

Glue prepared in able in gluing the panels on bodies where there is danger of water affecting the glue. The strength of glue is not diminished by the addition of the potash.—Cor. Coachmakers' Journal.

## HARD AND SOFT WATER.

All housewives may not know how ma-terially the effects of hard and soft water differ in the cooking of various regetables While one species of vegetable requires hard or soft water, as the case may be, another species becomes sensibly deteriorated by it. For instance, peas and beaus cooked in hard water, containing lune or gypsum, will not boil tender, because these substances hardon vegetable caseine. In soft water they boil tender, and lose a certain raw, rank taste, which they retain in hard water. Many vegetables (as omons) boil nearly tasteless in soft water, because all the flavor is dissolved. The addition of salt often checks thus, as in the case of omons, causing the vegetables to rotain their peculiar flavoring principles, besides much nutritious matter, which might be lost in soft water. Thus it appears the salt hardens the water to a degree For extracting juices of meat, to make a broth or soup, soft water, unsalted and cold at first, is best, for it much more readily penetrates the tissues, but for boiling meats where the juices should be retained, hard water is preferable, and the meat should be put in winds it is boiling, so as to seal up the pores at once.

It has been the misery and the disgrace of the Church, that too many theologans who have held the truth, and have held it, too, in its best forms, have held it like the heathen, in unrighteousness; have held it in narrowness and bigotry. They have diffored in a hard, dry, ungenial way. They have forgotten that the rich man can afford to be liberal; that the strong man need not be constantly anxious; that a scientific and rigonrous orthodoxy should ever look out of a beaming, and not a sullen eye .- Dr. Shedd.

### Scotland.

### ABERDEENSHIRE.

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

It is stated that a now Free Church, o small are, is to be erected at Aberarder about midway between Cratisis and Bree

Dr. M'Killiam Huntley has been proceeded with a very handsome time proceediors those attending the class which he conducts in Sabbath afternoons.

The poor people on the Earl of Fife's ce tates in Bracmar are to be supplied with a variety of articles of warm clothing and other good thunce, provided for their benefit by Lady Alexina Coventry.

Lord Hatherley, the late Lord Chancellor, ad Sir Roundeil l'almer, were both in Aber-en on the 14th ult., and proceeded dur-ig the day to Balmoral.

ng the day to Haimerai.
On the 14th ult., Ann Davidson or lackay, wife of a chimney-weep, commit-d suicide in Aberdeen by cutting her

threat.

On the 9th ult., the Rev. J. S. Candish was presented by the Prec East Church Cougragation. Abstraction of which he has massive and chastaly on the form of the strike, unlinding urn and salver, with the service, unlinding urn and salver, with the service, unlinding urn and salver, with the service, unlinding urn and salver, with the salver of the service of the service

### ABGYLLSHIRE.

Mr. Craufuri, M.P., addressed his on sitteents at Oban on the 14th ult., and wea-over the leading subjects which angaged the sitention of the Lagislature during the lat-session of Parliament, dealing chiefly will the Ballot and Education questions.

On the 7th ulti, as Mr. D. Meopherson, On the 7th ulti, as Mr. D. Meopherson, ganekeeper to Sur J. P. Onle, Bart, of Kil-mory, was out on the more shooting, one of the barrals of his dombie-barrelled muzzle to loader accidentally went off, the sharge ear-rying away the thumb of his right hand by the wrist, and shattering the bones and sin-ewed of the pain at the root of the fore-

### AYRSHIRE.

Four farms on Daireoth estate, Colmon-ell, have just been let at an increase of up-wards of 50 per cent. Mr. John M'Ildowie, preacher of the Gos-pel, has been ordained paster of the Evan-gloied Union Church, Wellace street, Ayr.

renous Union Church, Wallace street, Ayr.
An interesting rife competition took place it Girvan resently, for a pair of slippers, presented by Mrs. Cercon, and a makin, as, by Miss Kerr, Trochragus. After pirited contest, the slippers were gained by Lingin Genmel, and the cap by Licui. Irown.

Frown.
On the 12th ult., a young man name-leorge M'Clymont, 22 years of age, em sloyed as a laborer m Kilmarneck, was run sloyed as abover m Kilmarneck, was run ver by a locomotive engine, and instantan outly killed, his head being completely evered from his body.

severed from his body.

The death is announced of Mr. Porteons printer and bookseller, Maybole. He was more of nature's gifted sons—a pecutian peck a great authority on Ayr and Carrier an injutilea, a thorough master of Scottach dis lest, down to its nices; subtleties, and warm appreciator of veryriting samebling in the whole circle of literature.

BANFFRHER.

Mears. Wm. Couts, solution, Gaorge Sissarer, and P. Couts are the Counsillors of Banf whose terms of office expire at the ensuing election.

The Right Hon, the Rarl of Seaffeld is propristor of a territory in, and adjacent to, the valley of the River Spey extending to about thirty square miles.

The Banf Town Council, as the Local Authority under the Contagious Diseases (Anumais) Act, have resolved to prechabit the novement of eattle into the burgh, except by license.

### BERWICKSHIRE.

BERWICKSHINE:

The foot-and-month desses is spreading, and the number of animals affected is large. The design for the new Town Hall for Eyemouth, prepared by Mr. Gray, architect, Berwist, is partly Norman and partly Gottler, but so comband as to form a most beautiful whole. The estimated cost is from a 100-100 to 21000 to 21000.

### CLACKMANNANSHIRF.

The death of William Robertson, of the Bridge Inn. Alloa, has just taken place. It is twenty parer since Mr. Robertson, then helding a minstion of trust in Airthrey Costle, came to Alloa and openout the Brids Hissal. He advanted became lesses of the Forey Inn. and more recently of the Bridge Inn., where he has deed, after a protected Illness, in the 68th year of his

yes. The death is announced of Mr George renumenal Charles, who was a matter of license and was the son of the late George laries, look ledler, who was the author of rolume entitled. "Transactions in rolume statics." The Charles was a scellent writer and speaker. Two or ere years app the contributed a series of titles to the Korth Briton on "The beery of Monay, which articles were after the property of Monay, which articles were after the contribute of the first of the contribute of the contri

The staple industry of Alva is in a stelly risks Weavow are going longer alls for wach, and a great many hands have taken their annual departure for the south, where tweed wearing is brak. A good many tweed weab whom from the south is be wrought, which gives amployment for many who would otherwise be tall.

### CAITHNESS SHIRE

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

Mr. James Stuart, Glass, teacher of the G.A., School, Fores, lately appointed parish schoolmanter of Avoch, has passed a creditable examination at the University of Abertan

Miss Olivia Sinclate has published a mindi pamphini, giving a description of a re-tent tout to Norway, the proceeds to go to the funds of the Thurso Clothing Society.

Sh Tell, machie Sinelsie, M.P., has within to Messes. Bitretu-on, C.P., Edinburgh, to see whether any Rosebie the tare could be deated for securice a good labour or the fluorest record and a strong country are recorded and confliction. This proposal is mide to open and the adward in 1874.

### DUMBARTONSHIRE.

Capiam Currie, of H. M. 79th High-landers has on the recommendation of Licut-Colonel Uniday, been appointed to the adjutancy of the Dumbartonshice Rifle V-lunteers.

V dutters.

On the 2d alt., Mr. George S. Wilson, who has been station-meater at Jamestown for about three years, was entertained to aupper, and presented with a beautiful after ten service, consisting of ten pot, 105,

### DUMPRIESSHIRE.

Pleuro-pneumonia has again broken oul in this county. There has also been out-breaks of foot-and-mouth disease.

breaze of foot-and-moun uncress.

Provoet Harkness of Dumfties, who is at
present residing in Moffat, has been prostrated by severe illness, "and on Satunlay
the most discouraging assounts were received regarding his condition.

The surror of the Dundries Observatory has received from George Rae, Walton Liverpool, a piece of one of the spare of the "Alabama" a piece of wood from the wreck of the "Royal Charter," and a number of old coins.

Der of old coins.

The Valsation Holl of Dumfriesshire as made up for the year 1973-75, amounts arounive of railways to £486\_406, 18, amounts arounive of railways to £486\_406, 18, the 141. Including railways the botal valuation amounts to £584\_005, 18. shewing a gross necrease of £19,576, 12s.

### EDINBURGH.

Next to Aberdeen, Edinburgh is credities with a lower death-rate (19 per 1000) that my other large thought town during Seg

It is said that the Report of the Edin burgh among is regularly heard on the slopes of the Eiddon Hills, thirty-sever mules from Edinburgh.

A writer in Notes and Queries points to some arguments in favour of the real or-ginal William Tell, of Swise tradition, be-ing a Socteman of the name of M'Leod from the Braemer Highlands.

The Rav. Dr. Finlayson, United Pres-byterian numeric in Edinburgh, has been presented with £1000 by his congregation, in celebration of the completion of his twenty-fifth years as their pastor, and with \$000 gainess and a watch, value £20, by the members of the Church throughout the country, in recognition of his services to the Church.

country, in recognition of his services to the Church.

In addition to the importation of Continental potatoes previously noticed, live intental potatoes previously noticed, live intental potatoes previously noticed, from the continental potatoes produced in the continental potatoes from the Continent to the Section ports at this account in the continent to the Section ports at this account in the same principal produced from the principal produced in the same of the first produced pro

### FIFESHIRE.

The Fifeshire Advertiser states the wards of twenty cases of small-pox reported in Dysart last week.

On the 10th uit, a man named John Elmondstone was killed at a quarry of Rnocklill, St. Andrews, by a stone which fell on him.

Captain Huchings, R. N., who has acid the office of Inspector and Lamitenant of Countgeard at Burnisland, has retired on Indiffus, and will be succeeded by Lieut. D'Arcy Ivane.

Mr. Dermelt, has just been presented by m enthusatis Fufeshare admirer with a sandsome silvermonated walkungstick, nade from wood which formed a part of the dar leading to the dwelling-house in Kirk-ldy, which insteay assigns as having been

the burthplace of Adam Smith

The members of the Japanesa Embassy
now visiting this country, consisting of M.
Yora, Minister of Agriculture; C. Wadana,
Scerviary and interproter; and Dr. Fukui,
medical attendant on the Embassy; seconpanied by H. Luta, now reading in British
Lakad, visited the attentive works of Mesex.
Byeodie & Boon, those manufactures at
St. Chaptewn, near Eirkenkly, on the 11th

M. Chaptewn, near Eirkenkly, on the

### PORFARSHIRE.

A bazaar will shortly be held in the Dundee Cheral Union.

It is estimated that the expense of the approaching election at Dundes will be between 1800 and 2000,

The Rev. Peter White, late of Municose reached his first a range as paster of Queen teet Chapel, New matte, on Kunday last.

Land & Co. have given up to possessing right they have acquired to the Loubbarn water. Forth, thus rendering the threatened proceedings unnecessary.

No Parist I care, the chief parties of the Co. Market is considered in the Co. Market is considered in the Co. Market is the Co. Market in Sunday overning at his country residence of Kilmaron Carlo.

At a result meeting of the Dundee Fata-bushed Pre-bytery, the Rev. Robert Leich, of Abernyan, resigned his cluster. It is understood that he is to enter the Episcopal Church.

Church.

Lientenant Colonel Lairtl, of Strathmar
thi, died at his recidence, Newmanswalls
mers Hontone, on the Life in the one
of 60, after a lingering Bluese. If was for
many years Commandant of the Fortar and
Kinearthne Mibila Artillery.

Kindarinio Midda Armiery.

The second fat of the house 14th Union street, which belonged to the late Mise Spid, has been sold by Mr. Dorid Mitchell, Murrygate, at the upset price of £400. At the same time, Mr. Alex Medonnal, panter, Berrack street, bought the first flat of 22 Union street, occupied by Mr. James Lowen, at the same figure.

### GLASGOW.

The Bailie is the title of a new weekly wepaper to be started here.

Mr. Disroell has vritten to the Principal of Glasgow Universaly saking that ha that staliation as Lord Rester 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 compiled with.

with.

An arrangement has been come to between Mr. Turner and the Committee of the Town Council, by which that gentleman has agreed to return from the offices of Town Clerk and Secretary to the Clyde Trust, on a consolidated annuity of £800, of which sum £400 will be pand by the Clyde Turnet.

### INVERNISS-SHIRE

mon fishing on the Nees and many northern rivers is elosed.

Mr. Douglas, sollector of H. M.C. Inver-ness, has been promoted to the collectorship of Ipswich, in the south of England.

The Rev. Mr. James Purdle, M.A., Royal Academy, Inverness, has been appointed to the position of Classical Master and Restor of Academy.

of Academy.

Recently, while Kenneth Ross, son of a former gamelosper at Seatwell, was fishing in a burn hear Seatwell, he eaught a twent should five makes long. There was nothing names a short it for large large for eaching, a varying smaller personalized properties of the first incident long, was found couled up in its incident long, was found couled up in first incident long, was found couled up in first incident long, was found couled up in first incident long the manual, when at full growth, would have attained two or three foot in length.

### KINROGE SHIRE.

Blecontry while Mr. Junes Patou, inn-keeper, Muure of Kurreen, was removing a seart of strew from Wastlemill, near Legne, he secidentally fell from the eart, and re-ceived injuries of so severe a nature that he never railled:

### KIRKCUDBRIGHTSHIRE.

The expenditure of the Stewartry Local Authority for last year was \$566 16s. 5d, or \$45 in excess of estimate, and it has been agreed to ack the Commissioners of Supply to grant \$400

to grant £400
The field called Dromruch, on the farm
Culrooth, within the Stewartry, on which is
fresh case of pieuro paruncula had occured, has been declared subject to the pieuro-

Wm. Callander, bracklayer, resi Uddingston, was killed recently the full from a claimney

The capital sentence against M'Ginla for the nutrier of a miner in Wishney, he been committed to penal servitade for life The Pre-bytery of Hamilton have celain ed Mr. Jac. A. Campbell, formally asistan in the parable of Banif, as uninnier of Quar

The Free Church Presbytery of Lanark have agreed to the mole atten of a called the pulpit of the Levanshagow Free Church to Mr. James Arthur Gray.

The furnacemen, labourers, &c., employed at Chapelhall Ironworks, belonging to Mouhland Iron Coal Company, have struck becomes of an additional penny being ex-tered as doctor a local from the wages.

Recently, the working of Burntle Colinery, Tolkrone, presented to Mr. Jo Park, underger and minager, amagine watch, and to Mr. I als, a beautiful aung and brooch—as a toker of esterm report, on the leaving the above coline Mr. I also a similar attractors.

A new Tire. Church was opened for public wordop at blantive on the 6th ult, when the lets Pex. M. C. bunth and Hugg McAllian preserved to the course of the control of the course of the

### MORAYRHIRE.

The Perres Town Conneilors retire in Rovember. are Doing of than; Baile Peat; and Councill Grant, George Russell, Williams Thos. Mardes!

### WAIRWRITTED

Gurner H. T. Donaldson gained the an and challenge medal of the Naira Artiller

Foot-and-mouth disease exists on near renty farms in this county. It appears sepreading amongst sheep,

The steam tackle of the Elgunshire Steam ultivation Company (Limited) was set to sork on the firm of Barmuckity' near Elian, on the 11th uit.

Among the scholars in the Free Church Sabbath School, Burybeid, on Sabbath last, were seen bride, and an bridgepoons all of whom have requisity attended the actual from their youth,—Ligan Courser.

### ORKNEY AND SHETLAND

The Rev. Mr. Smith, of the Congrega onal Church, Kinkwall, has intunated tha I health compets him to resum his charge

Ill health compets him to resign has charge.

The Orkney Free Church Presbytory met
at Orphir on the 3d ult., and ordance! Mr
Umand as partor of the congregation there.

The Presbytery of North Jelse met in the
church of Westray on the 10th cli.. and inducted the Rev. Occope Smith to the church
and panals.

and parali.

A rumour is current to the effect that receal proceedings in a paralic clurch not 20
miles from Krikwali will bring the partier
responsible into trushle. In the Free
Castrib, Krikwali, recent commotions have
assumed a quoter aspect, but it is understood his "complianers" intend appealing
to the Gastrib Assembly. In the United
Prechylerian Prechylery discussions more
anapy than editying laves takin place at recent insettings in connection with the Mandwisk case.

### PREBLESHIRE.

The heritors and minusters of the panels of Traquair have appointed Mr. Andrew Measle, of the Garlaberrie Academy, as unterm schoolmaster, in room of Mr. Andrew Ingite.

### PERTHSHIRE.

PRETHEMINE.

During the month of September there were regutered in Parth 54 buths, 11 marriages, and 61 deaths.

The first-class master shoemakers in Porth, with one exception, have conceeded the demands of their journeyment.

The operation of painting and deed to Aytoun Hall, auchterarder, which sen going on for the last month, a

On Sunday, the 29th uit, the Rev. Dr. Hutton, incumbent of St. Silas' Episcopal Church, Glasgow, prescied in Logicalmond Free Church.

Free Church.

The Scone Yearly Friendly Society been discoved, and after paying \$16 sisk money and \$7 for funerals, a ba of 6a \$64. of the sisk money, or £3 18 in all, was repaid to each mumber, the to each being only half-a-crown.

to some same sury man-q-rows.
The competition for the handsome case
of butterdies, kindly presented to the Men-erietic Beviling Club - by Mr., William Exc.
member of the Purthelire S.M. S. has been
concluded. The prize wise won by Mr., John
Stewart, one of the youngest members of
the Club.

### ROXBURGHARIRE.

Meirose United Presbyterian Church la resently been enlarged to accommodal about 500.

Mr. George Clephorn, of Ween hased the estato of Langraw, rater, for 48300.

The estate of New Besies and was sold on the 9th inst, for £84,3 Marquis of Lothian.

Mr. George D. Crammond een examined, and found qu trator in the Sectah Courts.

Mus Elliot, postmistress, Jedburgh, has resigned her office, and has been succeeded by Mr. John Elliot, her brother.

The house and beautiful grounds of New ton-Don, Melrose, have been let to Lor-Douglas, eldest son of the Earl of Home Recently, a man named Matthew Robson a millwright, while working at Anerum Saw Mill, Jedburgh, had his right hand severely lacerated by the circular saw.

Mr. Peter Marius, who for seems tume past as been forwman to George Hilson & Son, anongsta Mill, was recently presented with handsome Rible by the workers there, on he occasion of his leaving Jedhurgh.

The total amount collected by the con pregations within the Free Symed of Mer-sial Teviotale towards the Statematic Fund within the last four months we £1349 [1a, 6d., showing an increase of £1

In a small field of beans, belonging to Mr. Andrew Paton, St. Borwells, three stalks were found to contain the extraord-nary number of three hundred and forty-serven pods. From each stalk from four it the stems had sprung, and all contained nary numb seven pode fits stems pode

### RENTREWSBIRE

The Roy, J. it. Melbongall, of the scotch thurch, Florence, addressed a meeting at Pauley, on the 9th uit., on the state of re-igion in Italy.

Mr. James Johnston, Langbank, Passley, writing an interesting series of alcetcless s his recent tour through Canada and the nucl States, for the Painley Gazette.

By the falling of a heavy jib of a cru the foundry of James Donald and S-shustone, on the 14th uit, two men, nam aniel Chapman and Wm. M'Canu, wi

upare...
The Paieley Young Men's Sabbath Mor-ning Association recently elected the follow-ing officers: Problems, Hoper W. Muit; Vice-President, J. Macalister; Secretary, R. Paterson; Tracsurer, George Tumbull. -At Painley, on the 7th mit. Was

Morrison, book-sanvasser and mu-his 72d year. At Paisley, on the John Wilson, formerly of Hurlet, i-year. At Paisley, on the 9th ult., J land, in her 72d year.

and, is her 720 year, the senior partner is William Andersez, the senior partner is the firm of William Anderson & Sons, creeneds, has been semmitted for trial by the Supendary Magnerse of Live pool, targed with beaung several raged lills of oxidizing to the crient of 15540.

### ROSS-SHIRE.

The Tain Tree Preclyiery has by a ma-only of it to J, drapproved of the overture sepecture the inutual eligibility scheme.

At a recent meeting of the Dingwall Town Council, the police assessment was fixed at is. 9d perpound, being a reduction of 3d, on previous years.

The number of voters for Tain is 256, being a decrease of 21 in last year. The valuation for the current year is £1174 186. Id. being an increase of £10 56, over the previous twelvements.

### SELKIRKSHIRE.

Mr. J. R. Hope Scott, of Abboteford, whose health has been for some time rather presentions, lice at present in Edunburgh under an illness which occasions some antiety to his friends.

### STIRLINGSKIRK

A pit belonging to the Bairds of Gart-shorrie, near Rilsyti, has been on fire since the 10th ult., and there are fear that the conflagration will apread to the adjoining mines.

In consequence of the dispute concerning the ground in which the late liev. Mr. John-stone was interred, his coffis has been trans-ferred from the old to the new churchyard at Logie, near Airthrey.

The congregation of Kells Church, New Gallowsy, have saked the Home-secretary for an allowance of three months for the appointment of a minister.

appointment et aminiser. The organ question in Minnigast Parials Church, Newton-Stewart, has assumed a more favourable aspect with regard to the opposition. It is expected that a majority of the congregation will be found witing for the organ's retention.

Sir William T. F. A. Wallace, Bart, of Lockryan, has signified his intention of pre-senting, the Bav. Alexander Rell, assistant to the Dr. M. Taggart, of St. James's to the church and paralls of Lockryan, in the Presbytery of Straurser.

William Collust, the Cork Gas Compresentation, who recently abscended marry \$4000, has been arrested in Ge

At the Dromore Petty Sessions, The Crowley has been committed for trad, a charge of having in 1805 entered into a c springly to shoot Major Gore M. P. One the conspirators gave evidence.

saired moderation and patience.

It is proposed to establish a musical society on a very cous prehensive basis, for the promotion of the most unportantivanches of the art at Belfast. Some opposition manufacted by an eller institution sailed the "Classical Harmonists". Society."

Mr. Dayid S. Kerr, who was formerly a member for Lownpatrick, and it now do-scribed as heeper at Honatic Belly-nshareh, County of Lown, appeared testes a papear to the Court of Baskrapicy. The case we alpound as the feedstors had adopted an offer of com-position.

position. The chairman of the North Dublin Work-house has drawn the attention of the Deard to the fact that the Park of the Deard to the fact that the Park of the control of the control of the correlated chairman and that but for the correlated chairman and that but for the correlated chairman and that but for the correlated chairman and the properties of the control of the cont

The farm of Easter Essensiste, Solkurk,on the estate of the Earl of Minto, has been let for another leave to the present tenant Mr. John Douglas

### WIGTOKSHIRE

The introduction of an organ Parish Church of Minnigas has rone tion to the subject in other parishs district.

### Breland.

A young man named King has been mitted for trial in the county of Lime on a charge of poisoning his father strychnine.

many 2000, has seen arrested in Genera.

The Freeman's Journal is informed that Mr. Gladstone's proposed visit to Irohand has been unavoidably deferred, and will not now take place this year.

Mr. Foley's model of the status of Grass tan twice is represented in a high-collered tail cost and times breachess is on view at the Dublia Mansion Riesse.

According to a telegrant Cardinal Culles has been making some ill-advised recom-mendatons to the Pope in grant to Irish cluration and the Galway election trials. His Holinese, however, is said to have som-selfed moderation and patience.

Mr. George N. Lee, who organised and led a series of grand conserts at the last Dablin Evhibition, and is well known as a business composer, is, it is reported, about to be heighted by the Lord-Lieutenant of istationi lo be iss Trainge

Freena.

The Belinst News Letter states that Cap-tam Taylor, R. E., who has just completed an impection of the local mines in Drankeeth County Jestran, in of opinion that the cos is of superior quality and not inferior to Eng-lish coal.

At Cobourgeon the 27th Oct., Rebert Scutar Ab rander, ablest son of the Rev. Thes. Ab rander, of Mount Pleasant, aged 36 years.

## SABBATH SCHOOL STATISTICS.

An excellent set of Sibbath Sebest Resords has been published by the secretary of the Sibbath School Association of the County of Pool consisting of General Register, with about a rand August Sunnawy, quarterly and Annual Rolls.

They will last a school of 100 pupils for twenty years—costing only \$3.50.

Every school should have a set of these. Books, being far superior to the or hune, that Book, affecting a parmanent convenient record of the Processes at 1 state of the School, for the information of successors in office.

These B sovi; may be seen val had at the Bible be pository. Weekgan Book Room, and or Junes Rath's Toronto, or ordered of W. N. Hossie Brumpton. Novomber 8, 1872.

## Special Yotice,

Mr. Fellows is daily in receipt of letters of enquiry, from various parts, respecting his Syrog or Hypophosphitos. One recently received, hads to the bellet that the public instacks his mening in referee to its effect in imparting superior energy to the initial. Where the intellect has been impaired by or-work or by kindred causes, the use of the Syrag, together with proper precautions in the intellect has been impaired by or-work or by kindred causes, the use of the Syrag, together with proper precautions in the intellect has been impaired by a large to the brain nor assuming the intellection of the proper properties, but as by for the greater number are not well endowed by intere, consequently licking this capacity, it would be quite impossible to find eranium space for material necessary to constitute the brilliant goalus. Hence, although the syrap will assist in restoring the mind which is lock, it earnot change a natural born idiot into an intelligent man.

## OFFICIAL ANNOUNCEMENTS

## MEETINGS OF PRESBYTERIES.

following Prosbyterios will most at the places savetally mentioned, viz:— TRATFORD .- At Mitche II, in Knex Church, on 17th o'clock.

Parts.—At Woodstock, in Chalmer's Church, on 17th Bruce .- At Tiverton, on 8rd Tuesday of Dec., at 2

Simon.—At Barrie, on 3rd Tuesday of Dec., at 11 o'-clock.

Спатнам.—On Tuesday, 7th January, 1873, at 11 a.m Adelaide Street Church, Chatham.

TORONTO.-In Knoz Church, Toronto, on the firs tenday of November, at 11 k. m.

ranto .- At Po rt Perry ou Tuesday 12th November

## 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 Milwakee Flour Isstill declining. In Monketa, flour is some easier, but prices are nominally about the same. Here there is a fair degree of activity in flour. Wheat is in active with, but few sales. Rainey is full fer No 2 samples. Oats are enquired for, but there are not any offering, except Western. States, which are not wanted. We quote :—

WHEAT.-No. 1 Fall \$1 35;:No. 2 Treadwell \$1 25;

BARLEY -70c. 75c. OATS-42c. PEAS-70c.

FLOUR-Superane \$5 75; \$5 80. SPRING WHEAT-Extra, \$6 55; \$6 50. FANCY-\$5 90 ; \$6 00. Extra-\$6 75; \$7 00.

OATHBAL- \$4 50; \$6 00. GORNMRAL-83 15.

HAT-per ton \$20.00 : 30 03.
BOTTHE-Selected lots 18c. to 20c ; Choice Dairy 22c

THEREE-12e. to 13e.

Moos-20c. to 22c. Land-10 to 11c. BACON-Sc. to 9c. Hams-15c. to 15 c.

Hoos-\$5 to \$5 25c per 100 lbs.

Woot .- 4Se, for fleece, and 85e to 40e for ; ulled.

## Travellers' Guide. GRAND TRUNK BAST.

P.M. 12.07 P.M. 6.22 A.M. 10.87 SHAND TRUNK WEST.

7.30 11.45

P.M 7.07

11.07

...5.25 10.15 1.06 9.00 GREAT WESTERN RAILWAY.

F.30

NORTHBRN BALLWAY. д.м. 7.00 ...... 10 35 P.M. 1.00 9.30 TORONTO AND NIPISSING RAILWAY

TORONTO, GREY, AND BRUCE RAILWAY.

A.ህ. ... 7.30 ... 10.50 P.M. 3.45 6.15

HOUR OF CLOSING MAILS FROM TORONTO P. O.

 Per Grand Trunk West
 A M P.M.

 Grand Trunk Rast
 6.00 2.30

 Fer Great Western Railway
 6.00 10.45 3.00

 Per Northern Railway
 6.00 3.00

 Western States
 6.00 3.00

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