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TORONTO, CANADA, FRIDAY OCTOBER 9, 1874

Contributors and Correspondents.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

VI. IN THE OLASS-ROOM.

We boast of being a go-ahead people, and idiculo German aluggishness, but it is to be questioned whether our very energetic young men would suppress an angry exclamation were the University College Calenday to indicate that loctures began at 8 .m. Although the German moves slowly, vet he plods on unweariedly, and if he takes wo hours for dinner, and spends his evenings at the " Kucipe," ha is willing to make ip for it in the morning. Even the public chools open at eight, and before that hour the College quadrangle is filling with students. Fifteen minutes grace is given, and in that interval the stream is pouring into he lecture-room. A very different scene is here presented from what we have been accustomed to in Canada and Britain. The room is full of tobacco-smoke, for nearly every one is enjoying his morning cigar. The German student, as a general rule, can scarcely stir abroad without his weed, and the array of yard-long pipes in his study is most formidable. There is no chasing each other over benekes, loud laughter or talking, or boyishness generally, but the sedative effect of tobacco and lagor allows only of murmured conversation. One feels that he is among students who have outgrown the schoolroom. The general appearance of the students indicate hard study, and this is doubtless owing to the severe course of preparation at the "Gymnasium ' or Gram mar School. One lad attending " Thomas-Schule," a celebrated Gymnasium in Leipsic, told me that he frequently studied until one o'clock in the morning, and was at work again by six. This, considering the hardships many of these boys have to endure, is pretty severe drill. Many of their parents are poor, and while working at their own studies, their sons have to pinch themselves in fuel and food, as well as undertake private tuition. Of course all have not to do this, but a larger proportion, if not the majoritymust adopt such measures. The average age of the University freshman is about the same as with us, from 17 to 20, and this olthough they have been studying from boyhood. Their entrance examination is my th higher than ours, and would correspond very nearly with that at the close of the

seco' 1 year at Toronto. The German is the soul of punctuality, and is much more likely to be five minutes before the time than one after it. Punctually at 8.15 the Professor enters the lectureroom, and every eighr is respectfully laid aside. He wears no gown, nor even the white necktie which we consider essential to clorical dignity. Although a canon of the Cathedral of Meissen, he relies upon his closely-shaven cheeks alone to testify to his office, and his crudition and elequence to command respect. Woe to the tardy student whose creaky boots and harried entrance distracts the attention of the class. Shuffling of feet and no stinted hissing declare more pointedly than pleasantly that public opinion is opposed to such irregularities. From the moment the lecture begins every pen is busy until its close, not one important thought must be lost, Should the speaker pass too rapidly on, shuffling and hissing warn him not to awaken the wrath of his hearers by such meonsiderate haste. He speaks without manuscript, and with scarcely more copious notes than most preachers deem indespensable to extempore preaching, blusning, moreover, when these are accidentally discovered by a rude gust

Not only the Professor's salary-a thing which no German thinks lightly of—but his reputation depends upon the number of students that crowds his lecture-room. Even in the same University other lecturors are treating of the same subject, and should be fail in grasping his thome, or in the presentation of it, he may have the mortification of seeing his lectures deserted. The ulmost liberty is allowed to students in the choice of lectures. Their only examination takes placent the end of their eight sessions' course, and then they are examined on the subjects without regard to text-books or professors. The student, consequently, may take these subjects in any order, as often as he wishes and where he wishes. The session counts at every German University, and students are regularly transferred even during the course of the session. No roll is called at any locinre : the attendance is perfeetly voluntary. The opinion of Adam. Smith, that if lectures were worth attending no compulsion would be needed to induce attendance is practically carried out at Leipno, and I can testify that the irreg-Blarity was much loss than even at Knox Cotlege, met tet meak of the University.

Carlot had been been

The lecturer proceeds without interruption to the close. The most difficult points call forth no queries from the class, and the most elegant passages no applause. College etiquette forbide this, but many a time when Kahnis had theilled us with his cloquence, or Luthardt triumphantly swept away like cobwebs the sophisms of infidelity, the applause burst forth at the close, forming a much more grateful tribute to his genius than if a few excitable youths had started 16 during the lecture.

The German student has a most profound respect for his professor, and yet without the least servility. The greeting of the professor is cordial, without the least tinge of patronizing. Many a time when I admirel their mutual greetings, the kindly tones of the one, and the manly respect of the other, his heightened colour alone showing that he recognized the difference in their respective positions. It is too often forgotten by College professors, in their zeal for the maintenance of a shaky dignity, that nothing will so chill a student's ardor, if it does not awaken self-conceit, and contempt of his instructors, as supercilious sneers, or contemptuous reminders of his age and inexperience. A professor s manner may often convey this impression as effectually as words. Students are not boys, and can see through pretensions of a literary kind. If respect is not deserved, it will not be given by the rather hypocritical class that attend our Colleges. German students show their opinion of a lecturer simply by declining to attend his lectures. If we could follow the same plan it might be a relief sometimes.

TEMPERANCE.

The Temperance question is one of the most important of the present day, and therenever was a time when it engaged more of the public attention than it does at present. The numerous meetings that from time to time are being held on the subject, the resolutions of Church Courts favourable to tomperance, and the recent crusade of the ladies, are all indications of this. The effect of this has been felt in our Legislatures. where committees have been appointed to examine into the matter.

The temperance question has not obtain-

ed any more attention than its importance

demands, it would be safe to say it has not obtained as much. In order to be convinced of this, we have only to think of the terrible evil of intemporance. Instead of wondering that so much has been said on the subject, the wonder is that a great deal more has not been both said and done. There is not one thing that has caused so great an amount of misory as intemperance has done. It is the producing cause of many other evils. It is the fruitful source of crime. What a terrible evil, for example, was that of slavory, as it existed in the Southern States. What mourning, and lamentation, and wee did it produce! How many families were made miserable by it; how many hearts were broken! But slavery, bad as it was, and it was bad enough, never did a tithe of the evil that intemperance has done. While slavery has killed its thousands, intemperance has killed its tens of thousands. Slavery, even when most extensive, was confined within a very narrow circle. Intemperance, in a greater or less degree, extends to every country under the Wherever we find the human race existing, there we find a'so the excessive use of intoxicants. Some nations and pooples are more temperate than others, but none are entirely free from the charge of intemperance. However the fact may be accounted for, it does seem to be a fact that northern nations are more addicted to it than others. Even Presbyterian Scotland, with all its other excellencies, has this stain upon its character. that it consumes an immense amount of intoxicating liquors, and there is a very large amount of drunkenness within its borders; and what is true of Scotland is true of the other portions of the British Isics. The proportions that the consumption of liquor here have assumed as something astounding. One or two facts on this point may be sufficient. It is stated, for example, on undoubted authority, that there are more interested in the liquor traffic in Great Britain than there are in the two largest industries in the country, viz: the iron and cotton manufactories. Then again, it is stated on equally good authority, that the revenue of the country derives marrly Letter an of the duties on liquors.

£27,000,000 sterling of the revenue of Great
Britain is derived from this source. These
facts incontrovertably prove that there is an immense consumption of liquor in Great Britain, and consequently that there must be an immonso amount of drunkonnoss. Every cause will be followed by its appropriate effect. If there is spent in Great Britain and Iroland every your (and this is stated upon the highest authority) one hun-

is easy to see that there must be an appalling amount of intemperance.

Nor are matters any better if we look to the United States of America Official

dred million sterling upon strong drink, it

documents go to show that in that country in 1870 there was spent in intericating drinks the enormous sum of \$1,487,000,000. The intoxicating drinks of the United States in the year 1870 cost them the above enermous su.n, while their clothing of all kinds, including their boots and shoes, their flour and their meal, only cost them \$905,000, It is stated again on the very best authornty that for every dollar that is spent in that country in the cause of the Gospel, there is one hundred spent on strong drink. One hundred times as much for drink as there is for the Gospel. It is stated also that in the year above referred to there were 400,000 mere persons engaged in the liquor business than there was in the preaching of the Gospel and the education of the youth.

These facts in reference to Great Britain and the United States seem to justify the taunt or a foreigner, who once said, "it is a blessed thing for the world that you Anglo-Saxous are a drunken race; such are your powers, and energy, and talent, that otherwise you would have become masters of the world.

In view of these facts we may well ask We have heard a great deal about the national debt of Great Britain, the largest national debt in the world. We have heard also something about the national debt of the United States, but if the amount spent in liquor in Great Britain were employed in paying the untional debt, it would be wiped off in eight years, and if the amount spent off in eight years, and it the amount speci-in liquor in the United States were employed in paying the national debt, it would be wiped of in less than half that time. And then what an amount of good might these immense sums of money do, if they were otherwise employed—if they were employed for hency clentary religious purposes. How for bonevolent and rollgious purposes. How many schools and colleges would they build? How many tachers and professors would they employ? How many asylums for the deaf, the dumb, the blind and the insane would they be the means of rearing? How many churches would they erect? How many rhe isters would they support, and how many missionaries would they be the means of sending to the heather? About 800,000,000 of the world's population are still outside of the Christian Church ! Would not the enormous sums spent by these two great Protestant nations on liquor, be infintely better spent, if it were employed in bringing these famished millions to the foot of the Cross? And is it not a fact that the meansistency of the Angle-Saxon race in connection with the liquor and the opium traffic, too, has had a most injurious effect upon the heathen, it has had the effect of projudicing them against Christians and only what might have been expected. A dignitary of the English Church said some time ago, in reference to India, that for every true convert that had been made by all the churches put together, a great many more had been made drunkards, and that if the English were to leave the country immediately, the principal evidence of their ever having been in it, would be the drunk-enness that they would leave behind them. A terrible responsibility rests upon processing Christians in this matter, and it becomes them to see that there is no blood upon their skirts. The pulpit should give so uncertain sound. Menisters should lift up their voice like a trumpet. It is to be hoped that the advice given by Mr. Moody to the ministers in Scotiand is not so much needed here: "Hurl the accursed thing from your own tables," said he to them, " and it will have a most beneficial effect." The Press, too, has a duty to perform. It reaches many to whom the pulpit never reaches, and is fitted to exercise a powerful influence for good on the temperance cause. May it be faithful to its trust, for never can we expect the downfall of the millenium until the power

The Press and the Scandal.

of intemperance is broken.

The following from the London Advertizer, is. we regret to say, too true in every particular :-

Tilton scandal Now that the has about worn itself threadbate, perhaps the journals which printed it villaine us de tails in artenso will have time to reflect on their work. Minds which gloat over blood and murder, and adultery, will think the press generally has done a fine thing, and they will applicad its "thoroughness," its "out spokenness, and its "enterprise." But we are much mistaken if the pure and virtuous in every community do not unsparing. condomn the view with which many news-papers entered into the dishing up of the affair. Matters revolting in detail, and whose suppression would have been warranted by every sense of purity, have gine into the home circle. The American press especially, and many of the American people, have shown a greed for such de-moralizing and sickly tales, for which even the most consorious cutic would scarcely have credited them. Men praise the liberty have credited them. Mon praise the liberty of the press and extel its enormous power. It has a liberty and power which are becoming nearly omnip it at for good or evil. But should this power be used for the demoralization of the nation? Should its moralization of the nation? Should its inborty be allowed to degenerate into an unhallowed incense, which attacks the best characters and gives to the signalizes and jealousies of knaves a needless publicity?

.Canadian contiment has a duty as positivo as it is proteouve. It must frown down every journal which is not careful to. set itself firmly for the defence of every political, moral, or social interest. And the duty is plain. To choose between a paper which would tend to debase his shildren's minds, and one which helps the development of all that is good and pure, ought to be an easy task for any parent. Public opinion can make its power felt on the press; if it be healthy, the press will be healthy also."

A Correspondent on the Bescher-Tilton Scandal.

Editor British American Pressyterian.

DEAR SIR,-With thousands of professing Christians everywhere, I have felt and do icel intensely on a very painfu' subjectthe Beecher-Tilton Scandal-and you have been almost silent on what has been en grossing public attention. Hitherto perhaps this has been wise, but now when Beecher has given his statement to the public, and when the investigating committee has given their report to the world, I do think these ought to be circulated -not for the sake of Mr. Beecher alone, but for the sake of morality and religion, for both will suffer if Mr. Beecher's fair fame is overshadowed by the crime of which he is nocused. As has been said this scandal will cause a "moral devastation" wherever the man is known.

I beg of you to use your power for good, and put out a hand to stay this postilonce. To Mr. Beecher it cannot matter much what we think of him in Cauada, when he can say "Living or dying I am the Lords, He knows it and I know it." But it matters a very great deal to souls who have been fed by him and who own him as the instrument of their conversion. Many will say, "I can never have faith in man again if Henry Ward Beecher is found a hypocrite and a debauchee."

Therefore, I do think a paper having the influence the Preserver and it ought to bift up its testimony, and it ought to do this all the more, that a journal which is widely read in Canada (the Globe) is doing all it can to circulate the Tilton version. many will found their faith in Beecher's

guilt on these articles.

If Beecher's life and is work not to have some weight against the testimony of men of such characters as Tilton and Moulton have proved themselves to be, and against the word of a weak women, subject to the strong will of a wicked husband who was Beecher's enemy; is the evidence of such as these to be scattered broad cast over the land and no voice raised on the side of one, who, for more than a quarter of a century, has striven to raise men to a higher level. For the credit of Canada let it not be so. I am sure I but utter the wish of many of your readers when I implore you to throw your weight on the side of the slandered.

I refer you to the Christian Union of date September 2nd., containing the report of the investigating committee, and also containing an article called "Plain Words;" also to Christian Union of date September 9th., containing an article "A Reasonable Faith." The closing sentences of the latter article are "That ardent faith is not to be expected of the great world which is judging Mr. Beecher, and his friends ought not to demand it; but that the world in soberly weighing the evidence, must take full amount of the significance of a life whose character is written in broad letters, and vouched for by numbered witnesses. In one scale is to be laid the testimony of such a life and the word of such a man, and in the other scale is the word of Theodore Tilton and F. D. Moulton, with whatever evidence their personal characters may afford as to the value of their word."

I cannot suppose for a moment that a journal such as the Pressyreman will throw its weight into the scale with Theodore Tilton. Yours truly,

A CONSTANT READER OF THE PRESBYTERIAN. Brucefield, Sept. 28th., 1874.

Circulars from Committee on Evangelistic Work.

The following circulars issued by the Convoner on Evangelistic work explain them-

To the Session of

DEAR BRETHERN. The Synol of London, at its meeting in May last, appointed a Committee on Evangelistic Work, to aid such Sessions under its jar.sdiction, as might desire assistance in carrying of special services. That Committee having met, now issues this circular with a view to ascertain to what extent aid may be re-quired. Should you think a series of such services would be conducted to the spiritual welfare of the congregation over which you are set, and should you desire assistance from this Committee in conducting them, please intunate the fact to the undersigned not later than 1st November, stating at the same time when you contemplate beginnming thom. By order of the Commettee, J. W. MITCHELL, Convener.

Mitchell, Oct. 1st, 1874.

To the Rev.

The Contract of

DEAR SIR,—As you are aware, the Syned of London at its last meeting appointed a Committee on Evangelistic Work, as a medium of communication between Sessions desiring to hold specul services, and Ministers willing to assist in them carrying into effect the design of its appointment, the committee wishes to ascerpointment, the committee wishes to ascer tain if you are disposed to aid in this mat-ter, and if so, what time would best suit your convenience, and for what length of time could the committee hope to secure your services. You will chize by intimat-ing your mind regarding this application the andersigned not later than November 1st prox. By order of the Committee

J. MITCHELL, Convener. Mitchell, Oct. 1st., 1874.

We (Weekly Review) (leeply regret to announce the death of Dr. James Henderson, the sonior minister of Free St. Enoch s Church, Glasgow, who expired at North Berwick on Saturday. Dr. Hende son was a highly accomplished man, and possessed a singular refinement and elevation of char | pasity for work. moter. , skif me . :

Evangelical Alliance.

Whole No. 139

(Paper by Dr. John Hule, of New York.)

The first regular session of the Alliance opened this morning in St. Andrew's Church, Principal Dawson in the chair, with prayer by Rev. J. F. Stevenson, after which R. v. Gavin Lang read the rules adoptol for the conduct of basiness, and reported that ex Governor Wilmot, of New Brunswick had been nominated as Presi-Bent, and Rev. Dr. Taylor, of Montreal, as Vice-President, of the Alliance. The meeting then resolved itself into the Dominion Branch of the Evangelical Alliance. Ray. Gavin Lang, Secretary of the Committee, read brief extracts from a very copious correspondence, composed chiefly of letters from eminent Christians throughout the world, expressive of regret at not being

able to be present. The first paper on the programme entitled "The present Demands on the Pulpit

—Just or Unjust," was by the Rev Dr.
Hall, of New York. He, however, spoke instead of reading, and said his topic was appropriate first, as it concerned both pastor and people. He said that we could not deny that there was unreasonable demands made on ministers, such as the refusal to allow them to supplement their income, while they were constantly asked to work without renumeration; also, they were required to be relieving officers, and to take part in many outside efforts. He thought the clergymen might, with propriety, resist many of these demands. The community had a right to demand much of the minister, but it should be only in his particular sphere. Of pulpit demands he said that he did not believe that the pulpit had declined to the that the purposed by the present that the pulpit had declined or that it had been superseded by the press. He acknowledged the power of the press, but said that a large element of this power was derived from clerical influence and training; the press is now finding in great cities that the most acceptable contribution they can lay before their subscribers is what they can ay before their subscribers is derived from the pulpit on the Lord's Day. Some thought Science had caused the Pulpit to retire. This was not so; the argest class of buyers of scientific and materialistic works are the clergy, that they may lay the subjects before their readers. Some said where are the great ers. Some said where are the great preachers, the Whitfields, &c., but he would say that there was more and better preachers in the Dominion new than were in all Christendom in Whitfield's time. The pulpit has not gone down. There are four ideas of what the pulpit ought to be. First, the theatrical idea; many people think they ought to be entertained in the pulpit. They look for tragedy, or more usually comedy, saying that the Creator had given men the faculty of laughter, and that it ought to be used. Had we heard medical men laughing while consulting over a case of life and death it would have been revolting. So also levity in the pulpit was un-suitable, as gravity was the proper demeansuitable, as gravity was the proper demens-or for the consideration of serious subjects. He dishked greatly to hear sermons called uninteresting, the lack of interest being generally the fault of the pew. Second. The tycoum idea; that the pulpit should every week give its idea about matters in general. This was the part of the press, general. This was the part of the press, not that for which ministers was ordained. There, and the commercial idea. "Their galleries had got to be filled," is the notion of many Churches. This degraded idea has got to be stamped out. Fourth. The ripal idea; it is the part of the minister to discretingle in men's minds the true from the false in this matter. The just requirements in the pulpit is that ministers are to set forth the truth as it is in Jesus, for the set forth the truth as it is in Jesus, for the saving of the souls of men. They work with inferior weapons when they turn aside from this truth to science, philosophy and social ideas. They preach in vain without the Holy Spirit. Our fathers spoke of a body of divinity—suggestive phrase; every member and not the same importance, and they should be placed before the people in their proper places and relations—the feed ing of souls, and building them up in their most holy faith. The mistake was a constant one to deal with Christians and unbelievers as if they were all on the same footing. There are hundreds of men everywhere trying their puny strength against Christianity, but the mainster cannot afford to deal numbers with all the points brought to deal minutely with all the points brought up. There are often not five men in a congregation who know everything about them. These matters might be left to take care of themselves, but every man of science needed saivation by Jesus Christ, and this was what the minister had to do with. The minister could not vie with the theatre, in entertaining people, nor with the scientific lecturer in instructing them. He should wield only the weapons which God puts into his lands. He has to make an invisible world real to a busy world below. He needs to be clothed with the beauties of holmess. He stands in the world as the representative of King Jesus, and needs to be careful that time dignity does not suffer in his hands .- Witness 3rd Oct.

When so much is said, and no doubt with truth, about the miserable pay of farm labourers, it is interesting to know wha they spend in beer and tobacco. It is contained that in some districts £10 a year is spent by many agricultural labourers on these luxures. In harvest time a gailon these lucures. In harvest time a gallou of beer per day is reckeded a moderate allowance in the field, which is in addition. to what a drunk in public-houses. All farmers give them men beer during harvest, and the quantity const med is assortisling. The system is a bad one, and the better class of inbourers admit that so much beer-swilling actually diminishes their physical energy, and consequent ca-

The Anstor and Recyle.

Wealth of the Ancient Hebrews.

In the times of David and Solomon gold existed in enormous quantities among the Hobrows. The figures given in the Old Testament appear most fabulous. From 1. Chron. 25, 14, we learn that David had collected together for the purpose of the Temple building a hundred thousand tal Temple building a hundred thousand tal-ents of gold and a thousand tal-ents of silver; and from 1. Chron. 29, 3; we learn that over and above this oner-mous amount, he contributed from his own possessions three thousand talents of gold and seven thousand talents of silver: whilst the people in addition offered, "for the ser-vice of the house of God, five thousand talents and ten thousand drachms of gold, and of silver ten thousand talents" (I Chron 20, 7). From these date the total value of the gold and silver has been calculated at nearly one thousand millions sterling, a sum greater than our national debt, and larger than the combined annual expenditures of all the governments of Europe.—The Bible Educator.

Lord Derby Denounced in a High Church Paper.

The following letter, signed "Constans," appears in the Church Herald. To illustrate how omnipotent, the force of example is, either for good or ill. I have only to inform you that on Sunday, the 80th of August, the Earl and Countess of Derby, and others of the nobility and notable personages hovering just now in the neighbour-hood of Balmoral, went to Crathie Kirk by way of keeping the Sabbath holy! And this, too, when the Earl and others, as well as the Queen, had been informed that a Church of England service would be held in Braemar. I thought Lord Derby was a real and true Churchman. Can you tell me if he professes so much? I thought he was a man of sound Church principles, and not to be led off or away to a mere preaching-house, oven by a Queen. Alas I how have my hopes concorning him been shat-tered! The service at Braemar was taken tered! The service at Braomar was taken by a clergyman who had got just one Sunday off duty (his own) for one year and nine months, and who intended to make whole holiday; but, hearing that some of the visitors desired a service, he immediately offered himself, disdaining either to go to Crathie Kirk or to remain idle when he could benefit others. I will end by asking a question or two. Is a Munister in attendance much the King or Queen reguent. attendance upon the King or Queen regnant expected or obliged to follow in the wake of his royal mister or mastress everywhere, even to a kirk or a mosque? Must be bow himself down in the house of Rimmon when his regal head doth? And cannot his sovereign lord or lady pray without his as-

Foreigners in lngland.

"Germany contributes thirty-two thou sand, or more than one-third; France nearly eighteen thousand, about one-fitth; Poland about seven thousand; Italy, five thousand; Holland, six thousand; Norway four thousand; Russia and Belgium, about two thousand five hundred each; Lemark Spain, and Austria, about fitteen hundred oach; Sweden, nineteen hundred; and Portugal, Greece, Turkey, and Hungary, about four or five hundred each. Of the whole number the proportion of males to females is almost two to one, there being fifty-seven thousand of the former, and thirty-two thousand of the latter. Four-fifths of the whole foreign population are above twenty years of age, a striking con-trast to our home-born population, in which the numbers under and above this period of life are almost exactly equal. The explanation of this anomaly probably is that t'ey migrate to England from other countries, leaving their wives and families behind them, as there is no reason to sup pose that there is a prependerance of bachelors among our visitors. The favorite resot of the majority of these people is, as might have been expected, the great metropolis, where, if they so will it, they can ose themselves among the myriads, they have friends, can more easily arrange to live near them. Thus we find of the ninety-thousand Europeans no less than fifty-one thousand are within the London radius; the south-eastern counties take six d; the south-midland, two thousand; the eastern only one thousand; the south-western, two thousand; the west-midland, three thousand; the north-mid-land, seventeen hundred; the north-western, ton thousand; Yorksire, four thousand; the northern counties, five thousand; and Wales, eighteen hundred. The occupa-tions of the fereigners are classified under the same heads as those of the ordinary population; and we find, as might have been expected, that they take comparativelittle part in the agricultural work of the country, their main sources of employment being either mercantile, educational, or lit crary, for the upper classes, and the various forms of service for the lower "-Leisure Hour.

Pursuit of Liquor under Difficulties.

The following story has no locality as signed it, and may answer for Massachusches well as Maine. We find it in the Lequer Dealers organ, and it is meant undoubtedly as a homorous exposure of the evasions of a prohibitory law. But inasmuch as it draws the pertrait of a liquor dealer who may standas a representative character, we are willing to submit it in illustration of the truth, honesty, and sincerity of those who

We at last reached the hotel again and proposed a glass of brandy and water. My friend looked at me and then at the land lord, and then the landford I mked at my friend and then at me. Perplexity over spread the countenance of both.

"Such a thing as a drop of figure 18 not to be had in this place," said the landlord.

"Bought you mean," retorted my friend. "Bought, I mean," was the answer.

Then both eyed me significantly.

"Does anybody give is away?" I enquired, greatly puzzled by the mystery that appeared on both of their countenances.

"Not exactly. You see the State Constable would be after me in no time, if I sold liquor." replied the landlord. "Do you want some very badly?"

I could not explain how badly I wanted it, and could not only give vent to my feel ings in a sigh.

Without a word the landlord disappeared within the recesses of a small room behind the office desk, and presently came forth with two empty tumblers in his hand. These he placed upon the desk.

"But where is the liquor?"

"The law forbids me to sell it," he said, I dare not disobey the law. If you can find any here you are welcome to it, saying which he a coidentally turned back the breast of his coat. The neck of a bottle peeped forth from his inside pocket. He winked his eye at me and I winked my eye at him, after which I drew forth the bottle. He faintly struggled with me to prevent the daring robbery upon which I was bent but I proved mexorable.

"My private bottle kept for medicinal purposes and not for sale," he meaned as he poured out the liquor for myself and the worthy chairman of the parish committee. "Have some water, gentlemen?" he added with plantity ed with alacrity.

We drank, and I replaced the bottle in the repository where I had token it. Then I put a dollar in his hards.

How Kelper Arrived at First Law-

He calculated the place it ought to occupy according to the theory of its revolving in a circular orbit, and soon found that the place it really occupied in the sky different materials. fered materially from that assigned to it. This theory was thus at once shown to be incorrect, and he had therefore to form a fresh one by the combination of seven circular movements; and again he diligently calculated its position, till, just as he seemed to be on the verge of success, the planet once more wandered away from the path which he had assigned to it; and once more he had to commence his observa-tions from the beginning. In this way be continued to try one hypothesis after another, submitting each to the test of most careful observation, till at length no fewer than ninoteen different theories had been proposed, and the movements of the planets compared with those which were calculated by these theories; and yet the true solution of the problem was stil' unfound. His perserverance, however, nover failed, and he toiled on, though eight long years had been occupied in the task. One important negative result he had, however, arrived st, andd this was that, whatever was the nature of the curve of the planets described, it was not a circle nor a com-b nation of circles. This was one great step toward the solution of the task. From the very earliest ages it had been assumed that as the circle seemed the perfection of form, all the heavenly bodies must move in circles: but Kepler now cast off this trammel, and then applied himself afresh to his task. In looking at the greatness of his work wo must remember that the difficulty is much mer ased by the fact that our stations of observation is itself in rapid motion. Could we view the planets from the sun, we should easily see their course; but as we cannot do this, allowance has to be made in every calculation for the movement of our standpoint, and this motion was not then elearly understood. Having discarded the theory of motion in circles, Kepler now procreded to try other other foams, testing them as before, and the first that occurred to him was the ellipse. The same series calculations was accordingly gone through again, and this time the motion of the planet was found to agree with that assigned to it by the theory. The great problem of the heavens was now solved, and the joy with which Kepler enunciated the first of the laws which bears his name can scarcely be imagined. This law may be stated as follows: The planets revolve around the sun in elliptical orbits, the sun being situated in one of the foci.-Lassel Popular Educator.

Romanism and Assassination

The bold attempt of Bismarck in subordinating the Roman Church, the power once supreme over notions, to the laws of termany has natural sassmation. The Church should not, however, be held responsible, except so far as its teachings tend to justify the means by the end, and so far also as it retists read caucation and enlightment. Yet too centuries every teariess and powerful foo of the merarchy of Rome was in danger of fanatics dagger, and the student of history will not forget that Marctus congra ulated the pontiff upon the massacre of St. Barthoemow, and that a medal was struck in coin memoration of that bloody maint. Fo the Northern races there is something pe canarly repulsive in assassination, an there is perhaps but one assassin who is re heart refuses to condemn Charlotte Corday. I killed one nan to save a hundred the usual, a monster to save the innocent,

a ferocious beast to save my country!" But assassuation can no more be telerated or russi niesassa ono esuas di belitant v have been a benefactor to have been a beneactor to the race than despotism because despots are sometimes good men. Madame De Stael praised a beneficent despotism to the Emperor Alexander of Russia. "Ali, madame," he replied, "it is only a happy accident."

The heart refuses to condemn Charlotte Corday, but the man who shot at Besmark may plead for example. That is the evil. It is not enough that the purpose seem to he actor to be pure andgins spirit sincere. Young Blind behaved a republic to be the guarantee of the popular wednes, and that Bismarck prevented its establishment. Bismarck, therefore, to the ardent and honest mind of the young man, was the fee of the race. To slay such a for was a sacred duty, and to fall in the attempt was to die a martyr to humanty; so he filed at Bismarck, Kullmann, we may easily suppose, thought the same man to be the

enemy of souls and the vicegorent of the devil; and he fires also. The purpose of both was pure, and both were undoubtedly eincere; but could such considerations ex-cuse them, society would cramble into For what reason has the assassin to doubt that his victim is as sincere as to doubt that his victim is as sincere as sincere as sincere as himself, and by what right does he presume to judge, and then execute his judgment beyond redress? The wise Italian Massimo d'Azeglio, the story of whose beautiful life renews faith and hope for Italy, eard, most truly, "Nothing can excuse assassination, because it is an act of treachery in execution of a sentence pro-nounced without trial by an incompetent tribunal."

But not only does a furnish an example which would legitimate nander upon the plea of honest intention, but it defeats its own purpose by stigmatizing the cause for which the act is done. The bigot Philip of Spain set a price upon the head of William of Orange, that is, he offered a reward for his assassination. But when William fell under the pistol of Gerard his blood stained Philip's Church, and all the perfumes of Araby could not sweeten the spot, por all the holy water in the world wash it away. To the reasons which already inspired and satisfied every foe of the Church in his hos-tility was now added another which made that Church more hideous and damnable to him than before. And so, since Kullmann tried to assassinate Bismarck in the interest of his Church, the doom of that Church in Germany is surer. Many a man who has thought the Chancellor of the Empire too summary and stern will now think that he understood the enemy better than those who censured him as harsh, and will, fell that Rome is the fee of Germany. The measures of repression will not only become severer, but they will be felt to be indispensable; and every priestand congregation upon whom the hand of the Government falls more heavily may truly say to Kullmann, "It is you who have smitten

Character in Power.

There was a man of commanding presence and fluent speech, who often spoke very earnestly and to the point in our prayer meetings, and made himself very active in church matters, but who was evidently not acceptable to old or young. Classes would request that he be not asked to supply the place of their absent teacher. Though almost always present and anxious to be employed in the Sabbath-School, he could never keep a class together. Bust ness men always glocked restless and dissatisfied when he addressed the prayer meeting. We wondered at this for a time, But soon learned the scoret. He was a man who laid it down as a principle, that business was one thing and religion another. He did not believe in mixing the two together; so his business dealings were far below the world's standard of uprightness. No one would trust the man's honour or his simple word where money was at stake. All dealing with him must be made as sure as legal forms could make them. It was no wonder that his presence was a damag to the church; that all his eloquent pleadings with sinners, and urgent appeals to Christians to come up to a higher standard, were so much cold water on the cause of religion! Some who had been defrauded by him left off their attendance at the meetings to avoid hearing him speak. It was a relief to pastor and people when he removed to another place.

Character is of prime importance to the worker for Jesus. It his conduct is not approved by the consciences of those he seeks to benefit, he will do them no good. Character is power far more than knowledge. It is so, even in a worldly sense. A man may have fees who work hard to iniare him, but if he can pursue an unswerving course of rectitude, he can well permit his "character to take charge of his reputation.

"I would give ten thousand dollars for your character," said a dishonest dealer to one of sterling integrity, "because it would enable me to make double that amount of money.

An English barrister, who was not a Christian, was once asked why he put stud-ents, from the first, to the study and analysis of the most difficult parts of Scripture.

"Beccuse,' he said, "there is nothing like it in any tanguage for the development of mud and character."

This is a method for self-improvement open to all, even the humblect.

"The crime for which Ananias died was

J. E. M'C.

Early Church History.

certainly not the first appearance of end in his heart. Men never do such things, never do them at least so deliberately, without a provious period of motal determi-ation. The crime is the fruit of a plant or aurighteousness which has been to crated or lostered for a whole. Nor were Anamas and his wife the only disciples who were tempted to give less than all they had to spare to the church plate. Others there might be who, grudging to give so much, give less, and frankly called it less. O hers still may have given their all with some hulo gindge, yet gave it. And there were probably some who battled with the temptation to he, as Ananias lied, but overcame the tempter. The peculiar sin of this pair lay here, that, being tempted by two evil things, the love of money and the love of applause, they suffered both these uncirrection passions to onter and occupy their souls, to fai them up bit by bit, driving out the love of men and the fear of God, till, grown blind and hard and reckloss through sin, they plotted in cold blood to cheat the Church and he to the face of Gud. Had they been covetous only, they would have kept their property; vain only, they would have given it all. In either case the motive been a bad one, but in neither case would the offence have grown into a scan-dal. It was the effort to reconcile two con

Spurgeon on Plymouth Brethrenism.

No sane man could suspect Mr. Spurgeon of the remotest leanings towards priesteraft, apostolic succession, and the setting up of lines of demarcation-whether rigid or otherwise--between the "ministerial" and "lay" elements in our churchas; and, therefore, his testimony as to his experience of the results of Plymouth Brethrenism should carry all the more weight with the troublesome little knot of crotches to be met with in so many of our churches. We allude to those modest creatures-"religious bummers" Mr. Beecher terms them--who, when they are not allowed to do all the speaking at prayer-meetings and other gatherings, and thus effectually scatter or scare away the people, are apt to inveigh against the one-man ministry, and extol the "perfectionism" of the doughty men of Plymouth! "We have all suffered" writes Mr. Spurgeon, "from the Plymouths, who are contrary unto all men, at least some sorts of them; for, like Jeremiah's figs, they are not all alike. Solid Presbyterian brethren make short work of P. B., whimsies by bringing down the sledge-hammer of Scripture upon them. Of all men the most sugarhed and dearing to begin with, and the most cantankerous in the long run, they are Ishmaelites of the religious world, neither at peace with thomselves or others. Some of the best of people have this name given to them really without deserving i, and so censure falls upon the innocent, but our remarks refer only to the genuine article. No people began with higher aims or nobler prospects, but none have failed so egregiously. Incidental good has come from their uprising, but they themselves have missed the mark—they are the body who, above all others, have preached unity, and exhibited to the world a spectacle of disumon, bickerings, and schism among themselves, and of unparallel bitterness and bigotry towards other bodies of believers."

The Child in Christianity.

I find a child in no religion but in the religion of Jesus. Mohammed seemed to now nothing about children in their mythology. Then gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of chilaren. But the great eternal fact of Christlamty, is the Holy Child Jesus. The rerigion of Jesus is the only religion that dares to put its sacred books into the hands of a child. No other religion over conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Huduism, sacred books of Mohammedism, put int the hands of Children would shock its authors and its votaries. But the Christian religion brings the little ones: "They are able to make theo wise unto salvation, through faith that is in the Lord Jesus;" and although the child cannot master their myster, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries.—Dr. Armitage.

Missionary Notes.

The Rev. W. W. Eddy, of the Presbyterian Mission in Syria, after an absence of ten years, has returned to this country with his family to spend a year. His health is somewhat impaired, and it is hoped a rest from laborious missionary labors will prove beneficial.

At the Baptist Missionary Convention held in Burmah recently, which was attended by 187 delegates, and the proceedings of which were conducted in Burmase, Karon, and English, 875 churches were reported in that country, with 18,807 members, 465 teachers, 1,014 baptisms, and a contribution of over \$25,000 the past year. Under the auspices of the American Baptist Missionary Union, thirty newly appointed missionaries will soon sail for their control Asiatic fields of the auspice of the American Baptist Asiatic fields of the auspice of the several Asiatic fields of labor, including two young ladies for Assam, and two for Burmah—the former supported by the Woman's Baptist Missionary Society of

Mr. Boerresen, a well-known missionary among the Southals of India, was appointthe Rehef works in his district, and made good use of his official position to make the people acquainted with Christia i.y. He appointed as overseors native converts who tasked with the men while at work. Lvery mght they were gathered together, and conversations had with them. The results of these efforts have been several conversions. Native Christians in other part. of India contributed generously to staiving

The heathen distance us in the way they contribute toward the support of their religion. We consider a house of worship which costs a quarter of a million an extra-vagant thing, and a half million church is set down as being positively foarful in its cost. But what shall we say of the way the Asiatics spend money on their temples and their idols? The temple of Seringham has an image of "Siva," torined entirely of gold in solid pieces, which is fifteen feet nigh. The platform on which it stands is also of gold, and the precious stones which adorn it are of untold value. To maintain the worship of a single pageda in Travan-core, \$450,000 is expended each year. A missionary found the Rajah of Burdwan siting in his treasury with \$25,000 counted out before him. "What are you doing with this money?' he asked. "It is for my god i" was the reply. The yearly expenditure on the idol in the temple of knundoba is \$30,000. One man gave at once upwards of \$1,500,000 for the support of ienthenism in Benares. Another in Alimedahad built a Jain tempie at a cust of 3800,000. These are but specimens of the use of gold in idolatry. The only thing that comes near matching all that in this country, is the new Mormon temple at Salt Lake city, which is expected to cost \$10,000,000. This building will be 100 by 200 feet, and is already up one story,

Anndom Bendings.

OCTOBER 9, 1874.

Idleness is the Dead Sea that swallows up all virtues, and the self-made sepulchre of a living man.

Deep humility is a strong bulwark, and a is only as we enter into it that we find safely and true exaltation—Jol n Woolman.

An elevated purpose is a good and en-nobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.

Faith's assurance, that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it, is a cordial against fainting .- John Weolman.

A man will always undergo great toil and hardship for ends that must be many years distant, as wealth or fame; but none for an end that may be close at hands, as the joys of heaven .- Hawthorne.

We have too many resolutions and too little action. The Acts of the Apostles is the title of one of the books of the New Testament; their resolutions have not

Because gold is rare, gliding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which have every appearance of

In the Indian territory, if you see an Indian walking while his wife is riding on a horse, you may be certain that he is a Christian, but if he rides while his wife walks, he is a heathen. In Kaffirland, to have a whitewashed house is one of the first aims of the convert of Christianity, so that wherever a whitewashed native cottage is seen, the inference is that a professor of Christianity dwells within. The number of such cottages is increasing.

In Allahabad the missionaries, English and American, have for many years aimed to have preaching every evening in the principal thoroughfanes of the city. They have borne faithful testimony to the train in this way in the presence of multitudes, and have found the work interesting and encouraging. All classes of people have thus been reached, and much good seed has been sown, which will yet bring forth

A translation of the Scripture, according to the most approved models of fine writing, was made by a Rev. Mr. Dickinson, an American Episcopal elergymau, in 1832. Here is a specimen:—"Then his disciples approaching, said to hum, "Art thou conscious that the Pharissos were offended when they heard this observation.' But hean swering, said, 'Every plantation, which my Father has not cultivated, shall be ex-tirpated.'"

In a sketch of the Oxford Conference which appears in the Christian World, under the title of "Evangelical Mysticism," the writer thus pronounces:-- There seems to us to be a tinge of superstition over the whole scheme; and in reference to the speakers, say, "We believe their teachings are calculated to bewinder many carnest spirits, to mislead many self-confident ones, and that with the best intentions in the world our friends recently as-sembled at Oxford were going the right way to interrupt and to destroy some of the best and healthrest developmens of the Christian

An outbreak of fanaticism in Brazil is reported in New York papers. There is a sect there-most of whom are Germanswho are called "Muckers," and who be-lieve that our Saviour, as well as Judas Iscariot, have reappeared on earth, and are at present members of the seat. The disturbances originated in the secession last June of one of the Muckers, whose house was burnt down, while he himself and the other inmates were murdered. Since then the proceedings of the fanatiet have become so outrageous that a body of 4000 men are in arms against them.

When we are fullest of heavenly love we are best fitted to bear with haman infirmity, to live above it and forget its burden. It is the absence of love to Christ, not its fullest, that makes us so impatient of the weak-nessess and inconsistencies of our Christian brotheren. Then when Christ, is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of His perfection that the imperfection of others is as it were swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating to individual feelings and habits .- Hare.

Oh, heaven is nourer than mortals think, When they look with a trembling dread At the misty future that stretches on From the ellent home of the dead The eve that shuts in a dving hour Will open the next in bliss;

The welcome will sound in the heavenly world Ero the farewell is hushed in this —Mr. T. Robinsos.

It is a noteworthy fact that Romanismis ndeavouring to tuin to her own account all the agencies which were so potent in bringing about the Reformation. The Press was signally one of these agencies and Rome is now plying the Press in Great Butain with untiring energy for the accompashment of her own ends. She is doing this, both directly and indicectly, whilst Protestantism is to a large extent criminally addifferent to the influence of this mighty agency for good or evil. The pulpit was also one of the greatest agencies in bringing about the Reformation. It is now to a large extent dumb in the hands of Protestants whilst Repeats according to work it testants, whilst Rome is socking to work is with all her might for the subversion of all that is dear to us. Above all, education, and especially the power of the Universities, played an important, part in overturning the power of the man of Sin in England; and who does not know that Oxford was covertly seized upon upwards of the rty years age as the focus and centre of a conspiracy to win back the church of England to Pop-ory? Who does not know that this conspiracy has already been remarkably successful? although we trust it is now pretty thoroughly exposed, and, if men are faithful, will have readily and affaithful, will have ful, will now receive an effectual check The Rook.

The Right or Left Arm.

The question whether a gentleman walking with a lady should give her his right arm is frequently discussed. Custom and arm is irequency inscussed. Custom and written eliquetto are rather in favour of the right, although there are excellent reasons in favor of the left arm. Eather one or the other, permanently retained, is easily better than the awkward and absurd habit of changing arms, so as to place the ladies on the inside of the promenade. One adventage of giving the left arm is that the adventage of giving the feet arm is that the person on the right naturally takes the lead, so that in the country or city, in the street or park, he thus directs the way, instead of waiting to consult with his companion, or causing a jostling by each of them trying to move toward opposite points. Another advantage is, that in a crowded thoroughfare, such as Broadway, for exam-nle, where the sidewalk is invariably enemakered with merchandise and thronged with people, a gentleman needs his right arm to remove obstructions and keep rude or careless folks out of the way .- Scribner's.

Love of the Beautiful.

Place a young girl ander the care of a kind-hearted, graceful women, and she, un consciously to herself, grows into a graceful lady. Place a boy into the establishment of a thorough-going, straightforward business man, and he becomes a reliant, practical business man. Children are susceptible creatures, and circumstances and scenes and actions always impress. As you influence them, not by arbitrary jules, nor by stern example alone, but in a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your children, then, to love the beautiful. If you are able, give them a corner in the garden of flowers; allow them to have their favorite tree; teach them to wander in the prettiest woodlets; show them where they can best view the sunset; rouse them in the morning, not with the stem "time for work." but with the enthu-siastic, "see the beautiful sunshine." Buy for them pretty pictures and encourage them to deck their rooms in his or her childish way. Give them an inch and they will go a mile. Allow them the privilege, and they will make your house pleasant and beautiful.—Christian Age.

A Philosopher Puzzled.

A correspondent of the Spectator writes: A story is going about which ought to be true, if it is not; but I have been assured by a friend in hely orders that it may be depended on. Two persons—a materialistic lecturer and a City missionary-recently met before a first-class audience to uscuss the question of responsibility. The atomic philosopher went in first, and showed that the popular religious notion of judgment to come for deeds done in the body was inconsistent with any notion that can be formed of judicial righteousness. The first principle of justice is not to punish one person for the faults of another. But said the lecturer, science has proved beyond doubt that at the end of a few years not a particle in my body or brain remains; every atom has passed away, and the new matter forms a new man, who cannot be held accountable for the conduct of another. The audience seemed as enchanted as that at Belfast. Then arose the City missionary, whose wits must have been lively, and said:—
"Ladies and Gentlemen,—It is a matter of
regret to me that I have to engage in a discussion with a man of questionable character—with one, in fact, who is living with a women to whom he is not married." Up ose in wrath, again, the materialist. "Sir, this is shameful, and I repudiate your insolent attack on my character. I defy you to substantiate your charge. I was married to my wife 20 years ago, and we lived happy together ever since. This is a mere at together ever since. This is a mere attempt at evading the force of my argument.' "On the contrary," replied the City missionary, "I reafter my charge. You were never married to the person with whom you are living. Twenty years ago two other people may have gone to church bearing your names, but there is not one atom in your bodies remaining of those which were then married. It follows inevitably that you are living in concubinage, unless you will admit that you are the same man who was married twenty years The philosopher was compelled amidst great cheering to allow that, somehow or other, credit and discredit for past actions must be granted even by mate-

Respectable Drinking.

As long as you make drinking respectable drinking customs will prevail, and the plough-share of death, drawn by terrible disaster, will go on turning up this whole continent, from end to end, with the long, deep, awful farrow of drunkards'

oh! how this rum fiend would like to go and hang up a skeleton in your beaut home, so that when you opened the fre the door to go in, you would see it in the hall! and, when you sat at your table, you would see it hanging from the wall; and as you opened your bedroom door, you would find it upon your pillow, and waking at night, you would see its cold hand passing over

you would see us cold make pour head.

There is no home so beautiful but it may be devastated by the awful curse. It throws its jargon into the sweetest harmony. What was it that silenced Sheridan's voice and shattered the golden sceptre with which he swayed parhaments and courts? What foul spirit turned the sweet rythm of Robert Burns into a tuneless babble? What brought down the majestic form of one who awed the American Senate with eloquence, and, after a while carried him dead drunk from the office of the Secretary of State? What was it that swamped the noble spirit of one of the heroes of the last war, until one night, in a drunken fit, he reled from the deck of a Western steamer and was drowned? There was one whise roice we all leved to hear. He was one of the most classic orators of the country. People wondered why a man of so pure a heart and so excellent a life, should have much a sad countenance siways. They know not his wife was a sot.—T. Do. Witt Talmage.

Scottish Piety.

One day recently the Hatchinson's steamer was sailing round Cape Wroth, carrying some five hundred Lewismen from Stornoway to the herring fishing at Wick. In the evening the Captain was "chaffed" by a tourist about the Scottish strictness of view in relation to the Sabbath—it was Saturday evening—as a really impracticable strictness. The captain said that of the five hundred Lawis men "aft," not one, landing at Thurse late on Saturday night, would take a step towards Wick till Monday morning; that if the weather proved fine they would spend the night in the open air; if it proved bad, they would shelter in outhouses; and that or the Sabbath day they would worship in groups. led by their headmen. About ten o'clock at night the captain's statement was strik-ingly illustrated by a solemn act of joint worship—singing, Bible reading and prayer
—on the part of the whole five hundred; their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. Any one seeing these heads and shoulders of men worshipping God would have felt that, so long as men of their class people our country dis-tricts, we are not in sight of the poet's

"Woe to that land, to hastening ills a prev. Where wealth accumulates and men decay.

Glory of the Southern Skies.

The glory of the southern sky, in the gion near the cross, is indiscribable. There, where the thick stream of bright stars which skirt the milky way crosses the river of light, its brilliancy is wonderously increased, and it exhibits a magnificence unequalled in any other portion of the hearens. There glitters a multitude of bright stars, more thickly scattered than in any region within our northern view, while the back ground is gorgeous in its splendor. Often on some clear night when it has suddenly been brought to my view in passing some edifice or turning some street corner, I have stood amazed at the flood of light which it diffused; and often, too, after leaving the observatory in the early morning hours, after a night of weary labor, I have felt reluctant to abandon the magnifi-cient spectacle to sek the much-needed repose. In close proximity are the rich constellations of the Centaur, the keel and sails of the ship Argo and the Wolf, and the glory reaches through the Alta, even to the southern portions of the Scorpion. There are large tracts which rival the Pleiades in the profusion of their stars gleaming upon a background of nebula. Elsewhere the southern heavens are not so brilliant as the northern, nor do they contain so many stars as bright as the faintest which we can discern; but there is nothing between the two poles to compare in beauty with the tract to which I refer. -Dr. B. A. Gould.

Messrs. Moody and Sankey in Befast.

These two evangelists arrived in Belfast on Saturday last, and the following day they conducted three separate services. The first was held in Donegall Square Methodist Church at eight o'clock, the second at Firterwick Place Presbyterian Church at half-past eleven, and the third in St. Enoch's Presbyterian Church at seven o'clock, and all three eduices were filled to overflowing before the appointed hour. It was announced that the eight o'clock meeting would be for "Christian workers, including Sabbath-school teachers and office-bearers in the various churches." even at the early hour mentioned the a sless were crowded. The Hundredth Psalm having been sung, the Rev. Wm. Park led the assemblage in prayer. The congrega-tion again ongaged in singing, after which Mr. Moody said a few words, and concluded by calling on Mr. Sankey, who rendered one of his sacred melodies. Mr. Moody then read several portions of Scripture, after which he delivered a remarkably earning tallings. Another, well was then est address. Another melody was then given by Mr. Sankey, and, after a short prayer by Mr. Moody, the congregation joined in singing a portion of a paraphrase. Long before half-past cloven Fisherwick Place Church was crammed. The members of the congregation had, as far as pos-sile, been admitted before the general public, but by eleven o'clock even standing room was not attainable. Shortly after elever, o'clock the Rev. H. M. Williamson, after praise and prayer, read a portion of Scripture. The congregation again sang, after which Mr. Sankey gave one of his solos, and then Mr. Moody addressed the andience, taking as his subject "Love." As soon as he sat down Mr. Sankey rendered an other melody, and Mr. Samey rendered another melody, and Mr. Moody having offered, prayer he pronounced the benediction, and the vast multitude separated. As early as six o clock St. Enoch s Church was filled, as ax o cook St. Laben schurch was filed, and shortly afterwards people were turned away in hundreds, mable to gain admission. The spacious edifice was densely packed in all parts, and around every doorway in the building eager crowds assembled. The ground surrounding the church was filled, and there the disappointed multitude remained for a considerable time after the service had been commenced. As was the case in the Fisherwick Place Church, the hour was aut'cipated, and at about twenty minutes 's seven o'clock the Rev Hugh Hanna opened with preliminary de votional exercises. A hymn was then sung, in which the audience joined, and at sung, in which the audience joined, and at its close Mr. Moody read a portion of the Scripture. He then called on Mr. Sankey to sing one of his includes, entitled, "The Ninoty and Nine." Mr. Sankey, having as a preface read a parable of the lost sheep, proceeded with the solo. Mr. Moody then gave an address, which, like those in the morning, was delivered with great fluored. morning, was delivered with great fluency, illustrated with some well told anecdotes, and pressed home upon his auditors with earnestness and power Just as he oncluded, Mr. Sankey saug another moled, at the conclusion of which Mr Moody of fixed up prayer. On its termination he announced that the 40th Psalm would be nounced that this conclusion a prayer meeting would be held, but that those who did not desire to remain could retire while

Sankey sang another solo, entitled "Once for all," which, like the others, was listened to with the very deepest attention by the mighty mass of people who, in compliance with the request of the vocalist, joined in the chorus to the last verse. An address by Ar Hanna was succeeded by silent prayer for a few minutes, the profound stilness which provailed throughout the huge building being broken by Mr. Sankey, who nowled the audience in prayer. After the 28rd Psalm had been sung, Mr. Moody again prayed, and they the benediction was pronounced by Mr. Hanna, but before he did so the former gentleman requested as many as wished to stay to do so. A very large proportion of the audience kept their seats, and Messrs. Moody and Sankey, having descended from the pulpit, entered into conversation with them.

Cleverness and Energy.

The following sound maxima are given in a recent address by L ord Derby to the students of Liverpool College

"Do not any of you be disheartened because you think yourselves slow or stupid, even though you may really appear to have good ground for the belt f, and do not, on the other hand, any of you be confident of the future mercly because you know or benove yourselves to have what is called cleverness. It I were to tell you that in my belief that particular quality of intellectual quickness and sharpness is by n means the first qualification of a successful career, many people would consider, in these days of competitive examinations, that I was willfully indulging in a paralox. But I believe it is the truth. Talent is the ed-o of a kinte which makes it penetrate easily, but whether it penetrated deeply or not depends quite as much on the force applied to it as on the share less of the blade. What a man really takes a keen interest in, he is soldom too dull to unnerstand and to do well; and, conversely, when a man does not care to put the best of his brains into a thing, no amount of mere cleverness will enable him to do it well if it is a thing of any real difficulty, or unless it is one which he has trained himself to do easily by much previous practice, in which latter case he is really reaping, in present case, the fruit of past exertion; living, so to speak, upon the capital which he has accumulated by early industry. The most conspicuous instance of complete efficiency and success in activo life recently witnessed is that which was obtained by the military organization of Germany; and I am told by those who ought to be the best judges, that both among Germans themselves and among other foreign critics, that efficiency and success are ascribed, not so much to any extraordinary display of genius or origin ality of design on the part of soms few in-dividuals, as to the generally diffused habit minute and almost microscopic attention to every detail of duty, however apparently small, which has become a tradition in that service.

"I believe that everywhere the same vesult will follow from the same cause. But to acquire and keep up in every day work that habit of concentrated attention on dethat habit of concentrated attention on de-tails, two thing are necessary—training and energy. The training you can all give yourselves; he energy which is necessary to maintain it is in part, no doubt, a gift of nature. Men possess it, to begin with, in very different degrees; but it may be lost where it naturally exist, and it may be enermously increased where originally it was but feeble. And in that connection it is important to notice how much depends on what students and young men apt to despise as below their notice—I mean a perfectly sound physical cor lition. Take two men if they can be found, exactly alike in mental and bodily aptitudes, and lot the one go on carclessly and idly, indulging his appetites, and generally leading a life of what is called pleasure, and lot the other train himself by early hours, by temperate habits, and by giving to muscles and brain each their fair share of employment, and at the end of two or three years they will be as wide apart in their capacity for exertion as it they had been born with wholly different constitutions.

"Without a normal healthy condition there can, as a rule, be no good work, and that qualification cannot absolutely be sethat quantication cannot absolutely be se-cured or preserved by any rules, a little sense will go along way both in securing and preserving it. On that point I would give you these hints: First, that it is not mental labor which hurts anybody unless the excess be very great, but rather fretting and fidgeting over the prospect of labor to nd fidgeting over begone through; so that the man who can accustom himself to take things coolly-which is quite as much a matter of discipline of nature, and by keeping well be forehand with what he has to do avoids un, due hurry and nervous excitement, has a great advantage over one who follows a different practice.

"Next, I would warn you that those students who think they have not time for bodily exercise will sooner or later have to find time for illness. Thirdly, where an opportunity of choice is given, morning work is generally better than night work and iastly—a matter which I should not stop to allude to but that I know the danger of an over-driven existence in a crowded town—it a man cannot get through his days labor, of whatever had it may be, without artificial support, it should be serious consideration for him whether the kind of labor is fit for him at all."

The Way of Triumph.

There is one noble means of ave..ging ourselves for unjust criticism; it is by doing still better and stioneing it solely by the increasing excellence of our works This is the only true way of triumphing but if instead of this you undertake to dis but if instead of this you undertake to dispute, to defend, or to criticize by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harassing contests that precious time which you should consecrate to your art.—Canova

the singing was being proceeded with. Very the singing was being proceeded with. Very tow, however, left the church, and when the praise had ceased, Mr. Hanna led the mulience in prayer, and afterwards Mr. dismissed by the Prospytery of Meigle.

Miscellaneous.

The Prussian Government suspects the Roman Catholic clergy of the discesses whose bist ops are in prison of being directed by a Pope. G. eat exertions are being made to discover this novel organization.

The death is announced of the oldest preacher in Wales-the Rev. David Williams—at Llanwyrtyd, at the age of minety six. It is stated that no preached every Sunday, sometimes two or three sermons each day, almost without intermission for seventy-two years.

The bishop of Puno is to be tried by the Peruvian courts for disobedience in sending his resignation to the Pope, without haying first submitted the decument to the Peruvian Central Government. The perfect of Huanoes is ordered to banish the Josnits from lus district.

At the usual monthly meeting of the Belfast Presbytery, the Rev. James Martin presiding, a vote of thanks was passed to the Rev. Prof. Watts for his successful re-futation of the Lectures delivered by Prof. Huxley and Prof. Tyndall during the meeting of the British Association.

Mr. Spurgeon, noticing in his magazine the volume of lectures delive ed at the English Presbyterian College, says:— "Would to God that all colleges were equally in carnest in contending for the faith, and then we should hear less about young preachers becoming Socialans and freethinkers."

The Rock has a very poor opinion of the Dean of Westminister An article in a recent number begins in this style:—"If Dr. Puscy has read Dr Stanley's recent sermon on Pharisaism, we should hone he is heartily ashamed of having connived at its heartily ashamed of having connived at the state of the room reversely gentle. the placing of that very reverend gentle-man's name on the roll of select Oxford University preachers. We have no objection to the dean's speeches-nor even to his sermons, so long as he keeps clear of religious topics—but it is sheer misery to hear him attempt to expound a text of Scripture."

O Thou heart-searching God, who know est the inmost thoughts of each individual before Thee, and the pecular trials to wnich we are severally exposed, search and try our hearts, discover to us what is the ground of our confidence, preserve us from building on any falso foundation, and suit Thy mercies to our several wants.— Swete.

A hypocrite neither is what he seems, nor seems what he is. He is hated by the the world for seeming a Christian, and by God for not being one. On earth be, is the picture of a sant, but in oternity the paint shall be all washed off, and he shall appear at the judgment in his true colors. God only knows whether we are what we

When it is all over, and our feet will run no more, and our hands are helpless, and no more, and our mands are represented to murmur a last prayor, then we shall see that, instead of needing a large field, we have left untitled many corners, of our single acre, and that none of it is fit for on Master's eye, were it not for the softening shadows of the cross.—Edward Garett.

A little child cannot find its way through the street and back. It would be lost if left alone. It cannot provide its noxt meal, or find a shelter for a night. Yet has it any foar? Not at all. Instinctively and beautifully it lives a life of fatth. It cannot provide its food, or garments, or house, or home, but it intuitively and constantly be haves that father can. The child's clinging, implicit confidence and trust in father and mother, should symbolize to us the fath we ought to exercise in our Father,

Either for personal happiness in the ministry, or for success in it, we must regard poverty and the poor as Josus Christ regarded them. We must have a love of man, as man, like that which glowed in the heart of Jesus. We must recognise in every human being a child of our Father in Heaven, and go to our work under the full minonce of the sentiment of Christian brotherhood with those whom it may be our privilege to serve as ministers of Christ.—Elevation of the Poor.

The husbandman considereth not only his labour and travail, and what tempest and mischance of weather may fortune; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboureth stoutly and with a good spiritual vineyard, under the yoke of the Lord, the hope and trust of honour and reward maketh men patient and willing, and giveth them courage. If we hope for that which we see not, we wait for it through patience (Rom viii.—Coverdale.

There is a faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries, and works, and hopes that God will help. And there is a truer, better faith, will neip, and there is a truer, better hath, that works mightily, because it loves fervently, and never worries, because it never lears. Love will, must work, and cannot be idle; it comes from God, breaks out in prayer, praise, and sorvice, like springs which cannot be suppressed. It is springs which cannot be suppressed. spontaneous and grows by use. Faith that works by love is a tonic to the soul, girding it to bold endeavour, making it like God in active doings, in every service which can assuage a grief, relieve a pans, or impart a joy.

ritualistic magazine, entitled My A rithance integrate, activet any Sunday Friend, gives the following explanation of the second commandment for benefit of children:—"The children of Israel were forbidden to make any image to re present God, because he had no shape or visible form, and therefore no unage of God could be true. But now the Second Person of the Blessed Trunty has taken to Humsolf a human b dy, and there is a visible shape in the Godhead—the Man Christ Jesus.' We may and ought to have pre-tures and images of our dear Lord to comind Blessed Josus, and brings me in spirit to Calvary itself, and says to mo, My child, soe what I have suffered for love of thee, because of thy sins."

The Rev. Andrew Edgar, of Tongland, Wigtownshire, who has been presented to Mauchline, preached before the congrega-tion on Sat-bath last. Mauchline is in the gift of the Leudoun family, and is worth over £300 a year. The principal heritors, much less the congregation, have never been consulted in the matter of the appointment, and there is a strong feeling against Mr. Edgar's settlement. The members have no great personal objections to the presentee, but are chagrined and feel them-selves very much humiliated that the last dregs of patronage should thus be poured out on them.

An appeal made some time rgo by an Ergishman, to organize a mission in Philistic, has been answered to such an ex-tent as to enable him to employ one Enlish and two native missionaries at Gaza. These converse with all callers at the mission-house, hold service there, sell Bibles, and visit the neighboring villages. The modern Philistines are nearly all Moslems, but it appears that many of them are ready to hear about the "infidel's" gospel. Gaza have population of about sixteen thousand, and it o entire district numbers hun red thousand, one-half of whom are Arabs living in tents. The Englishmen menticued is a Mr. Pritchet, and his mission is the only one in Philistia.

However early in the morning you seek the gate of access, says Rev. Dr. Hamilton, of London, you find it already open; and however deep the midnight movement when you find yourself in the sudden arms of death, the winged prayer can bring an in-stant Saviour; and this wherever you are. It needs not that you ascend some special Pisgah or Monah. It needs not that you should enter some awtul shrine, or pull off your shoes a some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovahshammah, "the Lord has been here," inscribed on many a cottage boarth and many a dungeon floor.

Joan of Arc, the Maid of Orleans, is to be calmaised. To bring about this result was, it is said, one of the principal objects of the recent visit of the Bishop of Orleans to Rome. To fulfil the necessary conditions of canonisation imposed by the decree of Pope Urban VIII. which requires proof before the Ordinary of the heroic nature of her virtues, a special tribunal has been instituted at Orleans to receive the evidence relative to "the touching story of this administration." mirable heroine.' Among the points to be submitted 'o this Court are the facts concerning her birth and mfancy, conduct to-wards her parents, piety to the Virgin, ful-filment of her duties as a Catholic, her gift of prophecy, her apparitions, revelations, and cardinal virtues; her family, her captivity and martyrdom.

Dr. McCosh writes to The Observer that the project of a Pan-Presbyterian Council meets with much favor abroad: "All the Presbyterian Churches of the three kingdoms, including the Established Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Coulomb the Deschure of Church of Scotland, the Presbyterian Church of Church of Scotland, the Presbyterian Church of Chu of Scotland, the Presbyterian Church of Ireland and the Convenators of Ireland, the Wolsh Cal..nistic Church, and the Presbyterian Church of England, have passed strong and desided resolutions in its behalf, and appeared committees with full power to carry out the grand de-sign. The Doctor has had communications from the French Churches, the Belgian, the Swiss Evangelical Churches the Walden-sians, from Dr. Dorner, of Berlin, and Prof. William Kraft, of Bonn, and from distant Australia—all favourable.

The Christian Union, in its Scientific Department, says, after stating Professor Tyudali's position on the subject of matters, that it wonders that he should be deemed by any body to have seriously assailed the foundation of religion or Christianity." In the next sentence it says . . quite true that he (Professor Tyndall, regets the so-called historical basis of Christianity, and the dogmas which rest upon it." It is precisely in this way that the Christian Union, and journals like it, have betrayed the cause which it professes to advoce '. When the "historical basis of Christianity," (i.e., the Gospols, with the authenticating mira-cles,) "and the dogmas" (i.e., doctrines,) "which rest upon it," aretaken away, what is left? No Christier life can grow out of emptiness and imposture. Professor Tyn dall has "seriorsly assailed the foundations of Christianity," and the Christian Unio. is treacherously surrendering them.

The recent history of the United Presbyterian (Scotch) Mission at San Fernando, a town of 27,000 inhabitants, a few miles from Cadiz, is a fair illustration of the present state of things in Spain. A petition signed by 800 heads of families requested the formation of a mission, many of them under the belief that Protestantism was merely a protest against monarchy and popery, and, therefore, their sympathy was short-lived. When the church had been erected, the reactionary influence was strong enough with the town authorities to forbid the use of the building, on the protended ground of ill ventilation and insecurity. The British Minister at Madrid aprealed to the Spanish minister of justice, who investigated the matter and reversed the discision of the alcalde. The building is now used for worship. The United Presbyterian Churches has three stations in Spain—San "smade (formerly at Cadiz) Jerez, and Madrid—and has 72 communicants. A correspondent of the Missionary Record gives an account of a second journey through Spain. He finds that the people are indifferent to Protestant truffi partly because they are indifferent to their own religion. As a general rule, attend-ance on Platestant service has largely de-clined. At the same time, the writer regards the cause of Spanish Protestantism riore healthy and promising than over. The communicants have improved in character, and the native agents have advanced tures and images of our dear Lord to round autor, and to hards again it is of His manhood, and to bring His humble in knowledge and experience, as well as in ity and His sufferings before our mind, number. In about 20 different villages the cruefix serves to raise my heart to the and cities small congregations have been Blessed Jesus, and brings me in spirit to established. In these places about 25 missionaries from Europe and America, and a rather large number of Spaniards are laboring

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FRIDAY, OCT 9, 1874.

TOPICS OF THE WEEK

In order to put a stop to the emigration of the Mennonites, the Russian Government has determined to exempt them from actual military service, but holding them liable to duty as hospital surgeons and attendants, It is believed this will satisfy their scruples of conscience.

The Austrian Government will dispatch another expedition to the Arctic regions next year, the one-half going by way of Siberia and the other by way of Greenland, to ascertain whether the land discovered by the expedition just returned is a portion of the continent or an island.

A Methodist Professor, in dismissing a class from a theological school into the pulpit, advised them "not to seek a cheap reputation for originality by deviating from the doctrines of the Church." Excellent advice, inasmuch as "chear." things are almost invariably poor.

The Wesleyans in England have discovored seeds of Ritualism in their liturgy, and are greatly exercised over it. At the late Conference a committee was appointed to consider the subject of revising the Liturgy and Book of Office, for the purpose of removing all expressions susceptible of a contruction contrary to the principles of Evangelical Potestantism.

The trouble carried on in Germany between the Government and the Catholics has been increased by the arrest of five priests, eleven expulsions and twenty sequestratrations of church property, in addition to the dissolution of the four Catholic societies, and inquiries into six others, one of which has since been dissolved.

A writer in the Fortnightly Review suggests that every university in England should have a chair of education, and educational lectureship, and ar experimental school. "It would be the work of such a department to investigate and expound all parts of sciences relating to educations, to show the best application of the true principles of education, to criticise methods and systems, and to provide for exhaustive study of educational science, both practical and theoretical."

A movement is in progress in the Roman Catholic Church in Germany and in Italy for reform in church music. A numerous society has been formed in Germany to exclude "that kind of music" from the churches "which is only fit for the stage. In his brief, giving authority to the Society, the Pope says the "worldly and sentimental style of singing in vogue in the theatres, and which has been so extensively introduced in Catholic Churches, can never be sufficiently deplored.

The venerable Dr. Moffat has recently delivered an interesting address on the subject of missionary work. It would be hard to find one better adapted to speak on this topic, for he has labored as a missionary for more than fifty years. There is one point in his address which we think especially noteworthy to those who live at home and have only the chance of contributing to the work by good withes and money. There are some people who seem to be under the impression that Christianity should follow in the wake of civilization -first civilize, then evangelize. To this proposition, speaking with all the weight of his experience, Mr. Moffat gives an emphatic negative, for he found that civilization springs, as a matter of course, out of

Rumors prevail of differences between Germany and Russia, owing to alleged overtures made by the former to Denmark for its incorporation with the German Confederation. Russia, it is said, is unwilling that Germany should held the key of the Baltic The reported overtures are pronounced to Lo absolutely false.

POSTURE IN PRAYER.

Much has been written, and much has been spoken in regard to the proper posture in prayer; for, while standing in prayer has been for ages the uniform practice among Pr abyterians, yet many begin to question whether this be the proper mode. Some think that instead of standing in prayer sitting with head howed apon the book-board is the better and more becoming mode of the two, while others are of the opinion that kneeling is the most reverential posture in which oreatures bardened with sin and bogging for mercy can present themselves at a throne of grace. Now in searching the Scriptures it is somewhat noteworthy that we find there no positive law on the subject, but on the contrary, a full freedom allowed in regard to posture, as there is in regard to the place of prayer; and if we look to Scripture example, we find not only all the three words alluded to employed, and the suppliants blessed, but also another, namely, prostration, a mode for which few contend, and which still fewer adopt. If, the Scripture does not say which is the proper posture, let us see what it shows.

In regard to standing in prayer, we read of Abraham in that memorable prayer which he offered up to God in behalf of Sodom, that "he stood up before the Lord." Of Hannah it is said that she " rose up . . and prayed unto the Lord." Our Lord, too. as he stood by the grave of Lazarus, " lifted up his eyes and prayed;" and in guiding His disciples He said, "when ye stand praying, &c., &c.; while the publican, as he prayed, "stood afar off." At the dedication of the first temple we read that "Solomon stood and spread forth his hands towards heaven," and not only so, but that when he "blessed all the congregation of Israel, all the congregation of Israel stood." Again, at a public feast in connection with the second temple, we read, "there stood up the Levites and cried with a loud voice unto the Lord their God;" they also called to the assembled multitude, and said, "stand up, and bless the Lord your God for ever and ever, 'and elsewhere we read that "the seed of Israel stood and confessed their sins.' And when we look from the Church below to the Church above, "lo! a grea multitude, whom no man could number, stood before the throne, &c.

In regard to sitting in prayer, we read that David the King came and sat before the Lord," and offered prayer. Again, when Jesus, on two different occasions, miraculously fed the multitudes that followed him, we read that on both occasions he made them all sit down," and then he took the loaves and the fishes, and looking up to heaven he blessed them. Thus in both cases it is evident that the multitude sat, and our Lord stood while he looked up to heaven and blessed them.

But further, in the night in which Jesus was betrayed, we read that "he sat down with the twelve, and no intunation is given that either he or they changed their position, either during their sacramental selemnities, or duaing that prayer above all prayers which followed. Evidently setting was the posture in all the services.

In regard to kneeling in prayer we read that "Daniel kneeled upon his knees, and prayed;" Jesus in the garden "kneeled down and prayed;" Stephen, in praying for his murderers, "kneeled down;" Peter, in connection with the raising of Dorcas, " kneeled down and prayed :" and Paul, in parting with the elders of Ephesus, " knccled down and prayed with them all." These instances of kneeling in prayer, as well as some others which might be produced, have all tolerence to private or social devotions, and while kneeling in congregations is regarded by some as the proper posture in prayer, and not a few arrogase to themselves a superior sanctity because they follow this mode, yet it may startle some of them to ask, where is their sanction for it, for we do not remember of a single instance on record in the Word of God, either of a congregation in the church below, or the congregation of the first-born above, as a congregation over kneeling in prayer to God. We shall now only add that Jesus stood in prayer, sat in prayer, kneeled in prayer, and fell on his face in prayer. In view of all, then, "let every man be fully persuaded in his own mind," for God looketh on the heart, and as a man thinketh in his heart so is he in the sight of God.

VOCAL MUSIC IN SCHOOLS.

Has any of our readers stood before Wilkie's picture of the blind fiddler and studied there the power of music. The poor fiddler does not seem to be of much account personally in the scene, for he is an old, decripit, poor, depressed looking man, accompanied with his wife -a plain look g woruan, bearing similar marks of poverty and depression with ner husband. The power that controls the company lies in the fiddle, on which wearily he reats his chin, and across which he sweeps the bow with a graceful and skilful hand. The sound of the music has called in every one about the place from the grandfather to-

the little children at play. The little crowd without waiting to look for seats dispose themselves to listen. The sweet discourse begins. The calm face of the grandfather, as he stands before the fire-place, and the droamy expression of his eye, tell us that the music carries him into the past, where he lives once more with the old faces and familiar voices of his youthful day. The little baby crows and jumps in his mother's arms, who has laid on the floor the turnip she was peoling for dinner to dance "little merry." The father who bears in his belt the trowel he was using when the music caught his car maps his finger to the child, and keeps time with his head to what must be some familiar dancing tune. Two little girls come into the scene, dragging their little cart, which stands forgotten as the music thrills and overawes them into attitudes and looks boyond their year. And one follow-a genius he must be, for we see on the wall above his head the soldier spread-eagle style he has sketched and hung there to astonish people; this artistic genius grasps the bellows and the tongs, and falls to copy the old master, having already mastered the set of the hand and the turn of head, though his music must be somewhat harsh, judging from his instrument and the look of the woman next him, who would fain laugh at his antics, did he not so disturb the blissful peace by his extemporized accompaniment.

It would not be a bad plan to present the new council of Public Instruction with a copy of this picture of Wilkie's, to be hung up in their council room. The new council enter upon a great work at an interesting period in the history of Ontario. With regard to education in this Province we surely can sing now "The Winter is past the rain is over and gone." Dr. Ryerson and his old council carried on their work when the country was poor, and when man had to be content with the necessaries of intellectual life; and on the whole they did their work as well as could be expected. The foundations have been laid, the walls have been raised, the rooms have been plainly and comfortably, and some of them handsomely furnished, in the educational fabric into which the new council stop. There are however, grave defects about our educational system that ought to be looked into: crying wants which it ought to be their study to supply. One of these is they want vocal music. Singing in a school, like the lubricating oil of the many-wheeled machine, makes the works move on sweetly; Singing shortens the tedious hours; singing makes joyful a place which to most children is sorrowful enough with hard lessons, severe discipline, and quarrelsome chums; singing subdues the turbulent, soothes the irritable, reassues the timid, and converts for the time the largest school into one personality, thinking the same thoughts, speaking the same words, and feeling the same emotions. And as these children leave school—the girls to help their mothers, marry and raise children,-and the boys to rough work, one to follow the plough, another to stand behind the workman's bench, a third to walk the deck of the ship during the night-watch-what greater boon can these young people carry from school with them next to reading and writing, than the power to sing a good song, sweet hymn, or a grand old Hebrew psalm.

It is true that many of our public school teachers are not now qualified, and could not by any pains be now qualified to teach vocal music to their pupils. That is true, but as this is to a great extent the result of past neglect, we might expect it to be remedied in the case of a new generation of teachers. But in such cases, as are common, where the teachers is defective in voice and car, it is within his or her reach to learn to play on some instrument to the degree of being able to start a tune and lead the school. The question of vocal music in our schools is a question of time, attention and money. Granted these three things, to a very reasonable and limited degree, and our Canadian schools might be what the schools of Germany have long been, nurseries of song and patriotic sentiment. Did we only give this subject proper thought, matters would soon easily be so arranged that no school would be considered complete without its cabinet organ. A pair of globes is very good, and it is very good to teach children how to use them . but if the choice must be between the globes and the organ give us by all means the organ, with the singing, and we will find out about these globes-the one beneath and above us-as we walk about painfully on the one and, joyfully under the

It gives us pleasure to see Mr. Jessup, the able and pains-taking Superintendent of the Public Schools in the Province of British Columbia, calling attention to this matter on the Pacific board. These are his words which we would do well to read, ponder, and inwardly digest.

"This branch of instruction (vocal music) is not so generally taught in our echools as

yet there is no gainsaying the fact that probably that nine out of ten persons of both sexes will find far more use for, and derive greater benefit from, a fair knowledge of this subject than from reathemetics beyond the simple rules of arithmetic. But its practical value in after life is but one argument, among many, why it should be carefully and generally taught. Its utility in the school room in maintaining order, in the enforcement of discipline, and as an incentive to study, cannot be over estimated. It comes in here as a powerful auxiliary m aiding and assisting the teacher; and while occupying a place side by side with arithmetic, grammar, and geography, it becomes what these studies never are: namely, a healthful and soul-enlivening recreation. "Singing is as natural to children as speaking, and for any reason that appears to the contrary, it should be as universal." "If music is thus an instinct of our being," says the late Dr. Forrester, of Nova Scotia, "if an endowment bestow-"ed less or more upon all by the beneficent Creator, it must have been intended to be "cultivated and developed, and how could
that be more offsetually done than by
"making it a branch of education in our
"Public Schools?" But it might be argued that all teachers have not a taste for vocal music; probably not: neither have all teachers a particular bias for English grammar or algebra, yet all are obliged to teach the former at least. With the requisite amount of application, the theory of vocal music can be acquired and taught by all; and in ninetcen cases out of twenty the practical portion of it may be mastered even after the attainment of mature age.

ASSEMBLY'S MISSION TO INDIA

The following letter has been received from the Rev. Dr. Joseph Warren of Monar, Gwalior, India, bearing on the subject of the Canada Presbyterian Church organizing a mission in Central India. It deserves the prayerful consideration of our ministers and people. We are indebted to the Rov. T. Lowry, of Brantford, Secretary to F. M. C., for the manuscript :-

"I hope you will approve of what we have done as to placing your young ladies for the present (Misses Fairweather and Roger), and also that you will like the proposition to take up a station in Central India, which Dr. Brodhead communicates in his letter. That arrangement would, so to speak, complete a line of Presbyterian posts across India. Our taking up Monar has been considered an experiment by some; but it considered an experiment by some; but it seems to me that it is no more so than any other station. I do not think it being a Native State is any objection; our missionaries at Kolapore think it is all the better for that. And so I do not think you need hesitate, on this account, to follow Dr. Brodhead's advice. Your missionaries there would not be out of the world at all railroads are as near that it would be perfect ly accessible.

I think your Board will send out at least think your Board will send out at least two gentlemen next year for those places— Mhow and Ludore. They ought to be married men, so as to afford homes and protection to Miss Fairweather and protection to Miss Fairweather and Miss Rogers. Unmarried ladies can keep house in this country; but not conveniently, unless they are unanimously foud of caring for themselves; and when they are as young as our friends here, they ought not to have by themselves if it can be avoided. Then there are a thousand things in the secularities of a Mission, which few women can well attend to.

"We like these ladies very much, and ardently wish that an effort now being made to get them away from us will not be successful."

Since the above was written, they have been moved from Monar to Mynpooni. There is reason to believe that this removal will be only tempo rary.

OPENING OF ST. ANDREW'S (C. P.) CHURCH, DUNVILLE, P. O.

A little over two years ago a Presbyterian congregation was organized in Danville. Six months later they called a munister, the Rev. J. M. Macalister, who had laborod among them as a missionary since the organization. Then, though fow in numbers, they resolved to build a house of worship, and set about making the necessary preparations. The Presbytery of Montreal granted them a considerable sum of money that had been raised for Church building purposes in the eastern Townships, and with this assistance they saw their way clear to the erection of a Church. Last May the foundation was laid, and on the 20th of September last the building was opoued for public worship. It is a neat frame building with a spire, having a good sized vestry in the rear, suitable for prayer meetings, &c. The cost was about \$2,300, and of this some \$400 remains to be paid; but a new call is being made on the members of the congregation for renewed subscriptions, which will likely result in the the very material reduction of the debt. if not in wiping it out altogether. The opening services were conducted by the Rev. Principal MacVicar, L. L. D., Montreal College. He preached in the morning from the text, Eph. III, 17; and in the evening from the Conversion of the Philip pian Jailor. In the forenoon the Church was . owded; but in the afternoon and evoning the day turned out wet, so that the evening audionce was not so large.

The morning service was followed by the Communion, at which a number of the

ence was not as large as had been hoped for; but those present enjoyed an interest. ing evening in listening to the able lectur. er's account of the African Missionary and explorer. This brought the services in con. nection with the opening to a close; and the congregation at Dunville have great cause for thankfulness to God for his bles. sings so abundantly poured eat upon them while creeting a house in which to worship

It may also be mentioned that as a light acknowledgment of the kindness recoived from the Wesleyan Methodists, whose Church the Presbyterians have hitherto used, the latter presented a pulpi Bible to the Methodist congregation, similar to the one presented to themselves by a gentleman in Montreal.

DOMINION EVANGELICAL ALL. ANCE.

The first meeting of this Association was convened in St. Andrew's Church, Montreal, on Friday last. There was a fair attendance of delegates. Principal Dawson occupied the chair. The Rev. Gavin Lang, Secretary, after reading the rules adopted tor conducting the business, announced that Ex-Governor Wilmot, of New Bruns. wick, was nominated President of the Con. ference, and Rev. Dr. Taylor, of Montreal, Vice-President. These gentlemen were then unanimously elected by resolution.

A number of yery interesting papers have already been read. That on the "Selection of Art to Church Worship," by Dr. Donald Frazer, is pronounced by the Witness a brilliant effort. In an early issue we shall endeavor to make room for Dr. McCosh's able reply to Tyndall's recent address at Belfast. Altogether the gathering at Montreal is a most satisfactory one, and cannot fail, under Providence, to be productive of much good.

CHOICE EXTRACTS.

It is sometimes desirable and advantageous to know what others think of us. The following extracts will show the opinion entertained by us by cortain High Church Episcopalians. They are taken from a Manual or Catochism, entitled "some questions of the Church Catechism, and doctrines involved, briefly explained," by the Rev. Fredrick Aubert Gace, M.A., vicar of Great Barling, Essex, England. In. Q 84, he asks, "is not the Pres-

bytorerian Church of Scotland, as it is de-

nominated by law, considered by the Church as one of its branches? A. No; and therefore there is a branch of the true Church of Christ in that country, which for the sake of distinction is called the Episcopal Church." Q. 85. "We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them? A. As heretics; and in our Litany, we expressly pray to be delivered from the sins of false doctrine, heresy, and schism." Q. 86. "Is then their worship a laudable service? A. No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will; and therefore their worship is idolatrous." Q. 94. But why have not Dissenters been excommunicated? A. Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church." Q. 95. "What class of Dissenters should we be most upon our guard against? A. Those who imitate the most nearly the true Church of Christ." Q. "Why so? A. true Church of Christ." Because we are more liable to be deceived by such, the points of difference being ap-parently few and unimportant; whereas the very circumstance of their being Disseniers shows that they have fallen from the unity of the Church Catholic, and consequently are not in a state of saivation." Q. 97. "But are there not some Dissenters who use the same form of prayers as ourselves? A. Doubtless; but the prayers of the Church being for the most part for the priest to offer up in behalf of the people, it must be sinful and presumptuous for these persons who are called Dissenting teachers, to address the called Dissenting teachers, to address the throne of grace, usurping the priestly office." Q. 98. "Is it wicked to enter a meeting-house at all?" A. Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded; and, therefore, it is not dedicated to His honour and glory; and besides this, we run the risk of being led away by wicked, enticing words: at the same by wicked, enticing words; at the same time by our prosence we are witnessing our approval of their horesy, wounding the consciences of our weaker brothren, and by our example teaching others to go astray."

Letters have been received from mission-aries in Palestine giving accounts of the terrible famine now provailing there. They tell a story of suffering and death which will be read with pain throughout the Unifed States. Since the sources of information are transfer mation are trustworthy, and the extremity of the distress appears to be so great, the duty of our people is plain. We have before now sent shiplonds of provisions across the sea to starving fellow-creatures; and the adreal to our sympathus to-day is as pressing essential, instead of an unimportant nonessential. I would scarcely go so far at to
essential. I would scarcely go so far at to
essential a knowledge of vocal music " is
Burns, D. D., of Montreal, lectured in the
of more practical value than mathematics,"
Church on " Dr. Livingstone." The audiing.—Ohicago Tribune:

The pulpit of the Presbyterian Church Cobourg, was occupied on Sanday work last by the Rev. Donald Frazer, D. D., of Marylebone, London, England, who was here on a short vicit to his brother, Mr. Alex. Frazor.

Following quickly on the announcement of the death of Mrs. Nesbit, the intelligence reaches us of the demise at Winnipeg, of her husband, the Rov. James Nesbit, C.P., Missionary to the Cree Indians, of the Saskatchawan. We learn no particulars.

"Rev. Mr. Gray," the Orillia Expositor says, preached an excellent discource last Sunday on "Thomas the unbelieving apostle" whom he characterized as "the father of the prolific school of modern sceptics." It contained a masterly analysis of the inward workings of the scoptical mind !"

At Mitchell and Woodville there have been large additions to the membership at recent communion services, owing in some degree at least, to the work of grace which has been going on at these points. At Craigvale, thirty-six new members were added to the roll at last communion, and this on a small congregation.

At a recent St. Catharines congregational meeting of the First or American Pres byterian Church, it was unanimously resolved to sever their Presbyterial relations with the Presbytery of Buffalo, and to seek admission to the Canada Presbyterian Church at the next synod at Hamilton. Mr. Beadle was appointed to act on behalf of the congregation.

The Presbyterian Congregation in the west end of Mara, near Atherley, says the Orillia Expositor, will hold a Communion Service on the second Sunday of October. Services will be hold in English and Gaelic. Rev. Mr. Frazer of Kidcardine, one of the most popular Gælic prenchers of the day, will officiate in connection with Rev. Mr. McRae, who has been stationed there for some time.

The Presbyterian congregation of Florence have had the services of Mr. D. B. Mc-Rae, a Knox College student, for a portion of the summer. Before leaving for Toronto he was surprised at the residence of Dr. Graham, on the evening of the 28th ult.. when he was presented with a valuable Bible, accompanied with an address expressive of the kindly feelings entertained towards him by the donors.

ST. JOHN'S CHURCH, PITTSBURG .- At a congregational meeting held in the church on the evening of the 9th inst., it was unanimously agreed, on the motion of Wm. S. Smith, secretary, seconded by Alexander Grant, elder, to issue a call in favor of the Rev. J. M. Gray, minister of Rosin and Thurlow, in the Presbytery of Kingston. Mr. Gray preached in the Church a short time siace, and the congregation were much taken withins discourses and style of delivery. From all we can learn, we believe the rev. gentleman is a highly popular preacher and an assiduous pastor, and have no doubt that should the call be accepted, his congregation over whom he has labored faithfully and acceptably for nearly six years, will feel a great reluctance in allowing him to leave. Mr. Gray is a Kingstonian, born and brought up in the city where his parents reside, and a graduate of Queen's College.

The new brick I resbyterian Church in Port Elgin was opened for Divine Service on Sabbath last. The services were conducted in the morning and evening by the Rev. Dr. Topp, of Toronto, and in the afternoon by the Rev. J. Martin, of Fergus. On meeting, when an application from Bully-Monday evening following, a social was held in the same church for the purpose of assisting in liquidating the existing debt. Suitable addresses were delivered by the Roys. Dr. Topp, J. Martin, D. Perry, A. B. Shirk, and A. Tolmie, Mr. J. Straith, chairman. The collection on Sabbath amounted to \$360, and the proceeds of the social, together with private subscriptions, to \$560, which speaks well for the Christian liberality of the people, considering that the church is now all paid for, excepting about \$800. The edifice is a fine structure, costing nearly \$5,000, and is an ornament to the place as well as a credit to the Presbyterian people.

A most onthusiastic peach festival and literary entertainment, says the Hamilton Times, was held in the Town Hall ta Waterdown, on the evening of Friday, 25th ult., under the auspices of St. Andrews Church. It was presided over by Bov. E. W. Waits, paster of the congregation. Excellent music was rendered by Misses Mc-Glashan, Graham, Crosby and Mr. and Mrs. McGlachau. Mrs. Dr. Skinner very ably presided at the pianofore. Particular mention should be made of Mr. Lyght and Mr. and Mrs. Weir, of this city, who added greatly to the pleasantry of the meeting with their Scotch balleds and recitations. Able and telling speedies were given by Revs. David Chalmers. (Wesleyan) and J. C Smith, M. A., of St. Paul's Church, Ham. Upwards of three hundred persons were present, and the receipts, which are handsome, are to be applied to improvements in the manse properly.

Presbytery of Paris.

The Presbytery of Paris met in Zion Church, Brantford, on Tuesday the 29th September. There was a large attendance of members. The Rev. Professor Gregg of Knox College and the Rev. J. G. Robb, B. A., of Cooke & Church, Toronto, svera in vited to sit as corresponding mombers.

Messrs. Grant and Weight of Ingersoll. were appointed a committee to assess the different congregations of the Presbytory for the a sembly fund, so as to make up the a a sat \$245, as apportioned by the Finance Commutee. The call from Bay street Presbyterian Church, Toronto, to the Rev. V.m. Coenrano of Zion Church, Brant-ford, was taken up. There appeared for the Presbytery of To onto, Prof. Gregg and Rev. J. G. Robb; for the Bay street con gregation, Messis, Anderson, Ad imson and Patterson, Messis, Woods, Watt, McLean and Robertson to Zion Charch, and Mr. Cochrane for himself. The documents in the case, and the reasons for and against the case, and the reas as for and against the translation having be in real, the several parties were heard at length, after which Mr. Cochrane intimated his declination of the Call, subject to the decision of the Presbytery. Thereafter, on motion of Mr. MoMullen, seconded by Mr Grant, the Presbytery resolved that the translation sought for be not granted, which motion was carried. Professor Gregg craved extracts on behalf of the Toronto Presbytery, which were granted. Mr. McQuarrie reported moderating on a call at E 1st Oxford ported moderating on a call at East Oxford in favor of the Rev Hugh Thompson Mr Thomson, who was present in court, accepted the call, whoreupon arrangments for copted the call, whereupon arrangments for his induction on the 20th October next were made as follows: The Moderator to preside, Mr. Cavan to preach, Mr. McTavish to address the minister, and Mr. McQuarrio the congregation. Mr. Cochrane was appointed to moderate in a call in River Street, Paris, before next meeting.

Mr. Hume was appointed to moderate in a call at Mount Pleasant on Monday, October 12th, at 2 p. m. The Presbytery then considered the remits on Union sent down by the assembly. On motion male and seconded, the Presbytery unanimously approved of the basis of Union and accompanying resolutions (Mr. McTavish dissenting from the resolution anent modes of worship,) "but in a smuch as in the opinion of the Presbytery the adjourned meeting of the assembly called for next November in Toronto, is meanable of dealing with the new matter introduced into the basis of Union, advise that final action be not taken in the matter of Union, until the regular meeting of assembly in 1875, and further inasmuch as the said adjourned meetin; to be held in November cannot for the same reason change the representation of the assembly of 1875, the Presbytery take no assembly of 1875, the Presbytery take inaction on the remit anent enlarged represontation." In the ovening sederunt
Messrs. Lowny and McTavish gave inter
esting addresses upon the Churches of
Britannand of the Lower Provinces. The
Presbytery then adjourned to meet at East
Oxford on 20th October, at 11 a.m.—Wx. COCHRANE, Pres. Clerk.

Pesbytery of Simcos.

A special meeting of this Presbytery was held at Barrie on 29th September. Mr. Gray, Convener of the Synod's Muskoka Building Fund, was authorized to draw on smiding rund, was authorized to draw or the Treasurer for one hundred and fity dellars, to meet engagements in Brace-bridge. Mr. Marples was granted three weeks absence from his field of labor for the present of the weeks absence from his field of fabor for the purpose of procuring subscriptions to the Building Fund. The Clerk was direc-ted to certify Messrs. Hamilton and Goldie, students in theology, to the Senate of Knox College. The Presbytery appointed Mr. Rogers to moderate a call from the congre-stions of Dunknon and Nortawa, and gations of Duntroon and Nottawa, and agreed to sustain an application from those congregations for a supplement of two hundred dollars from the Assembly's Home Mission Funds. Mr. Burnet, Probationer, was, at the request of the congregations, appointed to labour for three months longer in Duntroon and Nottawa. The Convener of the Presbytery's Home Mission Committoo, was directed to send such supplies as he could procure to Minissing and "Grenfell. The congregations of Ivy and Angus were summoned to appear in their interest at next be considered .- R. Moodie, Pres. Clerk.

A Nonagenarian Preacher.

The service on Sunday morning in the Presbyterian Church, in St. Andrews, was of a peculiarly interesting character. was the ninety-first birthday of the Rev. A. Henderson, the sonior pastor, who officiated. His colleague, the Rev. D. Paterson, gave out the Psalms and read the Scriptures, the 24th chapter of Joshna being the portion selected.

The venerable preacher, who looked strong and hale, and spoke in a strong clear voice, announced as his text, 2 Timothy iii. From a child thou hast known the holy sariptures, which are able to make then wise unto salvation, through faith which is in Carast Jesus." After speaking of the duty of parents and guardious to make the young carly acquainted with Divine Truth, and remarking that no privilege should call futh more ardent gratitudo than early religious education, he ceeded to say :- By the good hand of God upon me, I have this day completed my ninety-first year; and I have thought that some earnest words, uttered in referenco to this subject, may be interesting, and, in addition to whatever worth belongs to them, may be remembered as the words of a very old man. But think of them especially as the words and illustrations of words of Him who hath given all scripture by inspiration, and made it prolitable for

He considered-1. the property here ascribed to the sacred Scriptures, "which are able to make thee wise unto salvation?" expatiating on the failure of human reason however highly cultivated, to discover religious truth, or to elevate man morally and spiritually. For this mankind are in St. Andrew's, 28th Sapt. 1874.

debted to the sacred Scriptures, which ra-veal the character of God and the scheme of redemption which His love and wisdom have devised for our deliverance from an, through the obedience unto death of the Son of God; a scheme which is not at variance with the interests of holiness, for while Scripture removes all idea of merit, it strengthens all considerations that can influence a regenerate much. No new religious truth can be added to the Scriptures, they are "sufficient." But this sufficiency of Scripture does not, as some suppose supersede the necessity of the supernatural influence of the Spirit on the heart. What we need is not new truths, but to have our minds and hearts brought to the apprehension and experience of truths already reyealed.

2. The advantage of becoming early acquainted with these exercil records. The descendants of the patriarchs were directed

to make their young acquainted with the

Word of God, and to talk of it in the house

and by the way, when they rise up and when they lay down-always Solomon and Paul incule to the same duty; and our blessed Lord said, "Suffer little children to come unto me." By imparting early instruction to the young, we shall consult the peace and good order of society. All will acknowledge that the morality of the Scriptures is far more pure and perfect than can be found in any other writings. In thom men are taught not only to love God but to love their neighbours as themselves; and to abound in works which are good and profitable unto men. We has a much reason to bewait the atrocious crimes com-mitted in our own times, and often by these who occupy high stations; to lament that the manners of the populace are rude and barbarous in a deplorable degree, and that the poor are poor often by their own improvidence and worthlossness; and from the provalence of profamity and ignorance there is reason to fear an increase of the Ought we not, then, to make an experiment on the young b If we can impres on them a sense of the presence and majesty of God, we shall bring power ul and to the laws of society. Conscience show them that the restraints of the are just, and the fear of God will add new ferce to the fear of man. This, however, is only a subordinate consideration as compared with that higher object, the coversion of children. This we should aim at. That they are, at a very early period of life, susceptible of divine influence, cannot be doubted by those who remember Samuel and Joremiah and Timothy. How glorious and delightful it is to see the first part of his devoted to Him in whose hand our br ath is, and whose are all our ways, and to see the morning of life gilded by the rays of the Sun of Righteousness. The rays of the Sun of Righteousness. necessity of early instruction may be ennecessity of early instruction may be enforced by a consideration of the uncertainty of time, as they may not live to be old; and by the dauger of their becoming hardand and utterly contemptuous of the ened and utterly contemptuous of the means of grace. No care can absolutely secure their conversion; and some, for whom many prayers have been offered as woll as instruction given, so far from following that which is good, have astonished and outstripped their fellow-candidates for the prize of wickedness. But surely the possibility of such a result will never justify us in relaxing our efforts, but rather excited the surely to the greater fervour in so glorious a cause. Besides, though not effectual now, the instruction they receive may be the ultimate means of their conversion. Let parents and tutors, then, be earnest and diligent in the religious instruction of the young under their care, and let those who have not been taught in their youth go to the Bible, which is still open to them, and to the ordinances of the Gospel, which are the means of in-struction. We must seek diligently. An ancient mathematician, when asked by a prince, who was tired of learning by means of proposition and demonstration piled one on the other, whether there was no easier way, replied that there was no royal road to mathematics; so there is no royal road,
no short out to religious knowledge. You must obtain it by careful, assiduous, and prayerful study of the word of God.

The speaker closed with a solemn reference to the day of judgment, when many sorrowful separation, shall take place, and sorrowful separations shall take place, and with an earnest and to nder appeal to the children of Christian parents to remember their responsibilities, and to listen to the voice of God, saying, "My son, my, daughter, give me thine heart; and to repy, "Blessed Lord, receive m heart, deceiful heart, all things as it is transferm; it has a series of the control of t above all things as it is, transform it by thine Almighty grace, and make it what thou wouldst have it to be. Make me thou wouldst have it to be. Make me thine own, and keep me thine forever."

Such is an out line, necessarily brief and mengre, of a most interesting and impressive discourse, which we should like to see printed in full. It was listened to with deep attention by a large audience, among whom we were happy to see many young children, to whom it will be an event in their lives; and may it not be hoped, to some the beginning of a new life-the life of Godlines, so touchingly recommendand to them by the earnest words and tones of their old minister, backed by the weight of fourscore and eleven years, and the ex-perience of a ministry of sixty-four.

Mr. Honderson we believe to be the old-Mr. Honderson we believe to be the oldest Presbyterlan Minister in the world, except a Free Church Minister in the Shetland Islands. Whether the latter still preaches we can't say. Mr. Henderson takes the pulpit when Mr. Paterson is absent, and is going this week to attend the meeting of the Evangeheal Aliance at Montreal. The "Rabour and sorrow" attributed to an The "labour and sorrow" attributed to an age much less, in the 90th Psalm by God's goodness, have not yet fallen upon him. He is rather and may yet continue to be, an illustration of Psalm 93

"Those that within the house of God Are planted by his grace, They shall grow up and flourish all In our God's holy place. And in old age, when others fade, They fruit still forth shall bring, They shall be fat and full of sap, and are be flourishing.

To show that upright is the Lord He is a rock to me, And he from all nurightee Is altogether free.

A'HEARER.

CANADA PRESBYTERIAN CHURCH.

Distribution of Probationers, October, 1874-January, 1875.

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!			Bidduph, Wallacotown and Duff's Church, A. E. Missouri, Mandaumin;
i	Chatham	4	Bittings, Walactions and Zan's Oliter, 20 212 200 200 200 200 200 200 200 200
Ì	Huron.	2	Chalmor's Church.
I	Owon Sound	22	Elmira, Ill., U. S; Florence and Dawn; Wallaceburg and Dresden; Dover.
١	Durham	2	McKillop, No 2; Egmondville.
ł	Bruco	5	Roady and Deshoro, Owen Sound
1		-	Uniover and Routingk, Markdale and Berkley
١	i		North Bruce, Centre Bruce; Port Elgmand Dunblane; Riversdale; Enniskillen
ı	I	EA.	and Pinkerton: Tara, &c.

NB—The attention of all interested is called to the following.

1 Presbyteries are enjoined to furnish information to this Committee three works before the expiry of each Quarter of all yeaencles and settlements occuring within their bounds, and co-operate with the Committee in their work.

2 That all Student Missionaries be paid at the minimum rate of six dellars per week during the smamer, along with their our dellars per Subbarh, along with their bounds, and that this encount be increased gradually in proportion to the supend paid before by the respective conjugation.—Minutes of Assembly, 1874, p. 44.

3 That the roll of prolutioners shall consist of preachers who have been licensed less than three versas and ministers who have been inconsistent their charges, or who have been received from other charges, and have been received from other charges, or who have been received from other charges, and have been received from other charges, or who have been received from the resultance less than two years, (reckening, in both cases, from the date of their admission to the requirements of probationers or ministers without charge, except such as come to them through the Committee—Minutes of Synod, 1867, page 33.

The above injunction does not apply to ministers in mirrin neath, or regularly employed in some other calling.

That ministers or probationers who have refred from the ministery and entered on some other calling.

other calling.

That ministers or probationers who have refred from the ministry and entered on some other calling for a time, shall not have their names put on the list of distribution, without the permission of the

That ministers or probationers who have refrictfrom the ininitry and entered on some other canning for a time, shall not have their names put on the list of distribution, without the permission of the General Assembly.

That the committee be instructed to report to the General Assembly any case of departure from this and other regulations prescribed from time to time for theguidance of Prosbyteries and probationers, and that prosbyteries and probationers be enjoined faithfully to achieve to these regulations—Minutes of Assembly, 1871.

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

All communications in regard to vacancies and settlements on the part of Probationers, should be sent to

REY. R. TORRANCE, Guelph, Convouer of Sub-Committee on Distribution

·Miscellaneous.

The Montreal Witness, with its usual enterprise, is issuing an Evangelical Alliance Extra at two cents per copy, or lower in quantities. This will afford parties desiring to preserve the reports, an opportunity of doing so. We cannot congratulate our contemporary on the portraits so far published in the extra. They are certainly by no means flattering to be original.

Following on the decease of Principal Fairbairn, of Glasgow Free Church College tidings come from Scotland of the death of the Rev. Dr. John Cook, of Haddington, "the hereditary leader of the Kirk." The venerable, pious, and beloved Dr. James Henderson, of Free St. Enoch's, Glasgow, has gone to his rest and his reward. The Hon. Lord Benholme, one of the Senators of the College of Justice, an ornament to the Bench, and one of the most rigidly conscientious men who ever presided as a judge, has quietly passed through the gates of death to the life beyond, whither for years his saint-like spirit seemed ever ready to fig from his strangely attounated mortal body. "They rest from their labors, and their works do follow them."

The Jewish Messenger-in replying to the question, Is Judaism declining?—says "Let it not be said that we are hoping against hope; that for centuries we have prayed for a roturn to our golden age, or for the coming of a Messiah, and that our petitions have been unproductive; that our faith must decline, socing that we are as yat dispersed throughout every land, and no signs appear in the Orient that the prono signs appear in the Orient that the pro-phecies are about being fulfilled. The very fact of our dispersion affords strength to the wavering Jew. Do we not remain a constant miraele to demonstrate the truth of the prophecies? What would be the state of the religious world in our derstate of the religious world in our day, agitated as it is by the votaries of intidelity and scepticism, were the Israelites not to support the truth of revolution? Our religion is not declining. We do not hesitate in saying that at no period in our modern history have we maintained a better con-dition before the world than we do now, and this assertion can be confirmed by the most substantial evidence. Let us hope that the waverer and the mone more mistrantial will swell the ranks of the God feating, so that these who come after us may, through our example, continue to strong then the cause of our faith, so that the blassianic period may take place, and general happiness prevail throughout the world."

Official Announcements.

Hamilton—This Presbytery is appointed to meet in Macnab Street Church, Hamilton, on the 2nd Tuosday of next October, at 11 a.m. Kinggron—Presbytery of Kingston, will meet at Chalmors' Church, on the second Tuosday of Octo-ber at three o'clock, p.m.

STRATFORD.—At Stratford, on last Tuesday of Nevember, at 11 a.m.

Dunian.—At Durham, on 4th I uesday of Docember. nt 11 a.m.

SINCOL.—At Baxile, on 1st Tuesday of December, at 11 a.m.

ONTARIO.—At Post Perry, on 2nd Tacsday of December.

COMPAN SOUND.—In the Division Street Presby-torian Church, Owen Sound, on 2nd Tucsday January note, at 10 a.m.

OTLAWA—At Ottawa, in Bank St. Church, on 8nd Tuesday of Nov.

BROCKVILLE.—At.Prescott, on 3rd Tucsday of December, at 2.30 y. m. An adjourned meeting at Prescott on 18th October, at 2.30 y.m.

Hynon.—At Scaforth, on 2nd Tuesday of October at 11 a. m.

GURLPH.-At Elora, in Knox Church, on 2nd Tuesday of October, at 9 a. m.

Tonorro - In the Knox Church Lecture Room on 1st Tuesday of November, at 11 o'c.ock a.u.

ADDRESSES OF TREASURERS OF CHURCH FUNDS. Tomporalities Roard and Sustentation Fund—

Ministors', Midows' and Orphans' Fund-Arch.

1 Forguson, Montreal, renefi Mission—James Croil, Montreal weenle Mission—Mass Macaux, Kangston Ont. anntoba Mission—George H. Wilson, Toronto obolarship and Bursary Fund—Prof. F on States

DEATH.

At Red River, on the 30th September, the Rev. James Nesbit, late of Jakville.

INSOLVENT ACT OF 1869.

Canada, In the County Court of the Province of Ontario, County of York.

In the matter of Thomas Dul, in the City of To-reato, in the County of York, an Insolvent. On Tuesday, the tenth day of November next, the undersigned will apply to the Judge of the sard Court for a discharge under the said Act. Dated at forement this sixth day of October, A.F. 1874.

THOMAS DILL., by BIGELOW & HAGLE, His Attornoys at life...

PARENTS!

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

British American Com. College

Offers superior facilities for ecquiring a thorouga business education. Blook-keeping, communating Arithmetic, Susmess Corres condonce, Commercial Law, Banking, Commission, Evenings, Steamboat-ing, Spelitag, Co., tought by the Principal and full stell of experienced teachers.

siff of arperionsed teachers. Students may sufer at any time. any time.
ODKILL & TROUT,
Toronto.

Our Joung Loths.

Harrset's Victory.

Harriet Marshall had a smiling face, a happy voice, and active footstep. But though she was lively and very lovable, Harriet, like most other children, had plenty of faults; and though I have not space, even if I had the wish, to tell you a long list of the worst things in her character, I must tell you of one very bad point, because there are perhaps other children who have the same; and if they should chance to read these lines, they may be encourage also try, as she tried. To conquer her besetting sin, and thus win by God's grace, as she won, "the victory."

Well, then, I must own Harriot was very seldsh. Perhaps it was not all her own fault, because when she had been quite little she had been terribly spoiled. No other brothers or sisters were in the nussery, no one even thought of thwarting her will, and so this ugly weed, solfishness, grow and grow, without any one even noticing it was there, until it had sprung up so tall and strong that it became very hand to entre.

A little orphan cousin came to live in Harriet's home when she was about six years of age, and at first our little girl said and thought it would be "delightful"—no more dull days and solitary games when Lotty was in the nursery. But of course it happened that the two children did not always agree to wish exactly the same thing, and then Harriet's selfishness first came out, and no one could help seeing that she only cared to please herself, and was nover ready to give up to Lotty. When children have one idea in their minds, the idea of doing their own will, of getting all they want, and regard no one clse, they cannot be happy; and so, after Lotty had lived in Harriet's home some time, Harriet's sunny face had lost its brightness, and there was a look upon her features which spoiled her sadly; but still that was not much compared to what her heart must have looked like in the sight of God.

At last Lotty was taken ill—so ill that no one thought she would get well; but after a time the doctor said she would live and grow quite strong again. One day Mrs. Marshall sat by her and told hor thus, and she was quite surprised that, instead of looking happy, the little girl burst into a fit of crying.

"Why, Letty," 'she exclaimed, " are you not glad that God means to make you well?"

"I'd rather go to mamma," said Lotty.
"She loved me, and papa loved me, and I want them so!" and the poor little child sobbed afresh.

"And so do we love you, dear Lotty," said her aunt. "Do you not believe it, are you not happy?"

A flush passed over the pale face, and Lotty said nothing till Mrs. Marshall asked her again, and then she faltered, "I should be nearly quite happy if—if Harriet would be kind."

When Mrs. Marshall told her little daughter what Lotty had said, she burst into tears, for she knew how unkind she had often been, how selfishly she had looked out for her own pleasure in everything, and never thought of her cousin.

Now the unkindness of it all seemed to pierce her heart, and she rushed to Lotty, and flinging her arms around her neck, cried, "Dear Lotty, please be happy, please try to get well, for I will not be selfish any more."

Harriet's mamma said she would write a text out on a large sheet of card and fasten it on the wall opposite her bed, and if she would read it every morning, and try to keep it in her mind all day, it would help her to evercome her fault. The words of the text were, "For even Christ pleased not himself."

"Neither will I," said Harriet to herself that first morning, as she skippered down stairs; but the first glance of the breakfasttable put it out of her head.

"Oh, Lotty! you are in my place. I always sit next my papa—please move your chair."

Mrs. Marshall's eyes rested on her little girl, and her face flushed crimson, but I am sorry to say she did not give ap her favorite place, and overcome her selfishness that time.

Soon after breakfast they were going to play, and Harriet asked Lotty what game she would like. Lotty's face beamed with delight at being asked. "Oh, a game of shops, please," she said; but all the smiles died away when Harriet answered that she "could not and would not play at sheps, it was too stupid."

So it went on over and over again; but as Harriet was conscious of her faults, you may be are it did not give her any satisfaction to see the text staring her in the face when she went up to bed. However, she tried again next morning, and though she chught herself indulging in selfishness very often, I don't think she was quite as bad as the first day. But it was a long, hard battle to fight, and I think Harriet was scarcely aware that she was getting on at all, and she would have given up in despair if her mamma had not cheered her, by reminding her that God looked down upon her efforts with love, and as long as he did not weary of helping her to overcome, she must not weary of the struggle.

But in time the victory was won—by hard battles and frequent falls, certainly, yet it came at last—and Harriet's friends would tell you how thoughtful for others, how forgetful of self, she has grown. Then all the sweetness came back into her smile, and a greater sweetness into her heart, for she was growing more like the center, loving Jesus, who lived for others, died for others, to set us the example which we must follow if we would indeed be children of our Heavenly Family.—N. Y. Observer.

It is announced from Berlin that the Government has issued an order f. chi ding French Koman Catholic ecclesiastics to sefourn in the Rhine provinces.

Subbatu School Tencher.

LESSON XLII.

October 18, THE MIND OF CHRIST: (Mark ix.

Commit to memory vs. 86, 87.
Parallel Passages—Matt. xviii. 2;

Matt. xii. 30.

With vs. 83, 84, read Luke xxii. 24; with v, 35, Prov. xiii. 10 and Mark x. 43; with v. 36, Ps. exxxi. 2; with v. 37, Matt. xxv. 45; with vs. 38, 39, Num. xi. 27—29; with v. 40, 1 Cor. xii. 3; with v. 41, 42,

Central Trutu—Blessed are the meek, Leading Text—Let this mind be in you, which was also in Christ Jesus—.Phil.

Luke zvii. 1.

True religion is in constant opposition to selfishners. And no homage is so general as that which man renders to self. Many forms of willworship and idolatry have secured votaries by skillfully aiding men to please self. Christianity is unlike them, and needs a supernatural power to give it success.

This passage well illustrates the principles of our religion, and the mind of Christ. The teaching, as commonly happens, springs out of the incidents of life. As the pearl in the shell-fish is said to be formed by a secretion to defend the sensitive creature from the irritating grain of sand, so these pearls of heavenly wisdom come through the errors and mistakes of the disciples

This passage exhibits self in two forms, and "the mind of Christ," as opposed to both. We have bane and autidote.

1. THE SELF OF THE INDIVIDUAL (v. 33). The disciples were men of like passions with the rest of us. They had little culture. They were suddenly brought into a row world, in which to their Jewish minds, the reign of Messiah offered glory and honour. They had the faults of novices and slowly learnen to correct them. They did not, as more artful men would have done, veil their little ambitions. They were frank, as the rude are, and as children are. They disputed which of them should be the greatest, that is, in the coming kingdom, whose immediate honours they expected to wear. No one now does that in set terms in courts, committees, or boards among us; politeness and tact forbid it; but it is not because ambition is less, but there is more art. The selfishness is just as real, but it is more polished. Alas for the disciples I like many others they were striving which should have what never came to any. The mother of Zebedee's children had her aims and canvassed for her sons (Matt. xx. 20) The disciples thought to get the point settled in Matt. xviii. 1. Peter's finding the com and Christ's words set them to reason. "Is the kingdom set up? Is Peter to be first?" (Matt. xvii. 25—27.) They had a 'reasoning" among them on the way, of which Jesus, if present, took no note at the time. Now he puts the question to them (v. 83), and they "held their peace," ashamed of themselves, perhaps, before the Master. They were good men, but they had much self. They were fishermen and poor, but they had their ambition. They were lowly, but they had their pride as truly as the Pharisee. They were genuine sons of Adam and thought nothing too good for themselves. They were in Christ's service, yet indulging a temper which hardens the heart, grieves the spirit, mars service, kills brotherly love (see Diotrephes, 8 John 9), and ruins many a soul.

Mark Christ's lesson in two forms: (a) As a principle put in words; in his kingdom greatness is by service, not station. He sinks who wishes to put himself at the head. He is formost, who not aiming at the place, is willing to be least and to serve all. Not to get, but to give; not to be obeyed, but to obey; not to be honoured, but to honour; is Christ's conception of greatness. He was entitled to say this. He lived it out, and came "to minister and to give his hee," &c. (Matt. xx. 38.

(b) But, as the missionaries find it hard to get heathen words to express Christian graces, as the translators found it hard to get a Chinese word for "God," with no idolatry in it, so it was difficult to get a word for the idea the Master would convey. "Humility" originally meant not temper, but station; not lowliness of mind, but of place, and would be despised among the worldly. He takes a little child, with some endearment, puts him at ease, and sets him forth to convey the idea. "Lock at this child, not thinking of himself, not protentious, enjoying the present, contented, simple, without envy or ambition. You ask me about greatness in the kingdom, if you are without such qualities as these, you had better inquire are you in it at all (see Matt. xviii. 8); and he who would be great in my kingdom must be lowly in feeling as this child." Then giving a further turn to the illustration, on which Mark dwells—omitting some of what Matthew records—he adds (v. 37), "Whoesoever shall," &c., as though he said, "Fou reason about superiority over one another; you need not, there is no primacy; but if you would have the real glory of apostles, it lies in 'receiving,' treating rightly, the lowliest like this child, and m so doing you rightly treat me, and not me alone, but my Father

II. We now come to the second form of selfishness, which thinks of one's Party. One was casting out demons in Christ's name, but was not of his company. The gentle John was indignant, forbids him, and reports the matter. "He followeth not"—Thee? No; that "us." That is sectarianism, self in the church, or party, form. Very gentle and good men, even like John, are liable to it. Perhaps he wished to know if he had done rightly in the light or what he just now hears. He had felt as Joshuia concerning Eldad and Medad (see Num. ii 28).

And the great prophet is like Moses. With no severity, but firmly, Jesus says, "forbid him not." He is making a beginning, in the first place. What he does is a right thing. He is doing it in the right way, "in my name." He cannot, in the second place, be an enemy (v. 39). If he is not with us, it is not from opposition to

us, but from some other cause, and he may come to be with us. And further, any honour done you, any favour shown you for my sake, and because ye belong to Christ, is evidence that he who does it has some relation to me and will not miss his reward (v. 4).

The Lord goes further still; "It is not good to forbid even the feeble that are try ing to serve, that believe on me." They may not know all that maturer disciples know; may not like all that marks a party; may not be ready to fall into line. Do not make them stumble by requiring too muchand casting them out if they fail to come up to your standard. Better be east into the sea, a millstone around your neck, than injure them (v. 42).

There is a singular coincidence—if it be no more—here, to which the attention of the older pupils may be turned with advantage. The principle condemned in this lesson, nervely of a class so-called apostolic men being set up over God's people, and so acquiring the greatness of station, wherever eleo it may be, has been wrought out to the full in the Church of Rome, believed to be the "Babylon" of Revelation. But the figures and symbols of Revelation are generally taken from preceeding Scripture. Now remembering the "millstone" of v. 42, and the connection in which it is brought in, turn to Rev. xvia. 21, and read. "And a mighty angel took up a stone like a great millstone, and east it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all." Whatever this "Babylon" may be, its features are found in Rome; and no wise Chuistian in this land ought to be indifferent to their nature and tendencies.

Learn from this: (a) How subtle self is. (b) How good men are tempted by it. (c) How it changes its form, now saying, "I want to be exhalted," again, "I want my party, an extension of myself, to be exhalted." (d) Christ opposes both forms, rebukes the spirit of priestly rule, makes it the chief end of his ministers and pasters to feed the feeblest and meanest of the flock. (c) How noble and blessed, in Christ's eyes, is the work of leading the ignorant, the ragged, the poor, the helpless to Christ I This is genuine greatness, given of God's grace, when men are not seeking greatness but seeking souls.

SUGGESTIVE TOPICS.

The mistake of the twelve—the discussion among them—how suggested at this time—our Lord's question—his instruction to them—in how many forms—the principle—true greatness—the example—why chosen—good traits in a child in this point or view—how the kingdom is entered—John's report—his feeling—how expressed—Old Testament parallol—Christ's instruction—reusons for it—solemn warning to the twelve, and to the church.

The Three C's.

How can the youth be trained in Christian truth, and in Christian living? Let me name three things.

1. First of all, there must be a right creed. A creed-credo-I believe. There must be a believing of the right thing. It is a common thing to hear in certain quarters, in our time, that what a man believes is not of any particular moment. There is no greater absurdity proclaimed by intelligent men. Every day of our life we are finding out what we believe is of the last importance, to every movement we make. If I had been led to believe that Philadelphia lay on the road to Boston, and had taken my ticket at the Grand Central Station this afternoon, instead of taking it, as I did, upon the shore that looks towards Now Jersey, I should have been at Hart-ford about this time, and missed the spec-tacle of this splendid meeting, and the honour of sharing with you in its pleasures and privileges. And so the world over. If I believe wrongly, even though sincerely, I must go wrong. And it must be so necessarily, in things religious. We must teach our children to believe the truth. It is only the truth that has value. Children judge from the outside of things. They are pleased with the gilt and glitter of the exterior of the book. The man values it for the treasures at holds between the covers. You look at a church edifice. It is as magnificent as a palace. But the value of the building is in what is taught in it. So in the Sunday School. Its value hes in the truth that is taught in it. And the value of this American Sunday School Union is, that it has been a teacher of the truth throughout—I think I may say with the least possible admixture of human er ror, or even of human peculiarity. I do not hear of its being Old or New School in theology; I do not hear of its being Broad Church or Ritualistic; I hear of its teaching the truth of the living God, as pure and as undiluted as I think it can well be given forth by any simply human organization. And, brethern, it is when we are teaching this truth of the hving God, as the one instrumnt for the quickening and saving of men, that we can look with confidence for the blessing of the divine and quickening Spirit.

2. But there must be along with this this right creed, a living conscience. Conscience and creed are adapted to one another. Each is the supplement of the other, just as the steam and the steam engine are adupted to one another, and the supplement of the other. Steam and no engine—no work done. Engine, and no steam—no work done. Conscience, and no creed—no right living. Creed, and no conscience—no right living either.

There are many people who hold a creed as one would wear an ornament. They sport it prominently, as a man does his diamond for example. When it is in the fashion, he wears it in his shirt front. When that goes out of fashion he will flash it on his finger, in a ring, and then again lock it in his dressing case. So many people do with their creed. Now, dear brethren, creed and conscience are to go together, and when you hear a man beasting and ranting about his beliefs, who yet gives no evidence that he has any conscience, lock upon him as a man who is simply blowing off steam! Creed, a true

orced, founded upon the Word; conscience, a living conscience, quickoned by the Holy Ghost, these are the two elements in that Christian character that this Society aims at building up.

8. Then there is character itself. You take the Joungones about Christmes time to the toy stores, and among the toys you have sometimes been amused in looking at those India rubber faces that can be bought for a tritle. You can pull the nose until it is as long as my arm; you can make the face laugh, or wink, or cry, at will; you can close the mouth as tight as a nutcracker, or you can open the mouth as wide as the gates of a ferry. There are many men who have a certain resemblance to that India rubber face. Their clasticity of moral and religious principle is very like it. You can squeeze them or pull them into anything or nothing, at will. They have no character. If you go into a printing office and ask to look at a font of type, you will be shown pices of motal, that set up in a given order, and daubed with ink, and placed under pressure, will stand for a certain thing, and the compositor will tell you beforehand just what will be produced, and those type placed in that order will always produce the same thing. That is character.

Now, what we want is creed and conscience making Christian character; so that the young men and young women, of the land will be Christian men and women pure men and women, good men, and holy men, and gentle men, and pure and tender and holy women; so that these men will not grow up to be "repeaters" at the ballot box, or when they come to be judges or to serve in public or official positions, have the shadow of dishonor or mistrust lingering near them but men, brave, faithful, pure, true, fearless men, made such because they feared God and hated covetousness. This is the type of American citizenship we would build up, and it can only be realized on the foundation of a true Christian character.—Address by Rev. John Hall, D.D., at Semt-Centennial of American Sunday School Union.

Muller's Work at Bristol, England.

Mr Muller has issued his "Brief Narrative of Facts" in connection with his Orphan Houses on Ashley Down. Mr. Muller says that since the formation of the institution on March 5, 1884, he had obtained from the Lord, simply in answer to prayer, £617,000. 38,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefitted in the schools which were assisted by its junds; above 8200 now frequent the schools; more than 88,000 Bibles, above 205,000 Testaments, and about 174,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formntion of the institution; and about 50,000,000 of tracts and books, likewise in soveral different languages, have been circulated. There have been likewise, from the earliest days of this institution, missionaries assisted by its funds, and of late years more than 170 in number. On this object alone £188,000 have been expended from the beginning. Also 4408 orphan have been under our care, and five large houses, at an expense of £115,000 have been erected and fitted up for the accommodation of 2050 orphans.

Further on in the narrative, speaking of the means which have been sent in answer to prayer for the support of the 2261 or phans who were under his care during the past year, Mr. Muller says:—"During the past year again was expended on the support of the orphans alone £25,290 11s. 6\dd., besides £16,628 os. 5d. in connection with the other objects. For all this we waited on God, and were helped. These expenses, moreover do not decrease, but rather increase year after year. The reader may have a family of seven to provide for, and may find it difficult in these dear times to meet all the expenses connected with suca family. But we have the expenses of 2400 person daily to meet. And how do we meet them? We have no certain income to depend on. We have no way of earnin the money for these vast expenses. We look to the Lord, and to Him alone. And He has never failed us. Perhaps you say, 'This is a very easy thing, your work is now known far and wide, and people send you what you need.' Ah, dear reader! if we were to depend on that we would soon be confounded, While I am writing tais, for many days past our income has been £20, £30, and £40 daily, very rarely more, while outgoings have been £100, £200, yea, £300 and more daily. During the last few week the expenses of the institution have been so great, and the in-come so small as that the bounce we had in hand has decreased altogether more than 25000; and, if thus it were to go on about two months longer, we should not have a shilling left. If under these circumstances we were to trust in the fact that this instruction is now well known, we should cer tainly be confounded. Our trust is in God alone. He has helped us for forty years, and we trust that He will yet help us. And in meantime we desire to be thankful for having had hitherto all we really needed.

"During the last year, from May 26, 1878, to May 26, 1874, the average expenses were £12 15s. 5d., whilst in the year from May 26, 1872 to May 26, 1878, the expenses for one orphan were £12 19s. If the reader should be surprised that the average expenses are so little for each orphan, and that yet everything is included in this, even as to medical attendance, medicine, yea, burials, we reply, that the reason is—because there are so many, so that we buy everything on wholesale terms; seek to manage in the most economical way; and that, while everything is done for the orphans which really tends to their health, at the same time we keep before us that these dear children are to be brought up in a way suitable to those who, by the labor of their hands afterwards, have to support themselves."

A meeting in favour of Home Rule, at which 40,000 persons were present, has been held at Belturbet, County Cavan. The two members for the county were present.

Scientific and Asefal.

ROGS COOKED HYGIENICALLY,

Hard boiled eggs have always been con. sidered more difficult of dige tion than soft boiled ones. The reason is this: The white of an egg is almost pure albumen. Now albumen coagulates with heat, and is not so readily acted upon by the gastric juice; so that much of it passes from the stomach undigested. Persons with vigorous diges. tion may manage a hard boiled egg so as to extract most of the nourishment from it, if it be well masticated and mixed with other food. The yolk of the eggs, how yor, is not rendered worse by hard boiling. Eggs boiled just four minutes have the white part in a partly flacculent condition, more easily digested, and not so soft as to be offeasive to any one. An egg may be cooked in water at a temperature of about 195 degrees l'ahrenheit for fifteen minutes and leave the yelk well cooked, but the white will not be rendered tough and haid to digest. Though more troublesome, it is a good way to cook an egg to render it easy of digostiones well as pulatable. Persons whose pulates will not tolerate a soft boiled egg should have them peached and d opped on toast.—Hall's Journal of Health.

A LITTLE ADVICE TO FARMERS.

Help your wives in every way you can, trivial though it may seem to you. For instance, keep an extra pair of shoes or slippers in the hall or entry, and always remember to change your dirty boots before entering her clean rooms, Then you may be sure of a smile of wel. come, as no dirt will be left after you for her to clean up In the evening comb your hair as carefully as ever you did in your courting days, put on a clean coat or dressing gown, and when you take your parents of the coat of the per to read do not read to yourself and leave her to lone ome thoughts while sowing or mending, but remember that she has been working hard all day, and is still working. Read to her whatever interests you, so that her interests and opinions may grow with yours, and that she may comprehend something besides love stories, of which too many have read more than they should. You will both be happier, and being a farmer's or a merchant's wife will not be such a dreadful tiresome and lonely life as many girls have every reason now to think it is.—Science of Health.

SIMPLE TIMBER PRESERVATIVE.

To render posts or timber, placed in the ground, practically impervious to moisture, and for a long time prevent decay, the following simple receipt has been tried and found to answer the purpose excellently. For fence and gate posts, it is particularly recommended: Take linesed oil, boil it, and mix it with charcoal dust until the mixture has the consistence of an ordinary paint. Give to the posts a single coat of the mixture or paint before planting them, and no farmer, says one who has used it, living to the age of the patriarchs of old will live long enough to see the same posts rotten. The posts or timber should be well seasoned and dry when the paint is applied.

VALUABLE COLORING WASH.

The following is a most excellent, chean and durable wash for wooden fences and buildings. It owes its durability chiefly to the white vitriol which hardens and fixes the wash. Take a barrel and slack one bushel of freshly burned lime in it, by covering the lime with boiling water. After it is slacked, add cold water enough to bring it to the consistency of good whitewash. Then dissolve in water, and add one pound of white vitrol (sulphate of zine) and one quart of fine salt. To give this wash a cream color, add one-half pound of yellow ochre (in powder). To give it a fawn look, add a pound of yellow ocre and one-fourth of a pound of Indian red. To make the wash a handsome gray stone-color, add one-half a pound of French blue and one-fourth pound of Indian red; a drab will be made by adding one-halfof a pound of burnt sienna and one-fourth pound Venetian red. For brick orstone, instead of one bushel of lime, use half a bushel of lime and half a bushel of hydraulic cement.

HOW SHOT IS MADE.

A reporter of the Baltimore American thus describes one of the many processes of making shot in one of the shot towers of that city: One of the "secrets" of the manufacture is the mixing of the lead with a certain proportion of a combination of mineral substances called "temper." The temper is fused with the lead, and gives the motten metal that consistency which makes it drop, and without which the lead would be moulded by the sieve, and would form little pencils instead of round shot. When the "LB" shot, for instance, are to be made, the lead is poured in a pan perforated with holes corresponding to that size. The little pellets come pouring down in a continuous shower, and fall into a tank of water and the many and the lead of the water on the ground flour. In their descent of two hundred feet they become perfect spheres, firm and dense, and they are tolerably cool when they strike the water, tolorably cool when they strike the waver, although the swift concussions make the tank foam and bubble as if the water was boiling furiously. The shot must fall in the water, for if they would strike any firm substance they would be flattened and knocked out of shape. To get the little pelle's perfectly dry after they have been in the "well," is the most difficult and troublesome process of the whole manufacture. An elayator with small buckets facture. An elevator with small buckets (very much like these used in flour mills) carries the shot up as fast as they reach the bottom of the well, and deposits them in a box sixty feet above the first floor-The water drips from the buckets as they go up, and not much is poured into the receiver above, although it is intended to receiver above, although it is intended to be a sort of dripping machine. From this receiver the shot runs down a spout into a drying pan, which greatly recembles a gingantic shoe made of sheet iron. The pan rests at an angle which permits the wet shot to the hamber below, and the pellets become perfectly dry as they pass over the warm sheet iron. the warm sheet iron.

Official Announcements.

HAMILTON.—This Prosbytery is appointed to meet in Macneb Street Church, Hamilton, on the and Tuesday of next October, at 11 a.m.

Kineston.—Tresbytery of Kineston, will meet at chalmer, Church, on the second Tuesday of Octo-ber at three colock, p.m.

The Presbytery of Montreal, will meet at Mon-ceal, in Presbyterian College, on the seventh day of October next.

CHATHAM. In Adolaide Street Church, Chatham, 17 Tuesday, 25th September, at II a.m. Returns to 17 Remits of Assembly from Sersions and Congre-gations will be called for at this meeting.

BROCK VILLE.—At Prescott, on 3rd Tuesday of September, at 230 p in. Congregations and sessions to report on Remit on Union.

OTTAWA-At Ottawa, in Bank St Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metealic, on 25th September at 6p. m. Hunon,-At Scaforth, on 2nd Tuesday of October, at 11 a. m.

Grelph.-At Elora, in Knox Church, on 2nd Tuesday of October, at 9 a.m.

TORONTO.—In the Knox Church Lecture Room on 1st Tucsday of November, at 11 o'clock 2.m.

OWEN SOUND -In the Division Street Presby terian Church, Owen Sound, on 2nd Tuesday following next, at 10 a.m

ADDRESSES OF TREASURERS OF ' CHURCH FUNDS.

Temporalities Board and Sustentation "Fund-James Croil, Montreal.

Ministers', Widows' and Orphans' Fund-Archi-bald Ferguson, Montreal.

French Mission-James Croil, Montreal Juvenile Mission—Miss Machar, Kingston Ont. Manitoba Mission—Georgo H. Wilson, Toronto Scholarship and Bursary Fund-Prof. F on

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Misscellancous.

Insolvent Act of 1869.

CANADA
Province of Outroio
County of Simcoe.

In the County Court of the County of Simcoe

County of Simcoe. Simcoe

In the matter of Delia Wilson, individually and as one of the first of Frank Kean & Co., of Orillia in the County of Simcoo, an Insolvent. The undersigned has illed in the office of the Court a deed of composition and discharge, executed by her creditors, and our Tuesday the third day of November next she will apply to the Judge of the said Court for a confirmation of the discharge thereby officeted. Dated at Orillia, in the County of Simcoe, this such day of September, A. D. 1874.

Della Wilson, by Big, low & Hagel, her Attorneys ad litem

Qusiness Eards.

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Dated, 16th Sept., 1674. Dated, 16th Sept., 1874.

HOME MISSION COMMITTEE

CANADA PRESBYTERIAN CHURCH.

The half veerly meeting of the home Mission Committee will be held in Knox College,

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

At this meeting the revised list of all supplements J congregations and Mission Stations is: If supporting or otherwise, will be considered; also the grants asked for by Presbyteries for the year beginning tetober 1st, and the usual claims for the past six mentls. These should be in the hands of the Convener a week prior to the meeting.

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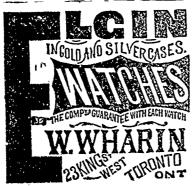
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DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to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

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Dodd Miss E
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Donghass Mrs Famma
Doughass Mrs James
Doylo Mrs Francis
Drecheler Miss Carolino
Due Martha
Duff Mrs John
Dutcher Della
Dysarr Mrs

Erb Mrs A A Everet Mrs Ewing Mrs James

Frazer Miss Emma M Fraco Miss Annio Fronch, Miss M M Frishy, Miss Ada Frother Mrs Rulljames Mrs Fuzzen Mrs Frohwitter Miss Jonnio

Pydies, fiel

Adeir, Mrs Nellio Adams, Nies W Adama, Miss M O Anth, Mrs Botsy Allers, Miss L Allers, Miss L Andrews Mrs W Anderson Mrs Agues

Bishop Miss W
Blockwell Miss Lülle
Bloko Mrs
Bouttor Mrs
Bowes Mrs Rachol
Boyert M M
Brensbury Mrs
Brennen Mrs M
Bransbury Mrs
Bromen Mrs M
Brown Miss Hattle
Brown Mrs James
Brown Mrs James
Brown Mrs Brown Mrs L
Brown Mrs Brown Mrs B
Brancel Mrs
Burley Mr Bacon Mrs Annio
Balderson, Mrs
Barnard TA
Barnett Miss Ellza
Barlow Mas MA
Bats Mrs Win
Bastitio Mrs U
Beatto Mrs U
Beatto Mrs J
Beatty Miss Jane Alico
Boil Mrs E
Boil Ars E
Boil Ars O
Boil Miss T
Boil Tayos, Mrs Sirs
Becnett, Mrs G
Bennett Mrs
Berord Jana A
Berezz Miss T D M
Beddle Aliss
Begolo Miss Magdio
Bongham Miss Addio
Birdio Miss or Mrs S

Cinttorleck Mrs Mary
Colby Mis Robt
Colo Miss Louisa
Colo Miss Jano
Collis Mrs
Colo Miss Jano
Collis Mrs
Colenan Miss
Collis Mrs
Collina Mrs
Collina Mrs
Collina Mrs
Collina Mrs
Concort Miss Annio
Corrigan Mrs S
Corcorat Miss Annio
Corrigan Mrs S
Corcorat Miss Annio
Cox Miss Saille 2
Cook Mrs W T
Cook Mrs Mrs E
Crtsswell Miss Clara
Crocset Mrs John
Cross Mrs Isobort 2
Cuthbertson, Miss Isabella
Cuningham Mrs Cabel Mrs Thos
Galhown Miss B
Calwell Mrs E
Cameron Miss Flo
Garrio Mrs
Gampbell Mrs R Gampbell Mrs R
Gampbell Mrs R G
Campbell Mrs R
Campbell Mrs S
Cameron Mrs Alan
Carley Mrs J
Garrol Mrs
Carliton Miss Mollio
Carpentor Mrs Mangaret
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Carson Mrs M
Cartanan Miss Amelia
Charles Mrs Carman Miss Amelia Charles Mrs Chandler, Mrs G Charman Sarah Churchill Mrs Sarah Clark Miss Mary Clark Mrs Clancy Miss Ellen Clement Mrs Rebecca

Daloy Miss M
Darlington, Miss D
Davis Fidelin 2
Davidson Mirs
Davis Mrs J L
Delaunear Miss J
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Dickeson Mrs C
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Dongwell Miss J

Eaton Mrs R A Elton Mrs Jennio 2 Elton Mandie

Forguson Miss Mary Forguson Mrs A Forguson Mrs SP Fishor Miss bortha Fitzgibbins J Floming Miss E 2 Ford Mrs George Foy Miss Minnio

Galbraith Miss Margaret
Gamble Miss M A
Garbett Mrs Jane
Gardon Mrs H
Gibbs Mrs
Gilson Miss Mary A
Gleason, Miss Juley
Glovor Mrs
Goddard Mrs S
Green Mrs F
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Higgins Miss
Hines Miss Tillo
Hirthey Miss Johnnnah
Hoddson Mrs J I.
Łolmes Miss Mary
Holland Miss Maggio
Hornor Miss
Hooper Miss
Hooper Mrs
Hoskin Mrs
Howton, Miss Julia
Hugh's Mrs Georgo
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Hunt Mrs I.
Hune Miss Lillio
Hund Miss Lillio
Hund Miss Jane Hague Mrs John Hall Mrs Cernino Hall Maggio Halo Miss Halo Miss
Hargravo, Mrn Mary
Hargen Miss Etta
Harris Hiss E A
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Heathorston Miss Mary
Hombrow Mrs
Honderson Miss Mary
Honderson Miss Eliza
Horon Miss Lizzo
Hesmon Miss Lizzo
Hesmon Miss
Hicks Miss Jano

K

Johnston Mrs W Jones Miss M J Jones Mrs J C

Konnedy Miss Kingston Miss Japo Kingswood Myn A Airkpatrick Miss M E

Loe Mrs Jane 2
Loe Miss Alvina
Lovasseur Miss Adelia
Lowis Carrie
Lowis Miss Polly
Lilburn Mrs
Lochead Janét

McKenzio Elizaboth
McKenzio Elizaboth
McLean Maggio
McLean Mrs Georgo
McLeod Jessio Norah
McMurrich Mrs Georgo
McKenzio Sarah
McGabb Miss
McNaughton Mrs J B
McPhorson Mrs
McKelli Mrs
del'hedian Jennio
McPherson Mrs
McKelli Mrs
del'hedian Jennio
McPherson Mrs
McKelli Mrs
del'hedian Jennio
McKelli Mrs
McKel

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Irvin, Miss Mattle

Inrvis Miss Anna Johnston Miss Emily Johnstone Miss M A

Kelby Miss Hannah Keefi Miss Mary Ke.th Mrs Margaret Kelloy M.s Charles

Lumble Mrs John
Lune Mrs Wm
Lune Mrs
Lungnier Mrs
Lungnier Mrs
Luter Miss Charles
Luving Mrs M
Loving Mrs J P
Leak Mary H

M
Millar Mrs T
Mills Hattle
Mille Mary Ann
Milne Mrs 2
Mitchell Mrs C
Mitchell Mrs G
Modlier Mrs Bana
Mongovan Mrs P
Montgomery Elizabeth
Monts Mrs H
Moors Mrs L Mabee, Miss M J 2 Mace Mrs C A Magee Miss or Mrs Isa Manon Allco Macco Airs Cr Mages Miss or Mrs Is Manon Alico Mathe Miss M Malowny Mrs Mallay Miss H Moning Mrs M Mann Mary Jano Mariowe Ida Martin Miss B Martin Maria Martin Miss A M Masen Robe cca Mathowa Mrs C Matwell Margio Milla Mrs or Miss C Menub Laurenco Menub Laurenco Millar Miss Millar Miss Millar Miss Monts Mrs H
Moore Miss S
Morrison Mary
Mullholland Mrs Eliza
Murro Ennima
Murro Jenima
Murro Mrs D
Murray Mrs Ann
Murray Jesslo
Murray Mrs W J
Myors Mrs
Myors Miss II

Иc McAuley, Mrs D J McBride Miss McCunn Mrs Jno McDermott Mary McDennell Mrs Ch McDoundl Jessio McFadyn Ann McFarlane Mrs W McGeo Miss N 3 McGoo Miss N
McGoo Miss N
McGora Tully
McHorrick, Miss
McHornick Hes Goo
McHorny Miss
McKinsley, Miss Goo
McKony Charlotto

Nadh Mary

O'Brien Norah O'Heat Miss M J

Pedrus Mrs
Petors Margaret Jano
Petrio Mrs H
Phillips Mrs M
Potts Mrs S M
Proctor Mary J Pagot Mrs M J Pals) 19 Emma Paul Ers J W Payne Mrs W Peardon Martha Penin Corolis

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Q

Opp Harriot

Quinn Jehnio

Robertson Jano
Roche, Mra J H
Redgers Mra J C
Royers Louisa
Rowe, Ann
Rowe Eliza A
Roney Miss
Ryan Aunio Rait or Mis T J Rainer Mis T J Rainer Mis Reoves Mary Ann Rhinchart Nancy Riches Jean and Riches Jean and Rabinson Misk "2", Robinson Aggle Roberts Mis

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S dier, hate Sane Kate Sarley G M Sawell Man Shernatt Miss Shew aluty Ann Sherry Louisa Sibbald Miss J Sandiler Miss E Smith Mrs S Smith Mrs 4 Smith Mrs 4 Smith Mrs 4

Taller, Mis Thompret Miss E Thempsen Miss E Thompsen Miss B Thompsen Miss B Thompsen Miss Miss H Turner Miss E Thompsen Miss Miss H Turner Miss E S Thompsen Miss Miss H Turner Miss E S

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Waddell Mrs W
Waller Mrs B G
Walker Miss
Walsh Catherine
Walsh Mrs Mayawet
Walton Mrs Robb
Wheeler Mrs S
Whipster Mrs L
Wilcox Antie
Williand Mrs H H
Wilkins Essau
Willians Fanny
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W
Williamson, Mary J
Williams Mary I'
Williams Mary I'
Williamson Mrs Jas
Williamson Amio
Winsford Mrs Frank',
Winteri Miss M A
Woodham Mary
Woodward Mrs R
Wright Mrs
Wright Mrs L
Wurts Susia MISCELLANEOUS. Miss M M R L

GENTLEMEN'S LIST. Abbott J
Abbott Thes J
Abbott Win
Adison Jino
Adauus C M
Adanus F W
Adanus & Co H
Adanus & Co
Allan J W
Allen Loonard
Allen George
Allen M
Alexander W
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Amoss John
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Androws C J
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Baxter Josoph
Bates W
Beake Hy 2
Beaumont George
Bearresley Joon
Beattle & Millor
Breese Albert
Beatty John 2
Beatty JJ 2
Beatty JJ 2
Beatty JJ 2
Benson H B
Berwood A
Becton E
Bort R D
Bodwell O
Bishop George
Blackwoll J A
Blackburn Jno
Blank George
Block Jonas
Blank George
Block Jonas
Blomfield C J
Blom John
Blow Mark
Roles Jumes
Bolies Sain
Bolito A
Bolto A
Bolto A
Bolto A

Cadov Wm
Cain John
Cain John
Carlos D
Callowell S
Campbell Edward
Campbell Edward
Campbell Edward
Campbell Edward
Campbell Edward
Campbell Angus
Caroll Jin
Carroll Jin
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Caroll Jin
Casalza S
Cattle James
Casalza S
Cattle James
Casalza S
Cattle James
Canalles Jin
Chapman F
Chapman F
Chapman R
Chapman R
Chapman R
Chicles Jin
Christian Wm
Church Thomas
Christian Wm
Church Thomas
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Church Thomas
Church Thomas
Church Thomas

Daiglo Joseph
Daniels David
Daniels Thos
Daly J J
Danford Jas
Darlington W D
Davilington W D
Davise F
Davise F
Davise E U R
Davis J C
Davos Ames
Davis J L
Davise George
Davise R
Davis David
Day Wm
Day Luke
Dean J Luke
Dean T W
Dooy David
Dornis W H
Donie Mr
Poordon J

Clayburn Mr

Ebelieg J W Edington TA Edwards Arthur Izlwards Edward Izlwards A Editot Jno Edit J H Emerson Geo Empey Samuel Linguish J'Il

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Ferguson Geo Fenolek Mr Feil F Force Fill Ferguson Hon D M Forguson Hon D M Force Fill Fisher J Filley P Filley P.
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Thompret Miss E
Thompson Miss E C 2
Thom on Mary
Thus Mes J H
Turner Kato
Tothurst Mrs T
Tuer Megado
Tult * Mrs A T
UTURNER Mrs B S

Upton Mrs W

Voller Richard

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Andrews Goo
Ansdell Frod
Armstrong J K
Anning Frudship
Armstrong Alfred
Armstrong Jaffred
Armstrong Jaffred
Armstrong John
Armstrong Jahred
Andrews J M J
Andrews J

Amback A Aywlaid A F 2

Brown Routh & a
Brown AR
Brown AR
Brown AR
Brooks R W
Brownlow TJ
Brosms Hernan
Bruce W
Bruce Robt
Bruce Robt
Bruce Robt
Bruce & Walker
Bryant Howard
Bucesser Geo
Bull J M
Buncell W T
Burns J As
Burns M T
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Butterfield W
Butter Bros Co
Buttler Wm
Hynnt J W 9
Brefield John
Byrm F W
C

Clements E K

Clements E K
Cleworth Rev T
Coakwoll B
Coat * CA
Coles R H
Colgan R M
Colgan R M
Collins E H
Collins E H
Collins Connollus
Connolly Michael
Connolly Michael
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Cook John
Coons & Son
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Crooker I N
Grooker C W
Crookehank Esq
Crooks Paul
Cross P A
Cross P A
Cross P A
Crous Edward
Curry P
Cumming D
Cunningham Chas
Cunningham Clas
Cunningham Clas
Cunningham Clas
Cunningham Clas

Dowson G D
Dovens Wm
Dickle Jnc
Dixon Robt
Dickle Jnc
Dickle Jnc
Dickle Jnc
Dickle Jnc
Dowlan W
Dodds Mr
Douglass C L
Douglass Robt
Drordon Mr
Dunbar J
Dunn W H
Dubee W
Duffott A J
Dwine J
Dwine J

Duffott Å J
Dwite J
Dwite J
Duthie W
Dunnoon Mr
Juko Robt
Duplain Richard
Duncan D
Dunning E
Dun Thos
. unn J H
. unlop & Iudland
Lunsenth Jio J
Dunne George
Dunne liernard
Tyar T W 2

English Jno
English Jno
Ensor Jas
Rayory Jas
Erno Chas
Erskine Thos
Essery W H
Etienne Joseph
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Ewart Thes Lylsworth Edward

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Gardner R H
Gardner R H
Gardney George
Garent Mis tt
Gasstin J G
Geoldes Chas
Gibsen W M
Gilchrist Jessie
Givens Wm 2
Gooder Edwin
Goodacro George
Goldring Jas
Goff J
Gordon Ed Gooff J Gorden Ed Goovers Richard Graham A Co W J Graham W J Graham T E Graham Geo Graham W Graham C Z

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Haight A.;
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Hadford W.
Hanah R.
Harris W.
Hannitton A. 2.
Hall Thos
Hannaford Jno
Hammond R. M.
Hancook Mr.
Hancook Mr.
Hancook Mr.
Hannitton D. 2.
Hampshiro Jno
Hammond & Co. Jno
Hammond W.
Harris W.
Harvoy Goe.
Harris W.
Harson Nelson
Hart W.
Harlow W.
Hancow M.
Hancow W.
Hancow M.
Hancow W.
Hancow M.
Hanco Harlow W
Hanney Hy
Hant F L
Hart's Joseph
Herris A M
Hatchards H
Hardes W
Hazelton Joseph
Hatcherloy E
Herwish Hand
Handes W
Hazelton Joseph
Hatcherloy E
Herwishes Jno
Hanson Robt
Hastan Francis
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Hazell Robt
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Hennphill Lsq
Howitt Jas
Hendorson Mr
Hesseu J T
Howitt T C
Howins W

Insolo J G 2 Ireen J W Isnac W Irwin W

Jackson J 2
Jackson Jno 3
Jacob Richard
Janeck Exra
Jaffrey Jas P
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Johnson J
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Kemp J H
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Kana Hamilton
Kearnee T C
Keyes Jas
Kano J H
Keates W J
Kelley W O
Keenan W
Kans Mr
Kano U
Kennody W
Kenting J J

Laing J A
Laden Jus
Lambie Jus
Lamb P B
LaBello E
Lambert P
Larkin D
Landor R
Lapointe P
Laughy f
Lauson S
Lavion Jus
Ladley A & Co
Jeach J
Leo T tomas
Leo Robt
Leo A 2
Leos W
Leboy R
Levit T
Leboy R
Levit T
Lebtar Arthur Leslio A & Co

MacKay J L
Mager M
Mahaffroy T L
Make H A
Mahaffroy T L
Make H A
Malcolus Geo
Malone Thomas
Matton E
Malone S
Malone S
Malone S
Malone S
Mangling Geo
Matthews T U
Matthews F O
Maxinews F Millor Thos
Millor Saml
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Mills Jno
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Jille: Qr-Master
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Mills A & Co Mills A & Co Milles Dr WW

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MeBrido Mr
McBent Adam
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McCanus Samuel 2
McCarthy D
McColl A & A
McCollun Murray
McConnell John
McGord W
McCay E
McCookin John
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McCroe E B McCrou Androw McCroo E B McCroo J L McCroory S J McDado W

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Fombistor D
Francer F
Frawley Jas
Fraser Ju
Francer D
Francis F
Francer W
France J W
Francis G
Franc

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Gray Jas 2
Gray Jas 2
Gray Jos
Gray Mr
Grownelt W G
Gray Mr
Grownelt W G
Gray Jas
Gregory S E
Gregory S E
Gregory V R
Green Jun
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Green J E
Greenwood J H
Griffith Jan
Griffith A
Griffith W
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Hoydon Francis' Honderson F Honderson F Honderson G E Hoslop T R Howlet Georgo Hill Robt Hinds David Hobbs F Hogg W J Hodg, on M Hollingworth G Holt J B Hopkins & Son R Hollman A.
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Hollingshead Ed
Hollingshead Ed
Hollingshead Ed
Holman Thos
Hopo Joseph
Horton E-g
Howard Jas
Hudson J H
Hudgins R H
Hudgins R H
Humphries J
Hu, ting L S
Hughes Capt E
Hudson Sammel
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Hurdon W
Huston Jno
Hutcheson R A
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Hunter R S
Hurlburt Rev A
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J Johnston W Johnston H Johnston Jas Jollow Juo Johnston Sun Johnston Sun Johnston M Johnston J T Jordan J F Jory W J Jores Thos Jones Hos Jones Javid Jones Javid Jordan Chas Jugleon Jno

K
Kingdom W
Kidd Mr
Kildd Mr
Kilmer A L
Kmibbs Isane
Kinsella Matthow
King J B
Kinsley M
Knibbs Isane
Kilkonnoy Jno
Kingston W
Kinot Ily
Kirkhom T C
Kunkes J A
Kirk Jas
Kurlow E
Knoolton M

Leslic Robt Lennox J H Liverton Cooly Lowis S M Lestor Thomas Lewis Jas Littlo W Livingstone L M Little W
Livingstone L M
Liddle Robt
Line H P
Lines Mr
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Loftus H F
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Lockie J S
Lowden Geo
Londwell Mr
Lockie J S
Lughster Jas
Lunby J M
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33

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Mowat Geo
Munn Mr
Muoller Alez
Mollally Jno
Munson Jas
Morphy Denis
Murphy I M
Musgrave Jno
Murphy J
Myers G

Mc McFadden W H
McFarland Veter
McGinn Jas
McGinnis John
McGregor R K
McGavan W
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McIntosh W B C
McKny John
McKey John
McKey John
McKey David
McKey David
McKey Lavid
McKey Lav Mc

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McDearmtd A MoDonald W
McDonald Dan
McDonald John 2
McDonald John 2
McDonald Peter
McDonald Allan
McDonald Stant
McDonald Stant
McDowell W
McDowell Adam MoLean Norman 2
MoLead R
MoMencel D
MoMenheel D
MoNaughton D
MoMelytona
McPherson D
MoMelyton A
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Pigott Mr
Pie I W
Piper Thoy es
Perret Mr
Platt Wm
Punket Jno
Pinunb J B
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Pouter G H
Power & King No 7
Pullen John
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Putnam A H
Price W T
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Rob rison F
Rod-lder Augustus
Robinson Robert
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Robert
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Rogan R G 2
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Ross John
Ross Thomas
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Rowland Thos
Rowwell G H
Rothwell Hiraun
Runslo Lichard
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Ryerson G S

Smith Henry
Smith & Co W B
Smith W Co W B
Smith W M
Smith W M
Smith W M
Smith Johne
Smith S D
Smith Francis
Somerville W
Sparke Geo 2
Sparrow J B A
Spencer W H
Spencer W H
Spencer Rupert
Spillam J S
Spoolo E
Spragin N

Spillam J S Spoolo E Spragin N Spaging N Spraiger D R 4 Stanton Jno Souls W S Stanton Jno Storben I hos Storben I hos Storben I hos Storn and Thos Stearn A St phonon W Strug W Stowy Jno Story Jno Strut H C G Straille J C Staw Rev W Stutt F Sturt J R

Strut F Sturton J R
Sturton J R
Stowart W H
Stowart Geo
Subesky H
Sullivan E
Sunmorfeldt W
Suthorland C
Suthorland C
Suthorland Jnc
Swain Thos
Syer Geo
Suttin J C

Thomas J H
Tisdate J N
Tisdate W R
Tismson Thus
Timson Thus
Ticknor F B
Townsend G
Tromain R
Traves Chas
Turcur J
Tutton t'
Tripley Ed
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Turner B

Turner B Tutton F

Upton Chas Ullman Luther

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Wikes G H Wiseman W Willis E A Wilkinson W Wiggins Thos Winds Joseph Wiggles E W Wilmott W Willia W

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O'Keen Hugh Ooks D H O'Cornell W O'Conner Chas O'Couner Jas Ohern G C Oliver 15

Pago 1 W
Palmer John
Peimer M
Palmer JA
Panter JA
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Parish W T
Park Hugh.
Parkinson A
Parsons Frank
Pascoo James
Petchell E M
Patterson J H
Patterson & Bro
Hatterson John
Patton Roht
Pattes R W
Pfaff C T & Co
Pendrick Richard
Penson John
Penson John
Penson John
Penson John
Penson John
Penson John
Perry W
Perry F 2
Perry R
Perry H M

Rauth T H
Romsay J J
Rendstone W
Reed C
Rox Gao
Richards 2
Richardson Poter
Richardson Goo
Richardson Poter
Richardson Goo
Richardson Poter
Rings James
Riley B
Riley Joh
Ritt M
Robbins E J
Robinson J O
Robinson J O
Robinson J G
Roberts I S
Roberts M
Roberts M
Roberts M
Robertson & Empy
Robertson Angus
Robertson R

Sabulo C G 2
Sagft L
Saitham Joseph
Sampla David 2
Sampson David 2
Sampson David Sony C H
Saunder H & A
Sawer R E H
Saxon G F
Scarlis Joseph
Schauffler C
Sch. field F
Scholes J H
Schools J H
Schools J H
Schools J H
Schot W W
Scott M E
Scott W W
Scott E M R
Scoklo B
SoyLour F E B
Shern W H
Shaw W 2
Ehaw W 8
Shaye J B
Sheppard Hy
Sheppard J W
Sheilon J N
Short C
Shote W
Lkilly Dinnis
Sim & Smith
Sims W W
Singson Phos
Squair Andr 3
Singson Adelum
Sinclair Peter
Sightholm Francis
Smuth J
Smyth Thos
Smith J
Smyth Thos
Smith J
Smyth Thos
Smith J R

Tackaberry G W
Taylor Robt
Tate W
Taylor W 2
Taylor J A
Talbot H
Terry Jno
Thewson Geo
Thompson W 2
Thorp W
Thompson A
Thomas E T Thompson E Thompson R S 2

Vailey P Verity S G Vicker F J

Wado D
Walkor H
Walkor Thos
Walkor J A
Wallaco S
Wall Alox
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Walsh Thos
Valsh Thos
Valsh Joh
Walton JH
Walto

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42 Superior do ...
43 Extra do ...
44 Extra Fine do ...
45 Finest Imported ...
46 Finest Imported ...
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