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# British American Presbyterian.

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## Contributors & Correspondents.

### NEW BRUNSWICK.

(From our Own Correspondent.)

The Minutes of the last Conference of the Wesleyan Church in these Provinces came into my hands a day or two ago and I take the liberty of giving your readers a few items concerning that vigorous branch of the church universal. The title by which this Conference is known by is that of the "Wesleyan Methodist Church of Eastern British America." The last was the eighteenth annual meeting of the Conference as such. There is a peculiarity in the way in which the records are put that is somewhat striking to many. It is that all is ranged in the form of a Catechism. Whence our Wesleyan friends borrowed the catechetical style of putting Minutes on record I do not know, but so it is. It is a shorter Catechism than our Westminster one, at all events in the number of questions put, there are only 24. I am not sure, however, but the answers of the Westminster would be as easily committed to memory even though they be four times as numerous. For example question four runs thus—"What ministers have died since last Conference?" and the answer gives four pretty full biographical notices of the departed brethren extending over more than as many pages pretty closely printed. Then again there is the question—"How are the ministers and preachers on trial stationed for the ensuing year?" when the answer goes on to give a list of the districts and circuits with the names of all the ministers and preachers as appointed to each, the whole extending over more than eight pages. The following are a few of the statistics furnished. There are nine districts which include 148 circuits. Of the Districts, one is in Newfoundland, one in P. E. Island, four in Nova Scotia, two in New Brunswick, while the remaining one is partly in the one and partly in the other of the two last named Provinces, the larger portion of it, however, being in N. B. There are over 15,000 members with less than 1,000 on trial. There are 884 Sabbath Schools with an average of 7 teachers and between 50 and 60 pupils to each. Four preachers were received into full connexion during the year, and there are 25 on trial. The whole list shows 147 ministers in active service, 22 supernumeraries, and 145 local preachers. There was collected some \$23,700 for the five schemes which are entitled as follows—Contingent Fund, Home Mission Fund, Supernumerary Ministers and Ministers' Widows' Fund, and the Conference Educational Society.

There are some points about the working of the Wesleyan system that are well worthy of attention on the part of us Presbyterians. Their organization down to the minute details is very complete. This is the case in all departments, but especially it is so in that of Finance. Then their system is admirably adapted to a new country. Their local preachers are a set of agents that are well adapted to such a country as this is. There is a tendency on the part of our co-religionists to have nothing but a well-educated ministry, and that when there is little inclination to pay for such luxuries. Hence our movements in the way of opening up new settlements are often too cumbersome, the consequence being that we are left behind in the race sometimes. It is not our system after all that is at fault so much as the way we work our system. Our form of Church Government is elastic enough to take in all the modes of operation which are in use among the Wesleyans, and where they are not in full working order it is because of a species of Pharisaism that has grown up among our people and nothing else. Presbyterianism is not at fault, it cannot be, for it is based on Scripture, both in its doctrine and its order; the fault is in our people failing to work it well. The Presbytery is a better word than a District; Congregation will bear comparison any day with Circuit; and Ruling Elder with Class Leader. All this, however, does not prevent us from regarding with admiration the working of the Wesleyan Church.

H.

St. John, 5th September, 1872.

Let amusements fill up the chinks of your existence, not the great space thereof. Let your pleasures be taken as Daniel took his prayers—with his window open; pleasures which need not call a single blush on an ingenuous cheek.

## THE SAINT BARTHOLOMEW MASSACRE.

(For the British American Presbyterian.)

The three hundredth anniversary of this event was observed in Montpelier, Quebec, on Saturday, August 24th.—St. Bartholomew's day,—the French and British flags were hoisted at half-mast in front of the manse. On the following Sabbath, the pastor of the C. P. Church delivered a lecture on the subject. The pulpit was draped in black for the occasion. The following is an outline of his lecture:—He began by remarking that the day before was the three hundredth anniversary of the butchery of the Protestants in France, commonly termed the St. Bartholomew Massacre. The number of those then alive who shall see the four hundredth anniversary shall be so small, that, as was foretold regarding the cedars of Lebanon, a child shall be able to write them. This fact, of course, imparted an unusual interest to the event of which he spoke. He next noticed an objection to lecturing on such a subject on the ground that it is fitted to inflame the minds of Protestants against Catholics, and thereby to stir up strife; that the Church of Rome is very different from what it was at the St. Bartholomew Massacre, and that if would, therefore, be only a Christian act to take no notice of it, but to "let bygones be bygones." In reply, he most solemnly declared that he had no wish to stir up strife at the same time, expressing the most kindly feeling towards the Roman Catholics as his fellow-beings. He, however, felt it to be his duty to do what he could to stir up in those under his pastoral care, opposition to the Church of Rome. He promised to prove beyond dispute, before closing his lecture, that she is not in spirit in the least degree changed from what she was on the 24th day of August 1572. He, then, described at length the horrors of the St. Bartholomew Massacre. He next spoke of the defence of his conduct which Charles ix. made, of the medal which he caused to be struck in remembrance of the event, of the manner in which his ambassador Archbishop Fenelon was received by Queen Elizabeth of England and her court, of the rejoicings at Rome and other places when tidings of the massacre were received, and of the medal struck and frescoes painted by order of Pope Gregory xiii. in remembrance of it, closing this part of the lecture with a description of the last hours of the French king. He next, from a large number of standard works of the Romish Church,—some of which are class-books in Maynooth College, Ireland—and from the decrees of several Councils, all of which were approved by Popes, showed that she has the same blood-thirsty spirit towards Protestants to-day, that she ever has had, and that, consequently, she does not persecute, only when she has not the power to do so. He related the anecdote of Cardinal Wiseman and Dr. Cumming regarding the persecuting clause in the oaths in the Pontificate which Romish Bishops and Archbishops are required to take at their consecration. He spoke of the Pope's cursing all heretics once every year, and of the horrible sights witnessed in the Inquisition buildings in Rome after the flight of Pius IX in 1848. With reference to Protestants having persecuted Roman Catholics, he remarked that Protestantism is utterly opposed to persecution, and that the persecution referred to was owing to the influence of a Popish education. He contrasted the lowly position which Pius IX occupied on the 24th day of August, 1872, with the lofty one which Gregory XIII occupied on the 24th day of August, 1572. Popery, he said, is doomed. It shall be levelled with the ground in spite of all that popes, prelates, and priests do to uphold it. He referred to the pleasing fact that in France, the very country in which the St. Bartholomew massacre took place, there is to-day full liberty for the circulation of the Bible and the preaching of the Gospel. As Presbyterians, we feel a peculiar interest in the Huguenots on account of the close connection between them and us, not only in doctrine, but, also, in Church government. Our Church, too, has been a persecuted one. With justifiable pride we point to the fact that in "the noble army of martyrs," many of her children are to be found. Dear to us are the names of such worthies as Patrick Hamilton, George Wishart, and those sufferers on whose banner were the words, "For Christ's Crown and the Covenant." We glory in the fact that no Church is more opposed in its

principles to Popery than the Presbyterian is—that none has fought more vigorously against Popery than she has—and that Popery hates none more than she does her. May the blue flag of Presbyterianism ever be seen waving in the front ranks of those who war against Romanism! The lecturer exhorted his hearers to cherish no ill-feelings towards Roman Catholics, but, on the contrary, to be ever ready to do them good as they had opportunity. Not a few, he said, some even in the priesthood, abhor her persecuting principles—yes, some of the Lord's hidden ones are in her communion. At the same time, he exhorted his hearers not to forget what she would do if she had full power. In conclusion, he called on all present to unite with him in blessing the Lord that they can worship Him as seems to them right, without any one molesting them for doing so. Our accountability, he said, was according to our privileges. But however staunch Protestants we may be, it will profit us nothing if we are not true Christians. "He that believeth in the Son," whether he be Roman Catholic or Protestant, "hath everlasting life; and he that believeth not the Son," whether he be Roman Catholic or Protestant, "shall not see life, but the wrath of God abideth in him." He urged on those of his hearers who had not yet done so, to flee at once to Jesus the only Saviour. He set before them the necessity of holiness. As it is not at all likely that the very youngest then present shall be alive at the four hundredth anniversary of the St. Bartholomew massacre, he besought every one hearing him to ponder well the solemn question, "Where shall I be on the 24th day of August, 1872?"

It may be added that, in the congregation was a descendant of a Huguenot, a gentleman connected with the engineering staff of the Intercolonial Railroad, and who is highly respected by Roman Catholics as well as by Protestants.—*Com.*

## CASTOR OIL.

Breathes there a man with soul so dead that he does not recollect the castor oiling his poor machine had to undergo at stated periods of his youth? To castor oil a child of two to seven years of age requires three or four strong women, a spoon, a magnum bottle of the fluid, a lump of sugar, a towel, a jumping-jack, and a seraphic temper, the first notion is to endeavour to ring in the medicine on the unsuspecting babe, thinly disguised in milk. This maneuver failing you parley with the enemy and attempt to corrupt its infantile integrity with bribes of pa's gold watch, imperial revenues of small change, and Hesperides of small oranges. After having tempted it thrice to put the spoon of Tantalus to its lips, it refuses point blank to touch the nasty thing. Thereupon your surcharged indignation finds vent in corporeal chastisement of the rebellious infant. It howls; peace being restored, you bring up reinforcements, and, strategy and diplomacy having failed, determine to accept nothing but unconditional surrender, and prepare to march at once upon the enemy's works: A grand combined attack is made. The left wing firmly holds the child's hands. The right wing pinches its nose, so as to compel it to open its mouth into which the centre pours a deadly fire from the spoon. Meanwhile the reserve holds up a lump of sugar, commiserately saying, "poor 'titi tootsy pootsy, was it nassy medicy, eh?" and keeps the towel ready. The baby yells and chokes, the young mother, afraid of killing it, lets go of its nose, the infant, catching breath, discharges the whole dose upon her, and ruins all the front breadths of black silk, and follows up its advantage by so heart-broken a yell that the attacking party surrenders at discretion, and calls it "poor, injured, mamsie's own tootsen's in and it don't take any more castor oil if it don't want to." A treaty of peace is then ratified, whereby the infant is ceded immunity from castor oil, and an ample indemnity in lollipops, and the mother enters into war with the infant's grandmother, who vigorously reprehends the weakness exhibited in dealing with children nowadays. People have tried all sorts of expedients; taken it in milk; in soda water; from a hot spoon; every way. But no later Franklin has ever been able to overcome and annihilate the nastiness of taking castor oil. It has a sluggish, cold aperient look about it, like an illomened pool in a deadly swamp. It uncoils itself into the fatal spoon like a boiled rattlesnake. It tastes like a molten graveyard, and one's

gorge rise at it as if it were one of Mrs. Woodhull's lectures. But the feeling, when it has been achieved, is that one's inside is full of earth-worms and corkscrews. By using Wilson's Castor Oil Emulsion no difficulty is experienced in taking this usually loathsome medicine.

## SHOULD MINISTERS HAVE OPINIONS.

The Government organs have been howling desperately for the past few days over the Rev. Mr. Warden, Presbyterian Minister, of Bothwell, whom they accuse of having been guilty of preaching a political sermon on the Sabbath previous to the polling in that country, in which he declared himself as opposed to the Government candidate. Now the facts of the case are totally at variance with the statements made by the detractors of the Rev. gentleman in question. It is true he did preach what might be called a political sermon, but it is not true that he gave his hearers any special instructions as to who they should support in the contest.—Like every honest man, no matter what his calling may be, the Rev. Mr. Warden denounced the unfair and corrupt means resorted to by politicians in order to secure supremacy for themselves and their party, and warned his hearers not to stoop to such practices, but he did not indicate in any way whatever what were his opinions as to the desirability of supporting one party more than another. The Conservative organs have abused Mr. Warden most bitterly for having dared to condemn practices which no honest, moral man could possibly uphold, and which we believe every fearless minister of the Gospel should boldly denounce. Had Mr. Warden gone further than he did, we don't know that he would have been entitled to censure. Ministers do not lose their citizenship when they are elevated to the pulpit, and we for one believe that they should exercise their franchise and their influence the same as other men for the purpose of upholding whatever they believe to be right and proper in the management of the affairs of the state. We wish with all our heart that we had in the Dominion more reverend gentlemen just like Mr. Warden—men honest, outspoken and fearless in the denunciation of evil in whatever form it may be presented. All honor, then, we say most heartily, to the Rev. Mr. Warden. May he continue to be "a terror to evil doers and a praise to them that do well."—*Dundas True Banner.*

## THE POLAR SEA.

If a writer in the English periodical, *Nature*, is correct in his views, the open Polar Sea, unless discovered soon, will exist no more. Land is said to be rising every where between the Pole and the 67th parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Plin says that Scandinavia is an archipelago, and speaks of old seamen who had circumnavigated the group of islands. Ptolemy confirms him. Celsus said, in the seventh century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell endorses the theory. The water level in the Gulf of Bothnia falls one foot every fifteen years. Near Gese there are low pastures where old men remember seeing boats afloat. Near Stockholm, 70 feet above the sea, the remains of shell fish identical with the present coast species are found. At Sodulige, 90 feet above high water, there is a bed of sand, which contains some wrecked boats and an old anchor. In the interior of Spitzbergen skeletons of whales have been unearthed 40 feet above sea-level. The fishermen say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific, the shores around Behring's Straits are low and flat; but, a mile or two back, there are ranges of bluffs, parallel with the coast, and containing innumerable shells of littoral species. If the theory is true, it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland and New England, away to the North the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen North, and to the gain of the more habitable South.—*The Arts and Commerce, (Chicago.)*

An old farmer said of his clergyman, whose sermons lacked point, "Ah, yes, he's a good man, but he will rake with the teeth upward."

## STERILITY AND DEPLETION

Regarding this subject Mr. Howorth remarks: The gardener who desires his plants to blossom and bear fruit takes care that they shall avoid a vigorous growth. He knows that this will inevitably make them sterile; that either his trees will only bear distorted flowers, that fail to produce seed, or that they will bear no blossoms at all. In order to procure flowers and fruit he checks the growth and vigor of the plant by pruning its roots or branches, depriving it of food, and, if he have a stubborn pear or peach tree which has long refused to bear fruit, he adopts the hazardous, but often most successful plan of ringing its bark.

Turning to the animal kingdom, the rule is no less true. "Fat hens won't lay" is an old fragment of philosophy. The breeder of sheep, pigs, and cattle knows very well that if his ewes and sows and cows are not kept lean they will not breed; and as a startling example it is stated that to induce Alderney cows, which are bad breeders, to be fertile, they are actually bled, and so sufficiently reduced in condition.

In like manner generous diet and good living produce their effect on human beings. In countries where flesh and strong food is the ordinary diet, the population is thin and the increase small; while where fish, vegetables and weak food are used, the population is large and the increase rapid. Everywhere the rich, luxurious well-fed classes are diminishing in numbers or are stationary; while the poor, badly fed, hard-worked are very prolific. As with the plant, the animal, and the man, so it is with the nation. It was luxury and not the barbarians that sapped the power and wrought the destruction of the Roman Empire; and as plants, animals, and even human beings are stimulated by a course of depletion to increased fertility, so, according to some authorities, great wars have a similar effect on nations, and by their depleting action stimulate them to increased activity and renewed vigor.—*Scribner's for September.*

## THE NONCONFORMISTS AND THE ENGLISH MARRIAGE SERVICE.

It is stated in the *South London Press* that the Nonconformists in South London are beginning to grow impatient of Government interference at their marriages. They regard marriage as a religious right and obligation requiring no sanction from the Government official the registrar. The compulsory attendance of this witness and recorder reduces Dissenting places of worship, civilly to registrar offices. It is considered unfair and derogatory to Dissenters in the present day, and a mark of subjection and inferiority, that in their chapels in which marriages are authorized to be solemnized a registrar's attendance should be legally essential to a marriage. The argument is that marriages by Mr. Newman Hall, Dr. Brock, Mr. Spurgeon, and Mr. Baldwin Brown are as holy and satisfactory in the sight of heaven and of earth as those performed by a bishop, a thriving rector or a starving curate. If chapels are not fitting places for marriages, they ought not to be licensed as such; but, being licensed, there should be no interference on the part of the civil power in Dissenters' marriages, any more than in those of Episcopalians.

Many a one has kissed the trouble at parting that he met with trepidation.

If we will remember to obey God, and keep his commandments, we shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but if we refuse and rebel, we shall have our part with God's enemies in the outer darkness.

It is often said that Christians suffer a loss of religious interest and usefulness during the summer season, when they are scattered abroad in the pursuit of health, pleasure and recreation. Such should not be the case; and it need not be the case. The very glory of Christ's Gospel is that it is independent of times, seasons, places and rites, and hence is adapted to all men, everywhere, and under all circumstances. The writer firmly believes that at no time are there more real and interesting opportunities of Christian service than during these summer wanderings. This opinion rests upon personal experience; and it is earnestly and affectionately recommended to all who desire to serve the Lord Jesus wherever they may be, to try the experience this season.

PERFECT PEACE.

A mind at "perfect peace" with God. O, what a word is this! A sinner reconciled through blood— This, this indeed is peace!

Select Sermon.

THE GREAT WOMAN OF SHUNEM.

From short-hand notes of Sermon by the Rev. R. C. Moffat, Walkerton.

Do you want to study human nature in its ever varying phases? Then let the life work of Elisha be the school. In Jericho you have the one city want, but Jehovah can purify and satisfy.

FIRST—THE GREAT WOMAN OF SHUNEM.

Her portrait hangs in the great national gallery. No Rembrandt has left it as his great great masterpiece. But the textual sketch is imperishable. Gaze upon it, Oh sacred art students, until it fills every dream, until it gleams with heart and soul.

SECOND—THE FERVENT GRATITUDE OF THE BUSY PROPHET.

Nought can reach the heart so quick, so surely, as genuine kindness. Thankless greed and divine love can never dwell one moment together in any human soul.

THIRD—THE SHREWED EYE IN SERVANT'S HEAD.

Gehazi was no stupid slave. Had he lived in some modern Wall street, keen speculators might have said, as he hurried past, there goes one of the most thoroughly wide-awake men of the city.

FOURTH—THE STRANGE REVELATION.

Never be above taking a hint from any one, however worldly or lowly. Elisha took it, no doubt wondering at his own short-sightedness. No doubt he laid the matter fully before God; no doubt he got clear explicit instructions.

TWO QUESTIONS.

First—Mothers, where are thy hearts set? Surely not upon Vanity Fair not upon trifling fashion, not upon coveted luxuries.

Second—Mothers, hast thou any wants? Perhaps just now, no; just now you have need of nothing. Perhaps just now you are saying, I can do without God or God's ministers.

THE BOOK OF PSALMS.

It contains one hundred and fifty separate compositions. One of them extends to the hundred and seventy-six stanzas; another contains about a brace of verses. There are about 2,500 verses in the whole collection. It is common to speak of the entire book as the "Psalms of David," whereas it is probable that only seventy-three psalms, or about one-half the collection—are from the inspired pen of the poet-king of Israel.

Martin Luther styled the book of Psalms "an epitome of the Word of God—a little Bible in themselves." They have been read, and sung, and studied, and prayed over, and wept over for twenty-five centuries of time.

BEECHER ON PREACHING.

BY REV. THEODORE L. CUYLER.

I have found time to read but one book during the last busy three months. And the man who has read that book, has got the best measurement of my neighbor Beecher's common sense, sagacity, and what the Yankees call "gumption," that has yet befallen to the public.

Like the best kind of talk, it is occasionally careless. Words are sometimes introduced that were probably never heard among the scholars of old Yale in the days when Beecher's grandfather was hammering an anvil in New Haven.

The book abounds in racy apothegms. To select these pithy, pregnant sentences, is as difficult as to know which ruby or diamond to pick up out of the huge pile of jewels in Aladdin's cavern.

It is but a few days since I heard Mr. Spurgeon affirm that "he would as soon be hung as be obliged to write a sermon." He never even premeditated a single sentence. All his discourses are entirely extempore—not as to plan, but as to language.

We wish we had space in this hurried article to quote several passages which we have lingered over as a man does over plump peach, or a rare picture. The following passage is as perfect as if it came from Macaulay:

"As an instance of contrasted style, let us read the immortal allegory of Bunyan in contrast with the grandiose essays of Dr. Johnson. Bunyan is today like a tree planted by the rivers of water that bringeth his fruit in his season; his leaf shall not wither. Johnson, with all his glory, lies like an Egyptian King, buried and forgotten in the pyramid of his own fame."

Some of the most beautiful things in the volume are in the last chapter, where Mr. Beecher commends Love as the key-note of the Gospel, and the highest inspiration to all true eloquence, and all effective labor. In this chapter Beecher carries a lighted candle into the recesses of his own heart.

THE QUEEN AT THE PAPER-MILL.

The queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footmen all decked out in red, feeling that they had something royal about them.

At last she bethought her that they had just been building a new paper-mill a few miles out of the city. Now she had never seen a paper-mill, and so she determined to stop a little way off, there leave her carriage, and walk in, not as a queen, but as an unknown common lady.

Just as she was about leaving the mill she came to a room filled with old, worn out, dirty, rags. At the door of this room was a great multitude of poor, dirty men, women and children, bringing old bags on their backs, filled with bits of rags and paper, parts of old newspapers and the like, all exceedingly filthy.

"What do you do with all these vile things?" said the queen.

"Why, madam, I make paper out of them. To be sure, they are not very profitable stock, but I can use them and it keeps these poor creatures in bread."

"But these rags! Why, sir, they are of all colors, and how do you make them white?"

"Oh, I have the power of taking out all the dirt and the old colors. You see that 'scarlet' and 'crimson'; yet I can make even scarlet and crimson, the hardest colors, to remove and become white as snow."

"Wonderful! wonderful!" said the queen.

She then took her leave; but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him, with a smile, and he saw all the grand establishment, he knew it was the queen.

"Well, well!" said he "she has learned something, at any rate. I wish it may be a lesson in true religion."

A few days ago after, the queen found lying upon her writing-desk a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How did she admire it. She found, also, a note within, which she read. It ran thus:

"Will my queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and the colors are washed out, and I trust the result is such as even a queen may admire. Will the queen also allow me to say that I have had many a

good sermon preached to me in my mill? I can understand how our Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than the rags, and wash them and make them clean; and how, though their sins be as scarlet, he can make them whiter than snow; and though they be red, like crimson, he can make them as wool." And I can see that he can write his own name upon their foreheads, as the queen will find her name on each sheet of paper; and I can see how, as those filthy rags may go into the palace and even he admired, some poor vile sinner may be washed in the blood of the Lamb, and be received into the palace of the great King of heaven.

—Rev. John Todd, in Sunday School Times.

THE JESUITS.

While the Society of Jesus is monopolising public interest in Germany, a few statistical statements respecting it may not be out of place. The order comprises altogether twenty-two provinces, and a contingent of 8,800 members. Castilia takes the lead in point of numbers, its roll amounting to 944, members. Germany follows next, with 738. Austria has only 456. The application of the bill to Jesuits proper is practically limited to the kingdom of Prussia and the diocese of Ratisbon, in Bavaria, these being the only part of the empire in which Jesuits are legally tolerated; and even in Ratisbon they have crept in by an evasion of the law.

NARROW GAUGE IN JAPAN.

After three years' labour, the Japanese have succeeded in building one railway for a distance of thirteen miles. The line was intended to connect Yokohama and Jeddo, these cities being seventeen and a half miles apart; but public travel has already begun upon it, in spite of its unfinished condition.

The road has but a single track of three feet six inches gage, and yet has cost nearly \$120,000 per mile. Unless, as is most probably the case, there is an immense lack of engineering talent in the country, it is difficult to find an explanation for this state of facts. Labor is abundant and cheap; money and material are plentiful, and the construction of the line has been retarded only by physical difficulties.

The correspondent of the New York Herald states that even the completed portion of the route is but poorly built, notwithstanding its great cost. There are first, second, and third class cars. Those of the lowest class look like diminutive cattle cars with wooden benches in them, while those of the other classes resemble ordinary street cars, only they are narrower and in every respect smaller. The first class cars are divided into three compartments by sliding doors, and carry twelve persons comfortably. The second class cars differ from the first by not being subdivided, and being furnished with cane seats instead of leather ones.

The highest speed attained is about twenty-two miles per hour. Officials abound, there being two to each car. The road, in spite of all its shortcomings, is rapidly making money, having averaged since its opening \$500 per day. The rates of fare are absurdly high (1st class, \$1.50; 2nd class, \$1; 3rd class, 50cts.); but these, it is stated, will soon be reduced.—Scientific American.

Selected Articles.

SWORD AND PLOUGH.

FROM THE GERMAN OF WOLFGANG MULLER.

There once was a Count, so I've heard it said Who felt that his end drew near, And he called his sons before his bed To part their goods and care.

THE ROMANCE OF ARITHMETIC.

The most romantic of all numbers is figure nine, because it can't be multiplied away or got rid of anyhow. Whatever you do, it is as sure to turn up again as was the body of Eugene Aram's victim.

M. de Maivan found out another queer thing about this number, namely, that if you take any row of figures, and reversing their order, make a subtraction sum of it, the total is sure to be nine.

For example: Take 5071 Reverse the figures 1705

The same result is obtained if you raise the number so changed to their squares or cubes. Starting with 62, begin the sum over again. By reversing the digits, we get 26, which subtracted from 62, leaves 36, or 3 + 6 = 9.

The powerful be-nine influence of this figure is exemplified in another way. Write down any number, as for example, 7549182; subtract therefrom the sum of its digits, and no matter what figures you start with, the digits of the product will always come to 9.

7549182 = sum of digits 81.

7549101 sum of digits 27, and 2 + 7 = 9.

A very good puzzle has been based on this principle, as follows: Get another person to write down a horizontal row of figures, as many as he likes, without letting you see what he is about from beginning to end of the whole performance. He is then to reckon up the sum of the digits, and subtract that from his row of figures. When he has done this, bid him cross out any figure he pleases from the product, and tell you how many the figures add up, without the crossed-out figure. From the numbers so given you will be able to tell what figure he has crossed out, by only bearing in mind the fact learned above; namely, that if no figure at all had been crossed out, the result would necessarily be 9 or a multiple of 9.

405678287 = sum of digits 42.

405678102 = 45; and 45 - 8 = 37.

There is only one case in which you can be at fault; and that is in the event

of a multiple of 9 being returned to you as a product. Of course then you will know that either a 9 or a 0 must have been struck out. Had the 9 been struck out in the above instance, the result would have been 36; and if it had been 0, the product would have been 45. Both being multiples of 9, it would be impossible to tell with certainty whether the missing figure was 9 or 0; but a good guess may generally be formed, because if the figures appear suspiciously low in proportion to the time taken to add up the sum, you may speculate that your product has most likely sustained the loss of the highest number.

That is a clever Persian story about Mahommed Ali and the camels; and though it will be familiar to many of my readers, they will scarcely be sorry to be reminded of it. A Persian died, leaving seventeen camels to be divided among his three sons in the following proportions: the eldest to have half, the second a third, and the younger a ninth. Of course camels can't be divided into fractions; so in despair the brothers submitted the difficulty to Mahommed Ali. "Nothing easier," said the wise Ali. "I'll lend you another camel to make eighteen; and now divide them yourselves."

Johann August Musaeus, one of the most popular German story writers of the last century, in his story of "Libussa," makes the Lady of Bohemia put forth the following problem to her three lovers, offering her hand and throne as a prize for the true solution: "I have here in my basket," said the Lady Libussa, "a gift of plums for each of you, picked from my garden. One of you shall have half and one more, the second shall have half and one more, and the third shall again have half and three more. This will empty my basket. Now tell me how many plums are in it?"

"No," replied the lady; "but if there were as many more, and a third as many more as there are in the basket with five more added to that, the number would be so much exceed threescore as it now falls short of it."

Prince Wladimir then decided the number of plums to be thirty; and by so doing obtained this invaluable house-keeper for his wife. The Lady Libussa thereupon counted him fifteen plums and one more, when there remained fourteen. To the second knight she gave seven and one more, and six remained. To the first knight she gave half of these and three more; and the basket was empty. The discarded lovers went off with their heads exceedingly giddy and their mouths full of plums.

Double Position or the Rule of False, by which problems of this sort are worked, ought to demolish the commonplace about two wrongs not making a right. Two wrongs do make a right, figuratively speaking, at all events. Starting with two wilfully false numbers, you work each out to its natural conclusion. Then, taking the sum of your iniquities as compared with the falsehoods with which you started, you have only to multiply them crosswise to get terms which will bring you straight to the truth. To be more precise, after the cross multiplication, if the errors are alike, that is, both greater or both less than the number you want take their difference for a divisor, and the difference of the products are a dividend. If unlike, take their sum for a divisor, and the sum of their products for a dividend. The quotient will be the answer. This is good arithmetic, and for those who can receive it, not bad philosophy. There is an enormous self-righting power about error; and if we could only manage the cross multiplication properly, we might get some surprising results.

The number thirty-seven has this strange peculiarity; multiplied by 3 or any multiply of 8 up to 27, it gives three figures all alike. Thus, three times 37 will be 111, twice three times (6 times) 37 will be 222; three times three times (9 times) 37 will be three threes; four times three times (12 times) 37, three fours; and so on.

I will wind up for the present with a rather barefaced story of how a Dublin chambermaid is said to have got twelve commercial travellers into eleven bedrooms, and yet to have given each a separate room. Here we have the eleven bedrooms:

Table with 11 columns numbered 1 to 11, representing the eleven bedrooms mentioned in the text.

"Now," said she, "if two of you

gentlemen will go into No. 1 bedroom and wait for a few minutes, I'll find a spare room for one of you as soon as I've shown the others to their rooms."

Well, now, having thus bestowed two gentlemen in No. 1, she put the third in No. 2, the fourth in No. 3, the fifth in No. 4, the sixth in No. 5, the seventh in No. 6, the eighth in No. 7, the ninth in No. 8, the tenth in No. 9, and the eleventh in No. 10. She then came back to No. 1, where, you will remember, she had left the twelfth gentleman along with the first, and said, "I've now accommodated all the rest, and have still a room to spare; so if one of you will please to step in No. 11, you will find it empty."

DR. ORMISTON.

The Rev. Dr. Ormiston, while on a recent visit to some friends in Canada, preached in the Metropolitan Methodist Church, Toronto, which was crowded. Dr. Ormiston was accompanied to the pulpit by Dr. Punshon. The Toronto correspondent of the London Advertiser, in speaking of these two divines, says:—"The two pulpit orators are no less different in their physical appearance than in their style of eloquence. Dr. Ormiston is more austere; Dr. Punshon more sympathetic; the one expounds and commands, and it may be threatens; the other sways the heart by his resistless appeals. Dr. Punshon's eloquence is like the steady roll of the great 'father of waters,' or the ceaseless beating of ocean waves upon some long unbroken shore. Dr. Ormiston is sometimes a rushing, tumultuous Niagara flood, and again it is a curiously winding stream with a very rapid current. His residence in New York has had some slight effect upon the worthy doctor; he is a little more theatrical, perhaps; but there is the same wealth of illustration, felicitous expression and remarkable copiousness of thought and language united with a not less remarkable rapidity of utterance and heightened by convincing earnestness that made him a power for good in this land, and now makes him not less serviceable in the American metropolis. His reading and exposition of the 121st Psalm was one of the most instructive and impressive portions of the service. The sermon was a masterpiece of eloquence; but it was of unequal proportion, varied and excellence. His text was taken from a striking passage in Isaiah; 'For I will pour water upon the thirsty, and floods upon the dry ground.' His pulpit power increased the regret still entertained that he should have gone away from us, for we have too few clerical giants; and the feeling has been deepened by the knowledge that Brooklyn has drawn from us another preacher hardly less gifted. I refer to the Rev. Prof. Inglis. The Presidency of Knox College seemed to have for him the promise of a splendid and useful career in the Education of young men for holy work—a career, the honors and successors of which would have been the well-earned fruit of long years of toil and study. But it seems to have been otherwise ordered; and the ripened vigorous faculties from which we had expected many things will be exercised in the more fashionable and attractive 'City of Churches.'"

FELIX THE MARTYR.

Felix, an African, being apprehended as a Christian, was commanded by the civil magistrates of the city to deliver up all books and writings belonging to his Church, that they might be burned. The martyr replied that it was better he himself should be burned. The magistrates therefore sent him to the proconsul at Carthage, by whom he was delivered over to the perfect of the praetorium, who was then in Africa. This supreme officer, offended at his bold and candid confession, commanded him to be loaded with heavier bolts and irons, and, after being kept in a close and miserable dungeon nine days, ordered him to be put on board a vessel, saying he should stand his trial before the Emperor.

In this voyage he lay for four days under the hatches of the ship, between the horses' feet, without eating or drinking. He was landed at Agrigentum, in Sicily, and when brought by the prefect as far as Venosa, in Apulia, his irons were knocked off, and he was again asked whether he had the Scriptures, and would deliver them up. "I have them," said he, "but will not part with them." On making this assertion he was instantly condemned to be beheaded. "I thank thee, O Lord," exclaimed his faithful and heroic martyr, "that I have lived fifty-six years, have preserved the Gospel, and have preached the faith and truth. O my Lord Jesus Christ, the God of heaven and earth, I bow my head to be sacrificed to thee, who livest to all eternity."—British Workman.

PRINCE EDWARD ISLAND.

In view of the probable union of Prince Edward Island with the Dominion, the following brief description of the Island will possess interest.

Prince Edward is an Island in the British Colonies, lying in the Gulf of St. Lawrence, and extending along the Nova Scotia and New Brunswick coasts from Pictou to Richibucto. It is about one hundred and fifty miles long, of various widths, from one mile to thirty. Take a long boat and lay it on its side and you have a general outline of the Island, with the toe pointing northward towards Newfoundland, the heel westward to Richibucto, and the top or leg to the Island of Cape Breton. On closer examination, however, the boat-shaped Island would seem to have been cut out with an uldsteady hand, for it is indented with countless bays, harbors, rivers and creeks, and in several places it is all but severed by the deep, broad rivers.

In the summer, Prince Edward Island has a most prepossessing appearance, when viewed by the visitor from the deck of a steamer. The scarlet banks along the coast, looking in the distance like an endless piece of red cloth, or brought out in relief against the dark green of the sea and the light green grass and foliage. The scenery is not grand, as tourists understand the term, but it is most impressive, and as we glance along the coast, dotted with farm cottages, the sweet monotonous scene suggests to us that the farmers who live there must surely be happy. The soil of the Island is very fertile with nearly every acre under cultivation, and an absence of every kind of stone, except sandstone, renders it in a measure easy for the farmer to till the ground.

The country is comparatively level, just undulating enough to drain the land, and the turnpike roads, in fine weather are fine and hard, excellent to travel on, but in spring and fall the rains reduce the sandy soil of which they are made, to mortar, rendering travelling with vehicles next to impossible. A trip through the Island in July or August is charming, and the keleidoscopic view presented of many colored fields is beyond the power of the pen to picture. The sky is generally without a cloud, and the singing of the birds, the sweet smelling hay and clover, the well cultivated farms and cosy cottages, all tend to charm the beholder.

Water navigation is open, which is from first of May till the first part of December, steamboats may make three trips a week to Shediac, connecting with rail to St. John; three trips a week to Pictou, connecting with Halifax, and one or two trips to Cape Breton. A line of Montreal steamships also run to the Island, a line to Boston, and a line to England, but in winter the scene changes and all life and animation lies dormant. For nearly six months, as far as the eye can reach on every side, is nothing but one vast field of moving ice, with no other means of reaching or leaving the Island, or transmitting mails, than an ice-boat, which runs, (weather permitting) across the Straits of Northumberland, between Cape Tormentine and Traverse. The ice-boat is constructed after the manner of a common row-boat, strong enough to stand an indefinite amount of bumping, thumping and knocking about by the ice-bergs. A pair of steel-shod runners are placed on the bottom of the boat, so that it can easily be drawn over the ice-cakes, and when the open water is reached, the crew launch the boat and row for the next cake.

The manner in which a trip is made across the straits is this: A man of great experience, Captain Irving, has charge of the ice-boats, and goes to the shore every morning to ascertain if the weather is safe to cross, and if all seems satisfactory he notifies the passengers (some of whom, perhaps, have been waiting a week for a good crossing-day) of his intention. The mails are placed in the boat together with the passengers luggage, and all is ready. The passengers as well as the crew arrange themselves on either side of the boat, and a strap from the davit is fastened around each man's waist to prevent his falling through the ice, and assist him in pulling the boat along. They jog along on the ice till they come to open water, when they take to the oars. When another cake is reached the boat is drawn up on it and they proceed as before, alternating the travelling on the ice and water a score of times ere they complete the journey, sometimes breaking the ice and going down to the waist in water. On coming out, their clothes freeze stiff on their backs, and have to be worn so for sometimes seven or eight hours. The opposite shore is reached at length, and a team is on hand waiting to convey them in post haste to an inn where their clothes can be changed and dried, and where a good meal is provided for the hungry crew. After working their passage at the peril of their lives, the passengers are obliged to pay \$2 fare for the privilege they have enjoyed.

A GLANCE AT IRELAND, NORTH AND SOUTH.

BY REV. WALTER CONDUCT.

If you land at Queenstown you will feel that you are no stranger. The familiar faces of Patrick and Bridget greet you everywhere, and you will think that you have met them all before. You will recognize even their voices. I think it was Everett who said, "the sound of my native tongue in lands beyond the sea is a sweetness to my ear, etc. And if you don't hear exactly your native tongue, you will hear what is just as familiar."

And the first thing that strikes you is the architecture of the Hibernian private house. You know you travel partly to study architecture, and here is a style that has never yet been classified. You remember how this same race builds upon the vacant lots about Fiftieth street in New York. Now here you find the originals after which those lines of grace and beauty (?) were modelled. The Irishman never forgets his native country, and he has carried these forms with him to New York in all their purity.

Next, the beggary. You are beset as by a pack of hungry wolves. Let your American nationality once be known, and you will scarcely dare put your head into the street after that. Do Witt Talmage told me I should find more beggary and squalor about Cork in one day than I had seen in all my life before. And he was a true prophet. The poverty of the city was really its greatest wonder, and so I determined to see it. I threaded my way through dark lanes and filthy, horrible human burrows, until my heart was sick to think there was such a city.

And next the drunkenness. Why should drunkenness and poverty be such good friends? You so often see them keeping company. Look sharp to that fellow approaching you on this narrow siding. He is navigating without his rudder. From a collision with the like of him, the day before yesterday, I got the blackest eye I ever had in my life. I understand Carlyle is out in a declaration for total abstinence. What Britain want is more such declarations. The lower classes look up—and if, when they do so, they always see a decanter, it is no wonder that they follow suit.

Of the natural beauties here, all the world has heard. "Only man is vile." Let us then pass north, and soon a great change. From Cork to Dublin you ride through an almost unpeopled country. Vast herds of hundreds of cattle range the fields once covered with various harvests. Hedges are broken down, and the miserable hovels of the former inhabitants are empty. "Gone to America." These are the former homes of Tweed's constituency.

Dublin is sandwiched between the north and the south. Its glory is on the wane. It wakes up late every morning, goes drowsily to work, and subsides into quiet again at night, like a feeble old man. Let us pass on still further north.

Now we are in Belfast, Ireland's northern commercial mart. And here we have a city that fairly roars with business—early, late, and all day long. Every foot-fall upon these pavements is a brisk one, and every show-window tells you there is lively competition. If you had no ears with which to detect the peculiar Irish roll upon every tongue, you would think you were in some smart New England city. And even New England cannot produce a brighter, more cheery one. Not a man or woman begged of me in all Belfast. Even the native architecture had here lost its squalid look.

EARNESTNESS.

The late Rev. Rowland Hill, in once addressing the people of Wotton, raising himself, exclaimed: "Because I am in earnest men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard in the town below, at a distance of near a mile; help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel."

We all have a direct personal relation towards God, and cannot avoid its responsibility.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the way side, borne by some bird, or haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lonely wilderness.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.

British American Presbyterian.

TORONTO, FRIDAY, SEP 12, 1872.

TOPICS OF THE WEEK.

The week has been remarkable for the number and severity of the thunder storms which have passed over Ontario, a good deal of damage has been done and some lives lost.

Sir George Carter is understood to be in very poor health, so much so as to cause his friends and admirers a considerable amount of anxiety. We are no great admirers of the little Baronet; still there are very much worse people, and his late defeat very much through the influence of the priests on account of his doings on the New Brunswick School Bible, need not lower him very much in the eyes of Protestants.

There is a complete lull in both the political and ecclesiastical Canadian world. The elections are over. The Holiday makers are returning from their wanderings. And in the absence of any thing else, people are fain to yet excited over the visit of some cricketers, who are by way of excellence we see, called "English Gentlemen" to distinguish them we suppose from their Canadian fellow-worshippers of the willow, who by implication are to be described negatively.

It is a somewhat surprising announcement that the English Wesleyans have lost ground during the past year. Their numbers, as reported, are actually less than they were twelve months ago. The diminution is slight indeed, and a few score in more than 800,000 may not seem very important, but there is something unpleasant in the idea that a Church remains so nearly stationary. There is then a relative, where not an absolute, decrease. It shows that there is something wrong somewhere.

Pere Hyacinthe has shown himself more of a reformer than some gave him credit for. He has not only steadily resisted the new dogma of infallibility, and given aid and comfort to the "Old Catholic" movement headed by Dollinger, but just now he has put the climax upon his revolt, and rendered his return to Mother Church impossible by taking to himself a wife. It is reported that he now contemplates becoming a mis-

sionary to the banished Communists at New Caledonia, to whom doubtless he would be a great blessing; but there is work enough for him in Catholic Europe.

The sympathizers with heathenism in Britain have been quietly and very unnecessarily excited over a speech of the Archbishop of Canterbury, in which he used the term "heathen" as applicable to the non-Christians and anti-Christians of the East with their friends and admirers, the world over. Some rather foolish and excitable Hindoo Parsees have rushed into the print on the subject and of course the newspapers that are either negatively or positively hostile to Christianity have followed suit in denouncing the narrowness, incivility bigotry of Dr. Tait. Conspicuously among these as was to be expected, has been the Edinburgh Scotsman the Editor of which has as great a horror apparently of Christianity, either theoretical or practical, as over the most excitable of bulls had of the traditional red cloth. Why so excited about the name when they are not averse to the thing?

DR. CUYLER AND SCOTCH DRINKING CUSTOMS.

A more enthusiastic and admiring visitor the Scotch people could scarcely expect ever to see again than they have had in the Rev. Dr. Cuyler, of Brooklyn. As he himself phrases it, he has exhausted his entire stock of laudatory adjectives, and is on the rocks for anything to say further in the way of praise. Yet even he cannot help entering his friendly protest against the way in which professedly Christian people in the mountain land make use of intoxicating liquors. The worthy doctor was grieved and scandalized as he well might be to see wines on the tables of those who ought to know better, and to be invited by groups of ministers of the Gospel to share in broodings of whiskey toddy. This shocked all his ideas of the fitness of things. As a matter of course, all ministers of the Gospel in the States are expected both by saints and sinners, to be total abstainers. In fact the greatest drunkards among our neighbours would feel the incongruity of those who are preachers of righteousness giving all the weight of their example to that abomination which has made him and thousand others utterly desolate. We don't wonder then at the Rev. Doctor's wonder and unconcealed disgust. We shall not say that drink sellers of the country do more harm than all the Ministers of the Gospel do good; but we do say that they have a tremendous increase of power for evil when kept in countenance by those who ought to set their faces like a flint against the whole of the drinking customs of the age which are filling our goals and emptying our churches, blasting the far fame of multitudes. Making murderers of fathers and wanderers of mothers, paralyzing the right arm of Church discipline, and ruining more for time and eternity than any other custom or vice that could be mentioned. If Dr. Cuyler had examined Scotch Christianity a little more minutely he would have seen that the soaking, tipping habits of many of its performers are doing more than anything that could be mentioned to deaden the zeal and lower the general spiritual tone of the community. Pity that it is so, but it is.

ASYLUMS FOR DRUNKARDS.

The London Lancet says: "There are large numbers of inebriates, originally of the higher classes of society, now a burden and terror and disgrace to their relatives, many of them pensioned off in remote Welsh and Scotch villages, or otherwise put out of the view of those among whom they were once entitled to move. Upon many of these people, and upon many now descending towards their level, sufficient pressure should be put to induce them to enter an asylum such as we have indicated; and if any fair percentage of them could there be cured and restored to the world as sober and trustworthy persons, the argument in favor of the compulsory seclusion of such as were unwilling to submit would be immensely strengthened. It is quite certain that our drunkards cannot be suffered to remain, as at present, utterly uncared for by society; and a fair society is not yet prepared to discharge its full duty with regard to them." The experiment of Inebriate Asylums should be fairly tried. The American system does not grant sufficient power of restraint over the inmates; and hence the proportion of cures is small. There should be legal provision for dealing with drunkards as with lunatics.

STATISTICS OF THE "KIRK."

(We wish it to be understood, once for all, that in using the word "Kirk," we mean an dissent, as some have objected. Very much the reverse. The only reason for using the term is that it is convenient and prevents the use of the somewhat lengthy official title of the Presbyterian Church connected with the Church of Scotland in Ontario and Quebec.—Ed. B. A. P.)

The report of the Committee on the statistics of the "Kirk" in Canada, for the year 1871, lies before us, and is a very interesting and suggestive document. The returns are not by any means complete—88 congregations out of 129 having neglected to send any report.

The number of charges is the same as was reported in 1869, but the number of vacancies has increased from 16 to 23. Some of these are said to be virtually defunct, and in the opinion of the Committee, new congregations ought not to be put on the roll till they have assumed the responsibilities of calling and supporting ministers.

In the 91 congregations reporting, the net increase of members was 598. The largest increase in any one congregation was 50, in St. Andrew's Church, Toronto. The congregation that has the largest roll of membership is St. Andrew's Church, Montreal; it has 592. Among rural charges, Ormstown takes precedence, having 302.

The whole amount of stipend paid to 84 ministers for 1871, from all sources, was \$70,740—an average of \$844, exclusive of Manse and Glebe. The same average in 1869 was \$750, and in 1860 \$780. There are about \$8,500 arrears of stipend mentioned.

The contributions to the schemes of the Church make a creditable exhibit.

Table with columns: 1871, 1869, Increase Dec. Rows include Ministers' Widows & Orphan Fund, Bursary Fund, Free Mission, Gen'l. Sustentation Fund, British Columbia.

The ordinary collections in 87 congregations amounted to \$16,042; while the amount for all purposes was \$116,681, or at the rate of \$9 90 for every communicant. The average has risen to this from \$6 27 in 1869. It is found that there are 87 congregations without manse, which is 10 less than in 1869. In the Presbyteries of Quebec and Kingston there is a full supply, while the others want from 1 to 9.

Thirty-five congregations out of 186 show that they have weekly prayer meetings, and the same number alone print an annual report of the proceedings. Only 48 reports speak of the church property being secured by Insurance.

The debt on the churches amounts to \$55,220, of which three-fifths belong to the rich Presbytery of Montreal. This is surely a large amount and the interest must be quite an item. An increased spirit of liberty seems generally diffused, which it is to be fervently desired may display itself still more unmistakably.

It may be noticed that the difference in the amount of stipend in different congregations is very great. For instance, in the Presbytery of Montreal, there is one as high as \$3722, and another as low as \$336, of which the congregation pays only \$336. But this will of course be found in all churches. As a general rule it will always be found that the non-reporting congregations of a church are in the most unsatisfactory condition. They have nothing very creditable or encouraging to say, and therefore they think it best to say nothing. This is not as it ought to be, especially in a Presbyterian church, and we hope that every year will see all church statistics more complete and increasingly satisfactory.

A MISSION AGENT OF THE CANADA PRESBYTERIAN CHURCH.—We understand that at the last meeting of the Gaelic Presbytery of the Canada Presbyterian Church, the Rev. Mr. Wardrope gave notice that at next meeting he would move the adoption of an overture to the Assembly, asking for an appointment of a Church Mission Agent, and naming the Rev. Robert Torrance, of Guelph, as the person who ought to be appointed.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.

REMOVAL OF MINISTERS FROM CANADA.

We regret to learn that there is a likelihood of our good cousins on the other side taking away another of the most prominent ministers of the Canada Presbyterian Church. They have already secured Drs. Ormiston and Inglis, and now they are trying to take away Doctor MacVicar, of Montreal. We shall continue as long as possible to believe that in this last attempt they will not be successful. Montreal and the interest of Presbyterianism, and what is better, of sound Protestantism, could ill spare Dr. MacVicar at present. It is very complimentary to the Presbyterian ministers of Canada that their services should be so fully appreciated on the other side, but we should prefer that the appreciation should take some other way of manifesting itself. We are also given to understand that the Rev. Mr. Smith, of Galt, has received a call to a congregation in Halifax, N. S., and is very likely to accept it, if he has not done so already.

THE SECULAR PRESS.

Our excellent contemporary, the London (Eng.) Weekly Review, has the following:—

"The daily press, good in its way, lacks one thing very needful—religious news appears to be treated only as a matter of convenience. Take any one of them and weigh up the information. What does it consist of? A foreigner might imagine, by the prominence given to one particular "sport," that the race-course was the scene of all our pilgrimages and the race-horse our deity. Murders are turned into romances, enlarged upon, and compared with others we had wished to hear no more of. The theatre is treated as though it is the only place where civilization has reached its zenith. Does it not seem a remarkable fact that such things are allowed to be held up to public favour daily and nothing to counteract them? Even the publican has his daily organ, and religion is the shuttlecock of them all. Is there so little doing in the religious world that it cannot support its daily paper? We think it could. It is evident that something of the kind will have to be tried, as its need every day becomes more apparent.

Quite true. And these strictures are just as applicable to the press of Toronto as to that of the world's metropolis.

The Central Baptist, in a vigorous article on the secular press, says:

The most of our papers are either the avowed organs of infidelity or, too cowardly to avow their creed, neglect no opportunity to stab religion under cover. If a minister betrays his weakness, he is held up to the gaze of his friends and foes in all the native ugliness of human depravity, and the church is portrayed in all the colors which satire, ridicule and irony can furnish, as an apologist of hypocrisy, cant, and pious frauds. If the slightest whisper of scandal against the pastor is heard by the reporters, who like the spies of the Inquisition, are ubiquitous, these men of low associations, true to the instincts of nature, proceed to make a sensation sketch to enrich the columns of a paper, which, with shame let me be confessed, is mainly supported by Christian and moral men.

Editors who have risen to the surface from the lowest strata of society, who have never enjoyed either the advantages of education, or the atmosphere of refined society, sit in judgment on men, to whose plane they have neither the ambition nor the ability to rise, and condemn churches and the best organizations of the land, whose spirit they are too indolent to study, and for whose aims they are, by nature and habit, in capable of expressing any sympathy.

We want more of the tribe of Issachar, men that had understanding of the times "to know what Israel ought to do;" and then we want men to teach Israel what to do, and stimulate Israel to do it.

We are sorry to learn, says the Halifax Presbyterian, that in some sections of this Province intoxicating drinks were freely used in connection with the late election. Committees would deliberate over bottles of rum. Voters were plied with the odious drug before and after polling their votes. We are sorry for this for the sake of the fair fame of the country. In some cases we know that the strongest resolutions were formed on one side not to furnish liquor; but the "other side" transgressed; and then Satan had to be called in to cast out Satan. The Christian community, members of Christian churches, are responsible for these grave iniquities; for if they would take a proper stand the disciples of Beelzebub would be kept under control."

EXAGGERATION OF FAULTS.

Some people in the world seem to live only to exaggerate misdeeds into crimes, and to make of every little mole-hill of offense that befalls the unwary a moral mountain of iniquity that shut-out the very light of the sun of virtue. If a child is really fractious, let it be punished, never let it be soothed, and its temporary naughtiness put away by a timely diversion. But what a person not given to exaggeration would pass over as so common to child-life that it is not deserving special attention, the mount-in-maker dwells on and exaggerates till it takes the form and dimensions of an adult crime; and the whole house is made uneasy because one of the little ones has given nurse a port answer, or disobeyed an unimportant rule of the school-room, or broken bounds in some way or other, and the fanatic of the family makes the nursery mole-hill into a moral mountain.

Is a young girl a trifle careless! She is set down as a confirmed slattern; and we are gravely assured that slatternliness is the beginning of every feminine sin, and is sure to lead young women to destruction. Does she laugh without restraint, and openly enjoy a piece of fun with other girls, she is straightway blazoned abroad as bold and forward, and the whole of the mature world is up in arms against her. The petty mistake of manner, the lapse in prim behavior, is exaggerated till it grows into a rampant crime; and poor Firtilla, who is as substantially innocent as a child, if also as silly as one and as thoughtless, finds herself condemned for a fault she never committed, and to which her original sin bears about the same proportion as a mouse to a mammoth. But the makers of mountains out of mole-hills never spare the Firtillas of their acquaintance; and, if they can crown the fair frizzy heads with a fool's-cap or worse, you may be sure they do not stint the material.

The Churchman touches on a matter of business, as follows:

Concerning advertising, there is a great deal of positive humbug. We say "humbug," because the word "fraud" does not fully cover the case. Advertising is unquestionably one great secret of success. But it must be judicious advertising. Some men want to buy advertising as the vulgar buy pictures, looking to the quantity, not the quality. Of course what is called "large advertising" pays, but only however when done with good judgment. For instance, it is not good judgment, except in very rare cases, to advertise at any price in cheap issues, or charitable publications that are given away. They are seldom read. Next in worthlessness as a vehicle comes the ordinary almanac. These are manufactured to a most surprising extent, and the investment is immensely profitable to—apothecaries and paper dealers. The man of paper, cooperating with the man of pills, makes the whole almanac business one of mutual profit.

One collector, on the Hudson, to our positive knowledge, has bought, during the last few weeks, no less than ten tons of almanacs, which were sent out to country apothecaries for distribution. There is also one wholesale druggist in New York city, who sells these things regularly by the ton, instead of sending them out to customers. This is only one of the ways in which injudicious advertisers waste their money. Advertisers should remember that a circulation of ten or fifteen thousands in an exceptional medium is worth vastly more than a hundred thousand through the medium of a questionable agent. Printing is not advertising.

Very many people will regret the announcement that Rev. Dr. Swazey has retired from the editorial charge of the Interior.

It is a calumny to say that men are nerved to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind—in this world or the next. In the meanest mortal there is something nobler. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam daily longs. Show him the way of doing that and the dullest drudge kindles into our hero.—Carlyle.

This world has not been formed on the same utilitarian principle of feeding so many million consumers, but with regard to soul—to provide for the inner eye scenes of grandeur and sublimity—to train spirits to thoughts about dead matter by the spiritual forms with which matter is clothed; and hence the mountain wilds, the desolate moorlands, the terror of Alpine heights and boundless breadth of seas and desert sands. In these shapes of creative power so far away from what we reckon the profitable employment of space, God is proving himself not merely a former of men's bodies, but a Father to their spirits, lifting us up from the dull content of an animal existence to thoughts of illimitable freedom and range—and this is not only when we lock on such scenes, but when we hear or read, or dream of them in fancy.

Ecclesiastical.

ONTARIO PRESBYTERY.

The Presbytery of Ontario met at Prince Albert on the first day of September, and had a considerable amount of business which would not much interest the general public, but a portion of it was of very great importance, at least to the Presbytery. A report was given in by Mr. Edmondson, of his procedure in moderating in a call by the congregation of Prince Albert and Port Perry. Mr. Edmondson's conduct was approved, and the call, which was unanimous, and addressed to Mr. Douglas, of Uxbridge, was after due consideration sustained. Messrs. Forman and Gordon appeared as Commissioners from the congregation and gave an interesting account of the unanimity and zeal of all concerned in regard to the call. A call from Cobourg also addressed to Mr. Douglas and signed by 150 members and 68 adherents, was next entered upon. All the papers in the case from the Cobourg Presbytery were read, and Messrs. Frazer, Roper and Harvey appeared as accredited Commissioners from the congregation, and Rev. W. Donald of Port Hope, in behalf of the Presbytery of Cobourg. The congregation of Uxbridge and Leaskdale which had been duly cited, did not appear by commissioners nor send in answers to the "reasons for translation," from Cobourg. Mr. Irvine, the representative, however, intimated that the congregation after consultation on the subject, concluded to leave the result to Mr. Douglas' convictions of duty in the case. The Rev. W. Donald and the other commissioners were then fully heard. Mr. Douglas, into whose hands the call had been put, requested the members of Presbytery to give him an expression of their views in regard to the call from Cobourg. They did so, generally to the effect, that while they most earnestly desired the continuance of Mr. Douglas in the Presbytery, yet the course of duty indicated in this matter must rest mainly with himself. Mr. Douglas then stated his views at length, intimating that he did not see any reason why he should leave his present charge to remove to Prince Albert and Port Perry; but after prayerful consideration of the claims of the respective places as fields of usefulness, he conceived that duty pointed him to Cobourg. The Presbytery expressed concurrence in Mr. Douglas' decision, and proceeded to take the usual steps to relieve him from his present charge, in order to await the arrangements of the Presbytery of Cobourg, for his induction there. Rev. A. Dawson was appointed to preach the pulpits of Uxbridge and Leaskdale vacant on the 22nd of September, his place to be supplied by Mr. Douglas. The Rev. H. Currie reported that he had, according to appointment, preached vacant the pulpits of Wick and Greenbank. In reference to the retirement from this charge on the part of Mr. McArthur, the Presbytery adopted the following report of a Committee which had been appointed to draw up a notice of his removal from the Presbytery:—"The Presbytery having accepted Mr. McArthur's resignation of the pastoral charge of Wick and Greenbank, would here record their high esteem for his personal and ministerial character, and their just appreciation of his faithful labours as a member of this court, and as a pastor within its bounds. They would greatly acknowledge the diligence and Christian zeal which have endeared him to his brethren in the Presbytery, as well as to the members of his flock. They would also hereby record their deep sympathy with their esteemed brother in his continued affliction, and earnestly and devoutly pray the King and head of the Church to remove his hand, that their brother may yet be restored to health, and that in due time he may be able again to take the oversight of souls, and exercise his gifts in the work of the holy ministry." It will thus be seen that the Presbytery of Ontario, has of late suffered in an unusual degree, by the removal of no less than four of its members within a few months; three by translation, and one on account of ill health. Of those who composed this Presbytery at the Union only three now remain, and in these respects they have cause for thankfulness that only two deaths have occurred among them during the period alluded to. The Presbytery agreed that at next regular meeting the first thing to be entered upon shall be a conference upon the eldership and that notice to that effect should be given to all the eldership in the bounds and their attendance requested. Mr. Scott of Ambray, was requested to open the conference by an essay upon the subject. A committee was also appointed to consider the best mode of conducting the conference, and to make all necessary arrangements. Mr. Edmondson as Convener of a Committee appointed at a former meeting to prepare a scheme for holding missionary meetings, gave in a report which was approved and adopted. Considerable time was spent in considering the reports from supplemented congregations and Mission stations. Said reports in general indicated an encouraging progress. The Presbytery were specially gratified to learn that Whitley does not require any farther aid, and hope that the indefatigable labours of Mr. Ballantyne, which have already told so efficiently there, will continue to be blessed. The members of the Home Mission Committee will see in the part just intimated the propriety of their conduct in making the one of the special cases in dispensing aid to the weak. Had this not been done, Whitley would no doubt, have been still struggling with embarrassment, and not improbably also, without a minister. The Presbytery appointed the next regular meeting to be held in the Port Perry Church, on the 2nd Tuesday of November, at 11 o'clock, a. m.

PRESBYTERY OF OTTAWA.

This Presbytery held an adjourned meeting at Carleton Place on the 29th ult. There were present 8 Ministers and 9 Elders. The following are the principal items of business that were transacted:—There was handed in and read a Call from the congregation of Nepawa addressed to the Rev. R. Whillans, B. A., signed by 58 communicants, and 59 adherents, and a resolution passed at a congregational meeting promising a stipend of \$500 per annum, and requesting aid from the Home Mission Fund to the extent of \$100 a year. Mr. McLaren who moderated in the Call, and Mr. Andrews who appeared as a commissioner from the congregation both gave a very encouraging account of the unanimity that prevailed in regard to this Call. On motion duly made, the Call was sustained and put into Mr. Whillans' hands, who, at a future stage of the meeting intimated his acceptance of it, and arrangements were made for hearing his Trials, and should these be sustained for proceeding with the ordination on Thursday, the 26th inst., Mr. McDonald to preach, Mr. McLaren to preside, Mr. James Whyte to address the minister and Mr. Crombie the people. There was also produced and read a call from the congregation of Pakenham, addressed to the Rev. James Stewart, signed by 31 members and 48 adherents. Mr. Carswell narrated the steps taken by him, in the moderation of this call, and his conduct was approved. Mr. William Tait appeared as a Commissioner from the congregation, and gave

a most cheering account of the success that had attended Mr. Stewart's labours amongst them during this summer, stated that a most unanimous and heartfelt desire was expressed that he would become their Pastor, and, on behalf of the congregation, guaranteed a stipend of \$800 with the understanding that only one service in the day be required. The Presbytery agreed to sustain the call and put it into the hand of Mr. Stewart who was present. Before the close of the proceedings Mr. Stewart intimated his acceptance, and a meeting was appointed for the 27th inst., to hear the prescribed trials, and should these be satisfactory to proceed with the Ordination. Mr. Carswell to preach, Mr. Burns to preside, Mr. McKenzie to address the minister, and Mr. Steele the congregation. Mr. A. M. Tait handed in formally his resignation of the congregation of Bristol, assigning as his reason the severity of the winter, which interfered with his health, happiness and usefulness. Mr. King appeared as a representative from the congregation. He expressed his deep sorrow at the step which Mr. Tait had seen it his duty to take. The greatest harmony had prevailed in the congregation, and a very large accession had been made to the membership since his settlement amongst them. They, however, had agreed to offer no opposition, as Mr. Tait's mind was made up to leave, and they had no desire to keep him against his will. After various members of Presbyteries had expressed their views, the following finding was agreed upon: "That the Presbytery regret Mr. Tait's continued adherence to his resignation; yet having respect to his repeated expression of the path of duty, agree to accept of said resignation, and dissolve the pastoral tie on and after the 15th Sept., and appoint Mr. Stephenson to preach in Bristol, on the 23rd Sept., and declare the Church vacant.

Messrs. McKenzie and Crombie were appointed a Committee to draft a suitable minute expressing the sentiments of the Presbytery towards their brother about to leave them.—J. Carswell, Clerk.

PRESBYTERY OF GUELPH.

The Presbytery of Guelph in connection with the Canada Presbyterian Church met on Tuesday, in Chalmers' Church. There was a large attendance of members, and a large amount of business transacted. The following were the points of chief interest:—Mr. M. Loran declined the call that had been addressed to him by the congregation at Arthur. The call was accordingly set aside, and the congregation having applied for a fresh moderation, their application was granted, and the Presbytery resolved to meet in Arthur, on Tuesday, the 17th inst., at one o'clock in the afternoon, to hold said moderation. The clerk reported that he had not received any reply from Mr. D. Davidson regarding the call addressed to him by the congregation of South Lather and Amaranth. It was agreed that the report of the Committee on Presbyterial visitation be referred to Kirk Sessions for consideration, and report at next meeting. Several students were examined; and the Presbytery expressed themselves satisfied with their exercises, and encouraged them to prosecute their studies. A plan was submitted and adopted for raising the Ordinary Fund by a certain rate per family in six different congregations in the bounds. A conference on the State of Religion was held for a brief period, after which it was agreed that the subject be resumed at the next ordinary meeting, and that Dr. Barrie be requested to introduce it to the Presbytery. Mr. Wardrop gave notice that at next meeting he would move, when the subject of a Mission Agent should come up, that this Presbytery recommend Mr. Torrance to fill the General Assembly as a suitable person to fill that office. Some other matters were allowed to stand over till next ordinary meeting, which was appointed to be held in Chalmers' Church, Guelph, on the second Tuesday of November, at one o'clock, p. m.—Mercury.

MINISTERS AND CHURCHES.

The Rev. Mr. Becket, of the Presbyterian Church, Thamesville, and family left on Tuesday last for Owen Sound. We trust that the Rev. gentleman may return to his work with renewed vigor after a pleasant trip.

The members of the Presbyterian congregation at Dorchester Station, have in contemplation the erection of a first class manse for the accommodation of their beloved pastor. No doubt the idea now mooted will be carried out.

We learn that at a meeting of the Presbyterian congregation of Petrolia held a few days ago, a unanimous call was made out in favor of the Rev. R. H. Warden. The salary offered is we believe \$1,200 a year, with a manse.

There are in Buffalo eight Presbyterian churches in a population of 150,000, and eight in Rochester to a population of 65,000. There are 3,279 members in Rochester Presbyterian Churches to 2,478 in Buffalo. In Toronto there are eight Presbyterian Churches to a population of 55,000.

We notice the arrival by the Selkirk, of the Rev. Samuel Donaldson, B. A., to labour in this Province in connection with the Presbytery of Manitoba. Mr. Donaldson is a graduate of the Queen's University, Ireland, and is sent out by the Irish Presbyterian Church to work with the Church here.—Manitoba Lib. eral.

A concert in connection with the Newcastle Presbyterian Church was held on Wednesday the 4th inst. Notwithstanding the wetness of the weather and the darkness of the night there was a very good attendance. The proceeds, after paying all expenses, amounted to the handsome sum of \$80, which goes to aid the organ fund.

We are pleased to learn that the Rev. James Tringle, pastor of the First Canada Presbyterian Church, Brampton, who recently sustained a severe fracture of the shoulder by a runaway team, and the following day had his stable and house burned, was, on Wednesday evening, at the close of the prayer meeting, presented with \$230 as a tangible expression of the sympathy of his people and many friends.

While the Rev. Archibald Stewart, of the Canada Presbyterian Church, Moss, was recently absent from home, on a trip to Lake Superior for his health, a deputation of the members and friends of his congregation, visited the manse, and left for him a purse containing \$95, and an address, expressing sympathy with him, and strong wishes that

his trip might be safe, pleasant, and beneficial to his health, to enable him, on his return home, to resume, with renewed vigor, his duties in the congregation.

A Social was given by Mrs. Paterson, at her residence, on Tuesday evening, 27th ult., to assist in defraying expenses incurred in preparing the Presbyterian Manse. Although the evening was propitious, the attendance was not large. The edibles, served in excellent style, were all that could be desired. Sweet music was discoursed by the Misses Barber, Miss Webster and Miss Paterson, and was, we think, the ac plus ultra of the evening. The proceeds amounted to about \$27. After spending a pleasant and profitable evening the Rev. J. Brock-bridge dismissed the meeting with the benediction.—Brampton Banner.

On Saturday last, says the Grand River Spectator, we saw the Rev. Mr. Mellobie, of Jarvis, passing through this village, driving a very fine young horse, and on calling a friend's attention to the fact, he informed us that Mr. McRobie's Walpole Congregation, a short time since, on learning that the Rev. Gentleman's only horse was very sick, purchased him a new one (the one we saw) at \$125, and made him a present of it, and that about the same time one member of his congregation made Mrs. McRobie a present of a fine watch case. Surely Mr. McRobie has his "line-cast in pleasant places, and we have no doubt the happy donors will reap a rich harvest for their timely and useful donations. All honor, say we, to such people. That Church must prosper.

BRITISH ECCLESIASTICAL NOTES.

The Baptist Church at Mensham, one of the largest and most influential Nonconformist churches in the district, a few weeks ago, invited Mr. Johnson, of Castle Gresley, a Primitive Methodist local preacher, to supply their pulpit during the vacation of their respected pastor, the Rev. Geo. Barker. It would be well if we could have more of these exchanges, as they would do much to remove that spirit of alienation, which is unfortunately the bane of the churches. Mr. Johnson justly remarked, "If I were a Papist, as I am a Protestant, I would say to Episcopalians and Congregationalists, to Baptists and Wesleyans, beware of speaking well of each other. Keep up your little jealousies, keep them up, and the next century is ours.

The Catholic vote of England is of far more magnitude than is generally believed. The Irish emigration has always been considerable, and the lowering of the electoral qualification puts the ballot in the hands of many thousands of Irish workmen in the English cities and towns. The importance of uniting this vote for the purpose of influencing the coming elections in England is fully understood by the leaders of the Catholic party, and a strenuous effort is now making to this end. Very recently a meeting of Roman Catholics, lay as well as clerical, was held at the Presbytery, Kingsland, near London, under the presidency of Archbishop Manning, at whose principle object is the registration of all Roman Catholics who possess the necessary qualification for electors in the United Kingdom. The intention is to fight the battles of the Irish Catholic party, as far as possible, on English soil. This is certainly a far more rational and promising method than that of fighting them in Canada, as was undertaken by the Fenian organization.

Letters continue to appear on the Athanasian Creed, and both Dr. Pusey and the Rev. Edmund S. Foulkes again figure among the writers; but there is nothing worthy of note in either beyond the statement by the former that his reason for taking the public position which he has done in the matter is, that silence on the part of him and his friends would be an act of unfaithfulness, and that "in the event of any consequent disruption of the Church of England they might have been justly asked, Why did you not tell us this before?" He says it is not a "threat" to say what their convictions would involve. Archbishop Denison speaks somewhat more pointedly, for in a letter published on Wednesday, in which he reviews "the systematic and determined assaults" made upon the sacraments and the creeds of the Church of England during the last twenty-five years abetted by authorities in Church and State, he declares for himself as follows:—"In 1870, when Parliament, by the help of bishops and clergy, passed the Elementary Education Act, I gave up finally all contending for the Establishment. If Parliament, with or without the Convocations, shall in any manner or degree meddle with the Creed of St. Athanasius, or with the Rubrics referring to it, I shall ask to be admitted a member of the Liberation Society, there being, in the event supposed, no longer any room to doubt that 'the Establishment' is operating actively to the undermining and overthrow of all sound religion."

The other week the Archbishop of Canterbury ransomed himself further against the dove-tail of educated heathendom in the reference which he made at Carlisle to the influence which the Hindus and Brahmins in this country were exerting upon the young men at our seats of learning, and upon our common Christianity. From the report of the Bengal Mission of the Free Church of Scotland we find that speculation is afloat at Calcutta as to why the ratio of baptisms among educated men there is smaller than it has often been. In endeavouring to account for this, this document says that the tone of religious belief in Europe powerfully influences that of educated Hindus. The lax views in regard to Revelation, and the supernatural generally, which have for years been obtaining currency in Europe, are falling powerfully on the work of the missionary in India, and there seems to be a pretty general belief among educated Hindus that missionaries proclaim an antiquated form of Christianity which enlightened men in Europe are for-saking. They want, therefore, to see what form religion will assume here before making up their minds as to their own belief. The writer of the article says that in India they do not see much of a harsh infidelity, but much of an unsettlement, or perplexity, and almost a chaos of belief. This, taken in connection with the statements made by Hindus attending our institutions of law in their reply to the views of Dr. Tait, shows the influence exerted by John Stuart Mill, Darwin, Huxley, and others of the same school upon religious belief in India as well as here, and is not an uninteresting element in the controversy which has arisen on the subject.

There have of late been a number of new appointments of ministers to Presbyterian congregations in Scotland, and of translation of others from less to more important charges. These as a rule, may be said to possess only local interest; but three have taken place within the last few days out of the usual run. One of these is the translation of the Rev. R. Sandeman, of Partick, to be colleague and successor

of the Rev. Dr. Bruce, of Free St. Andrew's Church, Edinburgh, one of the ablest and most esteemed patriarchs of the Free Church of Scotland. The second is the appointment of the Rev. Mr. McKwan, of Hawick, to be colleague to the well known Rev. Dr. John Ker, of Sydney place United Presbyterian Church, Glasgow, who has long been looking out for a helper. The third is the translation of one of the most promising young ministers of the Free Church, Rev. John Laidlaw, from his charge in Perth to the Free West congregation in Aberdeen, of which the late Dr. Davidson was for so many years the pastor. The last named is perhaps the most influential and important congregation in the north of Scotland; and Dr. Davidson, who died three or four months ago, was a most accomplished and popular minister. Mr. Laidlaw's present congregation is also a most important one, but as Aberdeen is a University seat, it was felt to be indispensable that a minister who could attract young men should be settled there. In intimating his acceptance of the call, Mr. Laidlaw stated reasons which were, he said, applicable to the pastors of all large churches in favour of their not remaining for a life time in one charge,—a state of things, which in olden times, may be said to have obtained to a great degree. These were to the effect, that the pulpit preparation which was expected now-a-days, that the superintendence and care of a congregation, and visitation of the members, which formed a main feature in a faithful pastorate, that the public and extra congregational work which is vitally developed upon the minister of a large congregation, and that the keeping abreast with the literature of the day, now so imperious, demanded at times a change, and the translations were inevitable, and were beneficial for both minister and people. When to these considerations we add the attractions of larger stipends, it is not difficult to understand why translations should be more common now than half a century ago. The race is certainly dying out of the ministers who in Presbyterian churches used to make it a point to end their days in the place where they began their ministerial career.

POPULATION OF THE COLONY OF VICTORIA.

The completion of the census returns show that the population of this colony in 1871 was 731,528, rather a larger number than at first reported. The Registrar-General has issued tables showing the birth-places of the people. In 1861 there were in the colony 38,705 persons who had been born within its limits; in 1871 these had increased to 329,597 persons, the numerical increase for the ten years being 191,522. Turning to the part of the population which is British-born, we find that at the date of the last census their birth-places were as follows: England, 164,286; Wales, 6,611; Scotland, 66,210; Ireland, 100,568. Of these nationalities the distribution of sexes is somewhat unequal, of the English there being 97,796 males to 66,490 females, while the Irish stand 49,128 males to 61,270 females. Comparing these figures with those of 1861, we obtain the curious result that while the English colonists have in ten years decreased 5,300, and the Scotch decreased 4,491, the Irish have increased by 13,808. A table giving the numerical particulars of the religions of the people shows that the Episcopalians number 251,328, Presbyterians, 81,832; Free Presbyterians, 20,160; Wesleyan Methodists, 80,491; Independents, 18,174; Baptists, 16,611; and Roman Catholics, 167,467. There are 17,646 persons in the colony, and no less than 9,967 persons objected to state their religion from conscientious scruples.

THE LATE REV. J. D. GORDON.

Rev. J. D. Murray, a missionary just arrived from Nova Scotia, at Amityville, writes from that Island under date May 13, 1872, some particulars of the martyrdom, which differ a little from those previously received.—"In the midst of our gladness on the morning that we anchored in this harbor, our hearts were unexpectedly filled with emotions of sadness, by the startling and very affecting intelligence that our brother, Mr. Gordon, missionary in Eromanga, had been suddenly taken away by the hand of violence. He was murdered by a heathen chief, it is said, about the last of March. It seems that the heathen have been suffering from an epidemic, and under the influence of the superstitious conviction that Mr. Gordon was the cause of it, this chief went to the missionary's house, and treacherously clubbed him. The Christian natives took the dead body and carried it to Duhon's Bay, where they buried it alongside his brother's grave. After this they went and shot the murderer and three or four more who had assisted him in the perpetration of the crime. Particulars have not yet been learned here, but the above is a pretty reliable general account of this last Eromanga martyrdom.

DR. LIVINGSTONE AS A MASTER.

The following tribute is paid by Mr. Stanley to Dr. Livingstone's character as a chief among his African attendants. "I have been frequently ashamed of my impatience while listening to his mild rebuke to a dishonest or lazy servant, whereas, had the servant been one of mine his dishonesty or laziness had surely been visited with prompt punishment. I have often heard our servants discuss our respective merits. 'Your master, say my servants to those of Livingstone, is a good man—a very good man, he does not beat you, for he has a kind heart; but ours—oh! he is sharp—hot as fire—mkah sana, kana nota.' From being hated and thwarted in every possible way by the Arabs and half-castes upon his first arrival at Ujiji, through his uniform kindness and mild pleasant temper he has now won all hearts. I perceived that universal respect was paid to him by all.

Book Notices.

THE QUARTERLY REVIEW for JULY is a particularly readable number, though its opinions on political and social matters are too pronouncedly conservative to meet our approbation in all cases.

BLACKWOOD for AUGUST keeps up its old reputation very fairly, and is as Toryish as ever. It is among the oldest of Magazines, and amid all the host of competitors, still among the best—barring always, of course, its politics.

LIFE OF REV. ROBERT BURNS, D. D., TORONTO. We have not had time to do more than merely glance over the goodly volume which has at length been published, and which gives a full account of the life and labours of the late Rev. Dr. Burns of this city. It is a volume which reflects great credit upon the taste of Messrs. James Campbell and Son, of this city, and we hope by and by to be able, when better acquainted with its contents, to say the same thing of the more important workmanship. The volume will be welcomed very heartily by very many, and will, we doubt not, be read with a great deal of eagerness and interest.

Miscellaneous.

England is now buying vast quantities of her iron in Belgium.

The Princess of Wales has gone to Copenhagen to remain a short time.

Wheat in Manitoba yields twice as many bushels to the acre as in Massachusetts.

Dr. Darwin's new book on Expression in Animals is ready for publication.

The German Government strictly prohibits the sale of books on Women's Rights.

The Lonsdownery Sentinel does not anticipate an election in Perry until Mr. Dowso has procured the midway priests.

In Dublin on Monday there was almost a entire stoppage in the delivery of bread in consequence of the bakers' strike.

The Morning News, a leading British paper, and hitherto published in weekly, will appear as a daily paper next week.

Woodstock, Ont., has passed a By-law granting \$50,000 towards the construction of the Stratford and Port Dover Railway.

The barbers of St. Catharines have decided that for the future they will not open their places of business on Sundays.

A new religious journal will appear soon. It is the Theonian believes, to be edited by Mr. James Grant, formerly of the Morning Advertiser.

Coal which sold at London, a year ago, for \$5.25 a ton, now commands just \$10.50. Good judges expect the price to reach a much higher figure.

Editing a paper is very much like carrying an umbrella on a windy day. Everybody thinks he could manage it better than he who has hold of the handle.

The Rev. J. D. Bate, of Allahabad, has in the press a new Hindoo and English Dictionary. It is to contain upwards of 37,000 words, and will fill between 700 and 800 pages octavo.

The Rev. Dr. Vincent, of New York, who some time ago visited Toronto in connection with the Sunday School movement is at present lecturing in Scotland on the same subject.

The Rev. Robert French, of Dunfermline, has been settled in Booth, Liverpool, as the successor of the Rev. Dr. Taylor, now of New York. The stipend is not like the New York ones, still it is very fair—\$3,000.

The visit of the English Volunteers to Belgium next month, promises to be a success not less decided than the similar exchange of international courtesy and popular goodwill three or four years ago.

An American paper says that Horace Greeley once wrote: "Women now manage most of the public companies in Massachusetts." The compositor printed it. "Women now worry most of their public babies by mastication."

The family and immediate friends of the late Rev. Dr. Norman Macleod have arranged to publish "An Authentic Memoir of his Life and Correspondence," and his executors are at present endeavoring to procure all the necessary documents with that view.

The Manchester Examiner says the Macclesfield School Board, being dissatisfied with the results of their labors, have resolved to appoint two extra officers to make a house-to-house visitation, for the purpose of securing an increased attendance at school.

The old Jews had this proverb among the many wise things that they had: "He that brings up his son without a trade brings him up to steal." If a man have ever so large a fortune, it is the greatest misfortune that can happen to his children not to learn how to work.—Becherer.

Sir Moses Montefiore has returned to Ramsgate from his mission to St. Petersburg on behalf of the Jews in Russia. The Jewish Chronicle understands that he has every reason to be gratified with the result of the mission which he undertook at the instance of the Board of Deputies.

The Rev. Mr. Lang, of Irvingside, Edinburgh, has been offered the presentation of the church and parish of Barony, Glasgow, as the successor of the late Dr. McLeod, and has, we understand, accepted the offer. Mr. Lang was one of the Deputies this year to the Presbyterian churches of America from the Church of Scotland, and is brother to Rev. Gavin Lang, of Montreal.

NEWSPAPER POSTAGE.—In his speech at the hustings at Newcastle, N. B., on nomination day, the Hon. Peter Mitchell said he had always objected to the postage on newspapers, and he would do all he could to have it repealed, and believed it could be accomplished if newspaper men would only act in concert. The Dominion could well afford to do away with it.—Cobourg Sentinel.

The Civiltà Cattolica, the chief organ of the Jesuits, is of opinion that the alliance between Italy and Germany is a misfortune for both. As far as Italy is concerned the matter is easily understood. The alliance with Germany has drawn on her the enmity of France. In case of a war, it will cost France nothing to put an end to the kingdom of Italy, and Prussia could not hinder it.

It is stated that the proceedings of the Wesleyan Conference were enlivened by the presence of a parrot, who, seated in a corner near the building, took the greatest interest in all that went on, and was especially anxious that the deliberations of the Assembly should be carried on with a due regard to decorum. "Mr. President," he would say, "Mis-ter President, I rise to order!"

The Rev. Dr. Guthrie had a number of Aristocratic listeners when preaching in the Free Church, Tharfield, Locher, the other Sunday; among these were the Duke of Edinburgh, Lord Cairns and Earl Dudley. The reverend doctor has recovered from the severe attack of rheumatism which he had. He intends to leave about the middle of next month for the South of Italy, and it is reported that he and the Rev. Dr. Ker, of Glasgow, are in December to supply the pulpit of the Presbyterian church in Rome, vacant by the death of the Rev. Dr. Lewis.

"The Free Church of England" is an organization recently formed in that country of those Evangelicalists who are too much opposed to Ritualism and its works to have any fellowship with a body like the Church of England, which recognizes and protects it. The Magazine of the Free Church of England states that the body consist mainly of Episcopalians who "while recognizing the value of an Episcopal organization, regard it not as a divine ordinance of God, but as a convenient custom of the primitive age, in harmony with apostolic sanction." The Free Church does not, of course, recognize the doctrine of Apostolic Succession; but contends that a bishop should be "elected by the suffrages of his fellow presbyters and their Christian congregations."

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

SEPT. 22.

Jesus before Caiaphas.—Matt. xxi. 57-68.

Parallel passages, Mark xiv 59-72; Luke xxii. 54-62; John xviii. 13-27.

Prove the Evil of Selfishness.

Repeat Psalm 116. 13-16; Proverbs 29, 25; Shorter Catechism 98.

VER. 57, 68.

What time of the morning was this? Before day-break. Where was the council met? v. 58. What advice had Caiaphas given before this about Jesus? That he should be put to death, John xviii. 14; John xi. 50. What did they take him to the council for? To try him, that they might have him sentenced to death. Who else followed Jesus after him? John, John xviii. 15. How did Peter find admission? Through John's knowledge of the servant who kept the door. Read John xviii. 15, 16. Where was Peter seated? In an open court in the place where the servants had lighted a fire, John viii. 18. Why did he come there at all? Possibly he expected Jesus to be delivered by some miracle, v. 58.

Lesson.—Do not enter into temptation. Peter was divided between love and fear. He dared not acknowledge Christ, he could not forsake him. He should either have stayed away or openly confessed him.

VER. 59-61.

What charge did they bring against Jesus? None; they listened to every story, but no one had a word to say to prove him guilty, v. 60; Mark xiv. 55, 56. What did the two false witnesses accuse him of? v. 61. When did Jesus say this? John ii. 18-21. Why are they called false witnesses? They gave his word a wrong meaning, as if he had in some way intended to destroy the temple. What commandment did they break? What did he really mean by these words? The temple of his own body, John ii. 18-21.

Lesson. 1. The malice of men. Persons could be found so wicked as to pervert the word of the holy Jesus, and seek his life.

2. Nothing is so good but that it may be abused. The prophecy of Christ that he would rise from the dead is turned into an accusation.

VER. 62-64.

What did the high priest ask? Finding he could get no proof from the witnesses, he thought Jesus might say something himself that would criminate him. Why does Jesus not reply? To show they had no evidence against him. What did the high priest do next? This is said to be the form of the Jewish oath. What did he wish to know from Jesus? The Jews believed that the Christ (the Messiah), was the Son of God. Was Jesus obliged to answer? No, not unless he pleased. No one is bound to give a reply to endanger his life. Why does he answer? Because he desired that they might all know that he was the very Christ. What does "Thou hast said" mean? Yes, I am, Mark xiv. 61. What is the right hand of power? "The right hand of power of God," Luke xxii. 69. How shall he come? Matt. xxv. 31.

Lesson. 1. Jesus is able to save, for he is the Son of God, v. 63.

2. Christ the judge of all, v. 64. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him," Rev. i. 7. Prepare to meet him. If he is your Saviour now, you will not fear to meet him as your judge then.

VER. 65-68.

Why does the high priest read his clothes? It was the custom, as the sign of grief. Of what does he accuse him? What was the Jewish punishment for blasphemy? Stoning, Lev. xxiv. 16. Why was the accusation false? Because he was indeed the Son of God. How might the high priest have known this? His birth, life, and miracles prove it. What is meant by "he is guilty of death"? He deserves to die. How did they treat him? How did they mock him? v. 68. How did Jesus bear all this?

Lesson.—The love of Christ. He might have gone away from the council uncondemned, if he had chosen, but he wished to die for us. He might have protected himself from spitting and blows, but he suffered them all for us. "Unto you, therefore, which believe he is precious." Can you say, "We love him because he first loved us?"

The art of pleasing consists in being pleased. To be amiable is to be satisfied with one's self and others. Good humor is essential to pleasantry.—Hastitt.

The Mobile register proposes the new degree of D. D. D., Doctor of Divinity Declined. This would also stand for Doctor of Divinity Desired, and thus have a much wider significance.

Our Young Folks.

THE FOUR LITTLE GIRLS.

A SCHOOL PIECE.

1st girl—In a little country lassie, I can iron, churn and bake, Wash the dishes, feed the poultry, Mix a famous Johnny-cake; And the horses down to water, Drive the cows to pastures green—I would not exchange my station, For the throne of England's Queen.

2d girl—Mother calls me little student; I can cipher, read and spell, Draw a map or bound a country, And in "mental" I excel, I shall climb the hill of knowledge To its very top will go, Then success will crown my efforts, Teacher says, and ain't it so?

3d girl—In my mother's little helper, And am happy all day long; I can bring clear papa's slippers; Sing the baby's cradle song; Rock him till the angels' white wings Make him smile from dreamland shore; Run a thousand ways for mother; Can a little girl do more?

4th girl—Is my mamma's little darling; I can sing, and I'm fresh and sweet, With these roses at my shoulders, And my mulla dress so neat? Yamma made it dist on purpose, 'Cause I's going to speak to you, It is lovely, don't you find so? Wish 'twas yours? I wish you do.—School Teacher.

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarrelled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hand in?" And Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off the window-sill!"

"O, don't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving, and sometimes when he sat with both hands plunged in his pockets, Bess, with a book or picture would nestle down beside him, and almost before he knew it one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say—

"Just try my ottoman, Tom dear, and see how comfortable it is to the feet; and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while the "bear" felt a great warm glow at his heart as he walked away with Bess, and determined to try harder to be "gentle as a kitten, for her sake."

IF YOU PLEASE.

Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were ever cautious in this respect. When the Duke of Wellington was sick, the last he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them? He who has commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. That is ill bred, and shows, to say the

least, a want of thought. In all your home talk remember "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words: "If you please."

"Speak gently; it is better far To rule by love than fear."

—Exchange.

REACH DOWN TO THEM.

A needed lesson in religious teaching and influence is well stated and illustrated by the Rev. W. M. Taylor, in the Sunday-School Times:

The other evening a gentleman told me that he went into the room where his son was taking lessons in singing, and found the tutor urging the boy to sound a certain note. Every time the lad made the attempt, however, he fell short, and his teacher kept saying to him, "Higher! higher!" But it was all to no purpose until, descending to the tone which the boy was sounding, the musician accompanied him with his own voice, and led him gradually up to that which he desired him to sing, and then he sounded it with ease.

As I heard this simple incident described, I received a lesson from it in the winning of souls to the higher life that is in Christ, and I should now wish to share it with the readers of The Sunday-School Times. We must put ourselves in some respects upon a level with those whom we would elevate, if we would be successful in raising them. This is the great gospel law, and it has its most glorious illustration in the work of the Lord Jesus himself.

In dealing with the young, for example, we must become ourselves young again in thought and feeling for the time, entering into their experiences, their difficulties, their occupations, and even into their amusements, if we would do them permanent good, or lead them to the highest happiness in Christ. We must find out that which most deeply interests them, and descending to that and entering into their interests, we shall, by the help of God, be able to lead them up more easily to nobler things. This is a different thing, however, from speaking childishly to a child. There is nothing which young people so soon discover, and so bitterly resent, as the effort to speak down to them in "baby talk." Everything like that is an offence. But when they see that one feels a genuine interest in what they delight in, and knows about it, and loves it in its own place as much as they do, then they give to such an one their hands and their hearts too; and he may lead them to the Lord with ease.

A brother in the ministry whom I know and loved, in Scotland, told me that one evening, when a farmer's son had been sent to drive him home in a gig, a distance of some six or seven miles, he got into conversation with the lad. He talked about the farm, the horses and the dog; then by some subtle link of association, the subject was changed to that of the school. My friend soon discovered that arithmetic was the favourite study of the lad, so he asked him what he was doing in that.

"Oh," replied the boy, "I am in Profit and Loss." "Can you do all the examples in?" "Yes, some of them were very hard, but I have done them all. I did the last one to-day." "I think I could give you one in that rule that you could not do." "I doubt it. Let me hear it." "It is this, 'What shall it profit a man if he should gain the whole world and lose his own soul? Could you work that out?'" "No!" said the boy, as a thoughtful expression came over his countenance. "Nobody could do that one."

His confidence and affection having been thus won, our friend preached to him a little sermon full of love and pathos, which issued in his conversion to the Lord.

FROZEN KINDNESS.

The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying among rocks and on the top of the hills, where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood, in plain sight of all these fallen trees, if you had no means of getting the wood home and making a fire with it. Just so in a family; love is what makes the parents and children, the brothers and sisters happy; but if they take care never to say a word about it, if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them; the house will seem cold even in summer, and if you live there you will envy the dog, when any one calls him "poor fellow."—Dr Holland.

Never write on a subject without having first read yourself full on it; and never read on a subject until you have thought yourself hungry on it.—Richter.

Scientific and Useful.

HOW TO DESTROY THISTLES.

While giving botanical evidence in some thistle prosecutions, Dr. Daniel Bunce, curator of the Geelong Botanical Gardens, stated that an infallible way to destroy thistles was, just before the bud began to form, to cut the root through with a spade about 2 inches below the surface; also that the practice of cutting them above the surface was an utter waste of both money and labor, as thistles thus treated invariably sprang up again with a greater number of heads than before.

A GREAT MAGNET.

The great globe which we inherit is itself a magnet. On the one side of the magnetic equator, the north end of the needle dips; on the other side, the south end dips, the dip varying from nothing to ninety degrees. If we go to the equatorial regions of the earth with a suitably suspended needle, we shall find there the position of the needle to be horizontal. If we sail north, one end of the needle dips; if we sail south, the opposite end dips; and over the north or south terrestrial magnetic pole the needle sets vertical. The south magnetic pole has not yet been found, but Sir James Ross discovered the north magnetic pole on the 1st of June, 1881.—Faraday.

TEN COMMANDMENTS OF THE BODY.

- 1. Secure, if possible, a vigorous constitution.
2. Eat a good supply of the best food.
3. Take a proper amount of physical exercise daily.
4. Use pure water to drink.
5. Secure abundance of pure air for the lungs.
6. Take eight hours of good sleep out of every twenty-four.
7. Observe cleanliness.
8. Observe regularity in all your habits.
9. Take wise but not excessive recreation.
10. Work at some useful and congenial employment.—Herald of Health.

WATERPROOFING LINEN, CANVAS, ETC.

The following directions for waterproofing canvas and similar articles for tents, covers, etc., are given by H. Kulir. The material is taken successively through a bath of sulphate of alumina, of soap and of water; it is then dried and smoothed, or calendered. For the alumina bath, use the ordinary neutral sulphate of alumina of commerce (concentrated alum cake), dissolving one part in 10 of water, which is done easily without the application of heat. The soap is best prepared in this manner: Boil one part of light resin, one part of soda crystals, and 10 of water, till the alum is dissolved; salt the soap out by the addition of one-third part of common salt; dissolve this soap with an equal amount of good palm oil soap in 80 parts of water. The soap bath should be kept hot while the goods are passing through it. It is best to have three vats alongside of each other, and by a special arrangement to keep the goods down in the baths. Special care should be taken to have the fabric thoroughly soaked in the alumina bath.

TREES AND HEALTH.

Trees are great oxygen producers, thus furnishing to the air what man most requires, at the same time extracting from it carbonic acid gas, which is poisonous to animal life, though life-giving to them. By furnishing the cool, refreshing shade to screen us from our Canadian scorching June, July, and August suns, they not only render our own and the lives of animals more enjoyable, but actually serve to prolong life. No cow, horse, or sheep should be subjected to the severe experience of being placed in a pasture or driven along our roads during our summer days without the refreshing shade of overhanging trees is furnished them. It is found that the sheep produces more and a better quality of mutton and wool, when in pastures thus sheltered than otherwise; that the cow yields more milk, and of a richer quality; the ox takes on fat with less food, and that horses are in every respect benefited, as well as their drivers, by a liberal supply of shade; and it is indisputable that the shade produced by trees is far preferable in summer for cattle to that of the shed.

A little girl on her way to school one morning with her arms full of books; and, as she hurried along, a loose leaf fell from her Testament. Just then a man, who was an infidel, happened to pass along, saw the leaf drop, picked it up, and the first words on which his eyes rested were these: "God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The truth struck him so forcibly, and made such an impression on his mind, that he at once changed his course, and became a happy Christian man.

"THAT'S THREE, JEM."

The Rev. Robert Maguire, of Clerkenwell, England, relates the following:

Some few years ago, sojourning at a very beautiful and much frequented English watering-place, I met with an earnest Christian tradesman of the town, whose labors in the cause of religion are many and great. Although his occupation was not in selling books, yet he had, in a prominent place in his shop window, an assortment of Bibles, with an illuminated card containing this announcement—"Luther's Sword sold here!" With one of these "swords" that Christian soldier, whom I shall call by the name of Mr. Carr, fought and won the following battle:

A band or "troupe" of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar "performances." These people used to be called "Ethiopian Serenaders." After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies" of the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth:

"See here, young man," he said, "I will give you a shilling" and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the by-standers."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading!'"

Mr. Carr opened at the fifteenth chapter of St. Luke's gospel, and, pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up!" said one of the party, "and earn your shilling like a man!"

And Jem took the book, and read, "And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on—"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's three, Jem!" ejaculated one of his comrades—"it's just like what you told me of yourself and your father!"

The reader continued—"And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's three again, Jem!" said the voice—"Go on!"

"And he went and joined himself to a citizen of that country; and he sent him unto his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all!" said the voice, once more interrupting; "we're all beggars; and might be better than we are! Go on; let's here what came of it!"

And the young man read on, and, as he read, his voice trembled—"And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will rise and go to my father!'"

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole ality of the past rose up to view; and, in the clear story of the gospel, a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then himself, his father's son; and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came climbing, like an invading force of thoughts and reflections, into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long lost and dearly loved child returning to the familiar earthly home; and, still better, in his return to his heavenly Father! He found how true are the promises of the parable of the "Prodigal Son," both for time and for eternity!

"Yes, there is One who will not chide nor scold, But beckons us to homes of heavenly bliss; Beholds the prodigal a great way off, And sits to meet him with a Father's kiss!"

## Scotland.

## ABERDEENSHIRE.

The state of Nethermuir, has been purchased by Mr. Henry Inglis, W. S., for £64,000.

On the 15th, as Major Wood, of the 91 Argyllshire Highlanders, stationed at Aberdeen, was riding along Fish Street, Aberdeen, the horse was started by a passing train, and the gallant Major was thrown heavily on the pavement. He was taken to the barracks, where he lies in a precarious condition.

Great excitement was occasioned in Fraserburgh, on August 20th by the arrival of the herring fleet, with a capture higher and more valuable than had ever before landed at that station. Of the 600 boats which entered the harbor only a few were unsuccessful. The total will be 12,000 or 13,000 crans, representing the enormous number of 10,000,000 of herrings, the value of which may be roundly stated at £15,000 to £18,000.

The second annual show of the Upper Dorside Agricultural Association was held at Farland, on the 15th inst. Polled cattle were very largely represented, Dr. Robertson of Indigo being a leading prize winner in that section. Mr. McColebie, Haugh, carried the medal for short horns, with a good three year old bull, bred at Sityton, the winner of the fourth prize at the Aberdeen show. Mr. Stewart, Don of Kildrummy, got the other medal, with a very fine yearling heifer.

## ARGYLLSHIRE.

On Tuesday the 18th inst., the Free Presbytery of Islay ordained the Rev. Alexander Lee, A. M., to the pastoral charge of Kildalton and On.

In the Sheriff Court at Inveraray, damages laid at £85, with expenses, have been awarded a girl named Isabella Macgregor, residing with her father, a farmer, near Taynuilt, against Donald Macintosh, mason, Cladich, Lochaweside, for breach of promise of a marriage.

In the prize-list recently published for Summer Session, 1872, at the University of Edinburgh, Mr. Alex. Kennedy stands third in Municipal Law. Mr. John C. Macdullich, Inveraray, receives honorable mention as a member of the Medical Jurisprudence Class, although prevented by another University engagement from taking part in one of the competitive examinations. Mr. Archibald C. Munro, Lochgilphead, appears twice in the list, viz., 5th in Practical Physiology, with 85.5 per cent. of marks, and 10th in the Honors list of the Botany Class (Senior Division.)

## AYRSHIRE.

The Ayr Presbytery of Original Seceders have ordained Mr. Benjamin Brown, probationer, to the charge of the Colmonell congregation.

It is rumored that Miss Boswell, daughter of Lady Boswell, of Auchinleck, is shortly to be married to the eldest son of Lord Talbot, of Malabide Castle, Dublin.

Mr. Wm. Cameron, grocer, Glencairn Square, Kilmarnock, was recently presented with a purse of sovereigns and an elegant gold locket, along with a valuable brooch and earrings for Mrs. Cameron, as a mark of esteem on the occasion of his leaving Kilmarnock to enter upon another situation in Rothsay.

On the occasion of his marriage, the Rev. James L. Murray, of Princes Street Church, Kilmarnock, was presented with a purse containing 45 sovereigns, as a wedding gift from his congregation, accompanied by an address expressing their good wishes for the health and happiness of himself and his partner in life.

Mr. Charles Hall, sen., Newton Ayr, having superintended the Sabbath School and taken a deep interest in the spiritual welfare of the sick and aged at New Prestwick during the last thirty-five years, was recently presented with a handsome watch, with appendages, and a brooch for Mrs. Hall.

There is in the possession of Mr. John Wilson, Kyle street, Ayr, a translation of the Scriptures, which must now be very rare. It was printed in 1599, and is an edition of the Geneva Bible, properly called the "Brooches Bible," from its rendering of Genesis iii. 7. This translation was the work of some English divines, who fled to Geneva to escape the persecutions of Queen Mary's reign. It was published in 1557, and in it the Scriptures were first printed in Roman letters, and divided into chapters and verses.

## BERWICKSHIRE.

W. G. Toope, Esq., second master of the Berwick Grammar School, has obtained a first class at the University of London.

A deputation from the U. P. Church, Earleton, recently waited upon Mr. Morrison S. Berrie, and presented him

with a purse of sovereigns as an acknowledgment of his kindness in granting the use of the school during the rebuilding of their church.

Colonel Begbie died in the house of his son at Lancaster Gate, London, on the 6th inst., at the ripe age of 89 years and 10 months. Colonel Begbie, at the time of his death, was the oldest burgess of Berwick on the roll—having been admitted to the freedom of the city on the 15th September, 1800. The Colonel entered the army shortly after serving articles, and took part in the Peninsular war. Shortly after the peace he resigned, and latterly lived in Portobello, paying frequent visits to his family in London, and at Renton House, Berwickshire.

## BANFFSHIRE.

Mr. Wm. Flower, farmer, Ardmiddle, Turriff, has purchased the estate of Asleed, in the parish of Monquhitter, for the sum of £7228 sterling.

## CAITHNESS-SHIRE.

The Town Council of Wick have resolved to present the freedom of the burgh to the Chancellor of the Exchequer.

A new Roman Catholic priest has arrived at Wick, and Mr. Capron is to leave immediately, the trial arising from the recent disturbances having been concluded.

At Castletown, potato blight has appeared amongst the potatoes in the gardens and fields, which, should it widely spread, will be disastrous to the poorer classes in the winter months, as peats and coals are selling at such exorbitant prices.

## DUMFRIESHIRE.

A carter named William Wright, has just died in Dumfries from injuries received by a heavy barrel of ale falling upon him.

At a meeting of the General Committee of the Dumfriesshire Liberal Registration Association, held in the Commercial Hotel, Dumfries, recently, it was unanimously decided that Mr. Jardine should make a personal canvass of the country.

The farm of Upper Belted Stane, Creca, extended to about forty-two acres, has been sold by J. P. Halbert, Esq., to Mr. Coulthard, Carronbridge, Thornhill, for £1,480.

We learn that last week the Rev. Mr. Mackie made known to the Trustees of St. Mary's the "terms" upon which he is willing to donit his charge. These were £3,000 down unconditionally, or £2,000 if the Presbytery cleared his professional character satisfactorily; the terms to be null and void until agreed to by the Presbytery, ineffectual until the money was paid, and £100 to be added for every month, subsequently to the Martinmas term next, that the terms remain unfulfilled. It is perhaps needless to say that the Trustees of the Church have not entertained this offer, and that it far exceeds in amount any sum that they possibly have contemplated allowing Mr. Mackie under any circumstances.—Dumfries Courier.

## EDINBURGH.

On the 17th inst., an old man, named William Smith, who lived alone in Craigside Place, Edinburgh, was found dead in his bed.

Dr. John Brown's famous little story "Rab an' his friends" has just been printed in raised letters by the Worcester Society for providing cheap literature for the blind.

James Broadly, lately brakemen in the service of the Caledonian Railway Company at Addiewell Station, has died from injuries received on the 18th inst., while at work shunting some wagons.

## FIFESHIRE.

An old man named Patton has been arrested on suspicion of murdering his sister, with whom he resided, near Kilconquhar.

Active operations are now in progress for the deepening of the Kirkcaldy harbor, in order to allow vessels of heavy tonnage to enter the port.

On the 17th inst., Charles Nisbet, Backmuir, Pitfirrane, near Dumfermline, received injuries of so severe a nature through falling from a cart, that he died next day.

On the 21st inst., during the progress of excavation at White House policies, Kirkcaldy, for the erection of an Independent Church, the workmen came upon two large stone coffins, in a fair state of preservation. A few days previous, two coffins had been discovered, as also an urn, supposed to be of considerable value to antiquarians.

The *Fife Herald* states that the Empress of the French, while crossing in the ferry steamer from Burntisland to Granton, became interested in the poor blind musician usually on board, who was singing some Scotch ballads, and before leaving the boat she gave the Prince Imperial a sovereign to hand to him.

## FORFARSHIRE.

The Rev. D. O. Ramsay, Kirriemuir, has agreed to accept the call to Closoburn, in the Presbytery of Penpont.

Margaret Taylor, a washerwoman, residing in Bell Street, Forfar, while engaged at that employment on the 19th inst., suddenly fell to the ground and shortly afterwards expired.

F. COMPANY, 1st F. R. V.—The annual competition for the gold medal presented by Lady Scott of Anernum took place on the 17th inst., at Monifieth, and resulted in favor of Private James Jameson, with a score of 44 points. Private D. Milne took the second place, with a score of 45. The ranges were 200 and 400 yards—seven shots at each.

## GLASGOW.

The Tramways have been opened for traffic.

Mr. Hodson, Surveyor for the North of England, has been appointed postmaster for Glasgow, in room of the late Mr. James.

John Cathill, a carter, who resided at 186 Nelson street, Tradoston, was accidentally killed on the 17th inst., at Finnieston Quay, Glasgow Harbor.

A number of Scotch operative bakers brought from Scotland to Dublin to supply the places of the men on strike were "got at" by the Unions, and sent back to Glasgow.

On the 20th, a young man named Malcolm Nash, residing in Gallowgate, Glasgow, died in the Infirmary, from the effects of injuries received by being run over by a tramway car in Eglinton street on the previous night.

The poetical works of George Outram (chiefly humorous Scotch songs) are about to be given to the public. Some years ago they were printed for private circulation among the author's friends. Outram was a member of the Edinburgh bar, and belonged to the Professor Wilson "set." In his latter years he was the editor of the *Glasgow Herald*.

## HADDINGTONSHIRE.

At a recent meeting of the Free Presbytery of Haddington and Dunbar, the following resolution was unanimously adopted:—"That the congregation of Knox's Free Church, Haddington, beg to state to the committee of Presbytery that they most respectfully, yet most firmly and decidedly, decline to entertain the proposal of the Presbytery that that Knox's Church should be merged into that of St. John's."

## INVERNESS-SHIRE.

Foot and Mouth disease has appeared in many of the northern herds represented at the recent Kelso Show.

On the 17th inst., a young man named Duncan Macdonald, 23 years of age, in the employment of Mr. Thompson, Coanaroo Lodge, Glenmorrison, was drowned while bathing in the Doe, near the Lodge.

Right Hon. Robert Lowe, Lord John Hay, and Mr. Pender, M.P., arrived on the 20th inst., at Inverness in Mr. Pender's yacht, via the Caledonian Canal. They left for Dunrobin next day, on a visit to the Duke of Sutherland.

According to a correspondent of the *Scotsman*, shocks of earthquake have been so common in Lochaber of late years, "that no notice is now taken of them." One was experienced simultaneously with that felt at Bridge of Allan, but it caused no greater comment than a clap of thunder would have done. Another vibratory motion, accompanied by a rumbling sound, was experienced, it is reported, at Fort William on the 19th inst., and the shock was more than usually severe.

## KINROSS-SHIRE.

The lands of Braefoot and Rantricknowe, near Crook and Devon, as possessed by Mr. Andrew Brown, were lately sold by public roup to Mr. Peter Robertson, coach builder, Glasgow, for £1,048.

## LANARKSHIRE.

The Rev. James Drummond, Alva, has declined the call recently given him by the United Presbyterian congregation, Douglas.

Recently, a man, 80 years of age, named William Smith, residing at Stane, near Shoots Iron Works, died suddenly, while partaking of breakfast.

A foot race of one mile came off at Strathaven lately, on the Muirkirk road, betwixt James Lennox, laborer, and Thomas Owens, baker; the latter was handicapped 100 yards. The race was won by the latter.

The Sabbath school teachers of the Parish Church, Blantyre, at the invitation of their esteemed pastor, the Rev. Stewart Wright, met in the Manse on the 7th inst., when the rev. gentleman presented Mr. H. McFarlane, superintendent of the Sabbath School, with a valuable inkstand from the teachers for his faithful services, as he has left Blantyre for Glasgow, and Mr. J. F. Bain, preceptor of the church, with an excel-

lent gown from the ladies, as a token of their appreciation of his psalmody, to which both gave a feeling reply.

## MORAYSHIRE.

A return bowling match between eight players from the Elgin and a like number from the Inverurie Bowling Clubs was played recently, and resulted in a victory for Elgin by fifty-two points.

It is in contemplation to erect a Hydropathic Establishment at Lossiemouth. The ground has been looked at—a square plot immediately below the residence of Mr. W. A. Stables, at Stotfield—between it and the sea.

## ORKNEY AND SHETLAND.

At a recent competition between the members of the 1st Orkney and Zetland Rifle Volunteers for a silver medal presented to the corps in May, by F. Dundas, Esq., M. P., and Lord-Lieutenant of the county, the successful prize-taker was Corporal John Laing, with a score of 87 points.

The sale of Colonel Balfour of Balfour's lands in Deerness took place at Kirkwall recently, and attracted a large number of eager competitors. The purchasers, however, were all connected with Deerness, and some of them were tenants of Colonel Balfour in the lands sold. The prices received were on an average, 45 per cent. above the upset.

## PEEBLES SHIRE.

The Presbytery of Peebles have resolved to translate the Rev. Mr. Gunn, at present assistant and successor to the Rev. A. M. Forrester, West Linton, to the church and parish of Edrom, in Berwickshire.

A bazaar for the purpose of raising funds to assist in the erection and completion of a new church for the parish of Manor, was held in the Chambers Institution, Peebles, lately. The total drawings from all sources amounted to the sum of £828.

## PERTHSHIRE.

The result of the voting by the members of the East Church congregation, Perth, as to the introduction of instrumental music, has been announced. The total number of votes was 630, of whom there were in favour of instrumental music 560. The objectors numbered 70.

The Sheriff principal has issued an interlocutor, affirming a decision of Sheriff Barclay in an appeal at the instance of the Strathearn Hydropathic Company, who dismissed their application to have the premises and grounds erected into a special water supply district.

## RENFREWSHIRE.

A cordial offer of the pastorate of the Iron Church, Glasgow, has been made to the Rev. Robert Duncan, minister of the Middle Church, Paisley.

The Wellpark Free Congregation, Greenock, have appointed a committee to prepare a list of candidates for the office of assistant to the Rev. James Stark.

The Greenock Free Gaelic congregation, have unanimously agreed to call to the pulpit of the church, which has been vacant for nearly two years, the Rev. John Kennedy, of Dingwall.

The Session-Clerk of Johnstone parish church has received fifty applications from all parts of the country for the pastorate of the church, rendered vacant by the death of the late Rev. William Gaff. The emoluments amount to nearly £300 per annum.

## ROSS-SHIRE.

Telegraphic communication with Stornoway is now open.

The old and conspicuous building in the High street, Tain, known as the Mason Hall has been purchased by Mr. Finlayson of the Royal Hotel for £800.

Mr. John McWilliam, probationer, has received a unanimous call from the Free Church congregation of Carlow, which has been sustained by the Free Presbytery of Lewis.

In Stornoway the Good Templar movement is gradually rising into favor. Although only started in September last, about 800 members have been initiated into the lodge, established there, which has done a great deal of benefit, not only to the members joined themselves, but to the community in general, and has had a visible effect in the decrease of drinking there.

## ROXBURGHSHIRE.

Sir Andrew Smith, K. C. B., Director-General of the Army Medical Department from 1851-58, died recently at his residence in Alexander Square Brompton. Sir Andrew was born in Roxburghshire in 1797.

For some time past workingmen have been engaged in preparing the new parish church which is about to be built on the glebe, and the masons have already commenced the work.

Foot-and-Mouth disease is very prevalent both in the town and neighbour-

hood of Kelso, and every farm within several miles, with a few exceptions, has lately been, or is at present, infected with the disease.

## SELKIRKSHIRE.

Recently the remains of Mr. William Laudlaw, clothier, and sergeant in the 1st Selkirk Rifle Volunteers, were buried with military honours in Eastland cemetery, Galashiels.

A few of Mr. James Tut's fellow-workmen met in Mrs. Hymer's Temperance Hotel, Galashiels, and presented him with a beautiful silver Albert and locket, and also with a splendid meerschaum pipe, as a token of respect to him on occasion of his leaving Buckholm Mill.

## SUTHERLANDSHIRE.

The return match between the North of Scotland, (Wick) and the Thurso Trades' Cricket Clubs came off at Thurso two weeks ago, when the North of Scotland gained the match by 8 runs.

The *Northern Ensign* understands that Mr. Donald Swanson, accountant of the Town & County Bank, Thurso, is to succeed Mr. Thompson in the office at Wick. A native of Castletown Mr. Swanson has been in Thurso for several years, and has so conducted himself as to secure the esteem and confidence of the community.

## WIGTONSHIRE.

The price of coals delivered in Wigton has risen to 30s. per ton.

Cattle disease of a rather serious type has appeared amongst cattle in the Newton-Stewart district, and is spreading widely amongst milch cows.

Mr. R. Stewart, has been appointed first-lieutenant of the 2nd Wigtonshire, A.V.C.; and Lieutenant R. V. Agnew, has resigned his commission in the 1st. Wigtonshire, R.V.C.

Mr. John McKeand, manufacturer, Dr. Dickson, and Mr. David Kell, have been by ballot duly elected commissioners of the burgh of Newton-Stewart, to serve for three years.

## Ireland.

Three persons were drowned lately in a lake in County Westmeath, by the capsizing of a boat which was returning from a picnic.

The Dublin, Wicklow, and Wexford Extension Railway from Enniscorthy to Wexford has been opened for traffic.

Seven hundred bakers having struck work in Dublin, the masters announced that if they cannot supply the inhabitants with bread, they will sell them the means of making it.

It is stated in Dublin that a large body of the members of the metropolitan police have intimated their intention of resigning, in consequence of inadequate pay.

It is expected Dr. Evary Kennedy will be a candidate at the forthcoming Derry election. It is said that his principles are those of an extreme Liberal, and that he hopes to obtain the support of the Conservatives Catholics and Liberals.

Recently, at Crossmolina, near Castlebar, a man named Michael McAndrew was killed by five other persons, relatives, with whom he had a dispute as to a right way. Three of the persons were arrested at once, and the other two surrendered themselves.

Mr. Gladstone has signified his intention of forwarding to the Loan Museum of the Dublin Exhibition an exquisitely designed silver sallyer of rare and elaborate workmanship. Some very important additions have recently been made to the Sculpture gallery, including two very attractive marble groups just sent from Italy, and a very beautiful figure from the studio of Mr. J. H. Foley, R. A.

"Borrow not a few," saith the Lord to every believer. O, thou sorrowing one, borrow empty vessels in which to receive abundant consolation from Christ. What magnificent grace shines in the word empty! God will not pour into vessels filled with creature supplies. Thus it is manifest that the oil comes direct from God; the word empty shuts out the creature. The words "not a few" have room for God to enter in. The heart's deep furrows are so many deep vessels to receive streams of comfort. The heart that has many is furnished with vessels "no a few." Faith's warrant is, "Borrow not a few."

Many mistake enlarged selfishness for unselfishness. They are ready to make almost any personal sacrifice for their own familiar and personal friends, but beyond that narrow circle their sympathies do not go. As if one should say, "Am I not Christianly unselfish? Behold how I love and serve my friends!" But there is no Christianity about it. Genuine unselfishness consists in serving those who can make no return for our service, and in loving those who have no society or family claims upon us. Instinctive affection, which we share with the brute creature, should not be mistaken for unselfishness or philanthropy.



BIRTH. At Lindsay, on the 3rd Inst., the wife of Mr George T. B. Burnett, of the Post, of a daughter.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:— HURON.—At Sarnia, on the 2nd Tuesday of October, at 11 a. m. OPEN ROUTE.—At Owen Sound, on 3rd Tuesday of September, at 2 p. m. LONDON.—At London, in St Andrews Church on 1st Tuesday of September at 11 a. m. BRANTFORD.—At St. Mary's, on 24th September, at 2 o'clock p. m. GUELPH.—At Guelph, in Chalmers' Church, on 2nd Tuesday of November, at 1 p. m. PARIS.—At Paris, in Dumfries St. Church, on the 2nd Tuesday of September, at 11 a. m. KINGSTON.—At Kingston, in Chalmers' Church, on the 2nd Tuesday of October, at 10 o'clock, p. m. DURHAM.—At Durham, on the 17th September, at 11 a. m. CONCORD.—At Port Hope, on the 3rd Tuesday of September, at 10 o'clock a. m. MONTREAL.—At Montreal, in Erskine Church, on the 1st Wednesday in October, at 10 o'clock a. m. OTTAWA.—At Ottawa, in Bank St. Church, on the 1st Tuesday of Nov., at 2 o'clock p. m. CHATHAM.—At Chatham, on the fourth Tuesday, of September. ONTARIO.—At Port Perry, on 2nd Tuesday of Nov., 11 o'clock, a. m. BRUCE.—At Kincardine, in Knox's Church, on the 1st Tuesday of September, at 11 o'clock. TORONTO.—In Knox Church, Toronto, on 1st Tuesday of November, at 11 o'clock, a. m.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business connected with the Home Mission Committee, to the Rev. William Cochran, Brantford, Ontario.

TORONTO MARKETS.

FLOUR.—Extra, \$6.90 to \$7.10; Fancy, \$6.55 to \$6.85; Superior, No 1 nominally \$6.10 to \$6.20. Coarse grades dull. WHEAT.—Spring, \$1.23 to \$1.30. Prices are by no means established. BARLEY.—67c to 70c. OATS.—39c to 40c. RYE.—\$21 to \$22. PROVISIONS.—The market has been quiet during the past week, the demand being chiefly for local consumption, and prices firm at late quotations. BUTTER.—In the fore part of the last week there were sales of round lots of choice selected, mostly on private terms, and of good straight lots at 13c to 13 1/2c. We do not hear of any recent sales except in a comparatively retail way. A small lot of very fine dairy sold for city consumption at 16c. CHEESE.—The market continues firm, the factories making 11c to 11 1/2c for good to fine qualities. In retail way from 11c to 12c is obtained. BACON.—There have been sales to a fair extent in the fore part of the week of choice straight lots of selected at 7c. Holders are now looking for more money, and 7 1/2c is asked for heavy Cumberland cut. HAMS.—The stock is reduced so low now that the sales are only of the moresort retail, quotations being nominally unaltered. PORT.—There is firm at about \$16.50 for small lots, there being no car lots held here.

MONTREAL MARKETS.

FLOUR.—Receipts, 400 bbls.; super. from temporary scarcity have advanced 10 to 20c. on yesterday's rates; \$6.50 to \$6.60 being paid for city brands to complete cargoes for Quebec; other grades unchanged, and business in these of a retail character. WHEAT.—No reported transactions; U. C. spring on spot taken at \$1.40 yesterday. PRICES.—Steady; latest sales of car lots were at 90c. BUTTER.—Choice still in demand, but ordinary and poor neglected, buyers being extremely particular as to quality. CHEESE.—Unchanged. HAMS.—Unchanged.

Travellers' Guide.

Table with columns for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, Toronto, Grey, and Bruce Railway. Rows include Depart and Arrive times for various routes.

Special Notice.

HARBOUR GRAVE, Newfoundland, Dec 10th, 1871. JAS. I. FELLOWS, Esq.—Dear Sir: We are receiving orders almost daily from the Outposts for your valuable Syrup of Hypophosphites, and the sale is steadily increasing. I firmly believe that it has done more good than any medicine yet discovered in the cure of Consumption, Bronchitis, Asthma, Whooping Cough and kindred diseases. It is the only medicine we have which cures these diseases by strengthening the system, and as it is also what we call a sound chemical preparation, I predict for it a more extended demand than for any other remedy in existence. Yours very truly, W. H. THOMPSON

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THE LIFE AND TIMES

REV. ROBERT BURNS, D.D.

Agents are requested to send in their orders to the publisher, who will execute them in the order they are received. All orders from Agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired. JAMES CAMPBELL & SON, TORONTO.

TO PROBATIONERS AND MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

Probationers or Ministers without charge, who are willing to supply the Mission Stations of Fort William and Prince Arthur's Landing, in the Lake Superior (district) during the ensuing winter, will please correspond with the Convenor of the Home Mission Committee. REV. WILLIAM COCHRAN, BRANTFORD, ONT.

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THE LITERATURE OF THE CANADA PRESBYTERIAN CHURCH.

THE DYNASTY OF DAVID.

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