# Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.									L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.										
1 1	ed covers, ture de co	•									red pag de cou	•							
	damaged, ture endo								1	_	damag endom		ées						
1 1		and/or lami urée et/ou		:							restore restaur								
1 6	Cover title missing/ Le titre de couverture manque								Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées										
E I	Coloured maps/ Cartes géographiques en couleur								Pages detached/ Pages détachées										
1	Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire)								Showthrough/ Transparence										
1 1	•	and/or illus lustrations						[	./ 1		y of pr é inéga			ression	ı				
		er material/ es documer	nts					[			nuous p								
∠ along ir La reliu	Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure								Includes index(es)/ Comprend un (des) index  Title on header taken from:/										
within heen or II se pe	Blank leaves added during restoration may appear within the text. Whenever possible, these have heen omitted from filming/ Il se peut que certaines pages blanches ajoutées									Le titre de l'en-tête provient:  Title page of issue/ Page de titre de la livraison									
lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible ces pages n'ont pas été filmées.								Caption of issue/ Titre de depart de la livraison											
/									,	Masthe Sénéri		ériod	iques)	de la 1	livraisoi	n			
Comme		ipplėmentai					ff.												
This item is fi Ce document							•												
10X		14X	<del></del>	18X	7			22 X	······································	,	;	26 X			30	×			
	2x		16X			20 X				24 >				20)					
						ZUX				24X				28X			32 X		

# Contributors and Correspondents

#### THE WOODVILLE; REVIVAL.

ealtor British 'American Preserterian,

Sir,—Having been requested by many of myžministerial beethers to write a brief sketch of the religiour movement here, I take this opportunity to do so. It is with some reluctance that I do it, since there is a suspicion, at times too well grounded, that in speaking or writing of a work of gracq in one's own congregation, there is a tendency to self-glory. Whatever cause for self-repreach my co-labourers and myself have in this matter, we have certainly no claim to glory. It has been our constant wonder that the Master should use such humble, defective instruments in such a blessed work.

The special season of grace commenced. not with the (evangelistic meetings; but weeks, and even months, before it was con. templated that such meetings should be held. For some unaccountable reason, the congregation became more attentive and impressible, Christians became more longing and serious, and less satisfied with the state of things then existing, and began to plead more earnestly, in Sprivate and in concert, for the promised showers. Sinners at the same time began to be arrested under the ordinary preaching of the Word. Of the large increase to our membership at our last Communion Season, (seventy-one by prefession) fully one half had been imressed previous to the commencement of special services. "This is the Lord's doing, t is marvellous in our eyes." association

Other proofs have not been wanting to show that the work was of God, and not, of man. It was not preaching or personal lealing that always arrested. Some were seized by the passages of Scripture readome by a sentence in the prayer offeredome at family worship, &c., &c. One roung man purposing to leave home by rain, arrived at the station a few seconds oo late, the thought flashed into his mind "What if that shall be the fate of my soul." He turned homeward in great agony of mind, with perspiration streaming at very porogand rested not till he found lesus his personal Saviour. Another oung man was led to a final decision by means of a startling dream. A young woman was awakone! while humming over a familiar hymn in the family circle. Many other cases might be added if necessary to show that the Sovereign God has been doing according to his good pleasure, giving not His glory to another. The face of nature, the course of Providence, personal dealing with souls, and the various parts of public worship seem to have been in league in the successful preaching of the gospel; lough, as usual, the public preaching of the Word was the chief means employed and ahoured in converting souls.

To the encouragement of praying parents, and to the alarm of prayerless ones, let me add that out of a hundred and twenty, a upwards, of our congregation who have professed conversion during the revival, nore than ninty per cent have been the abjects of mahy scarnest prayers. For the encous consideration of another class I would further add, that, during the entire period of this special work of grace, only one singer beyond the age of forty, so far as known bus, has been under any concern of soul. The facts speak for themselves and need no temperat.

Another gratifying result of the reviva which cannot be overestimated is the quickming of the membership. Prayers have betome shorter, more specific and more pointd; brotherly love is greatly increased; Christian activity and solf-sacrifice in the Master's work are manifested in an unusudegree. Christians who have been proessing for many years, as well as young waverts, recognize the duty and privilege I labouring to bring others (to Christ. Roligion became the absorbing topic, so hat throughout the busy harvest scason, Fork could be suspended at an early hour by those living at a distance from the place I worship, that they might resort to the kene where God was peculiarily blessing, and, though they could not return to their homes earlier than the midnight hour, hey were propared to make a similar sacritee on the ensuing evening.

The mode of conducting the exercises was office to account by Mr. Thom, and need not here be repeated. Dating sixteen weeks of nightly services, bere has not been a single unseemly outselved from the manity pervaded each meeting. The magnegation was silent. The rational college wore appealed to rather than the motional. Sensational preaching was not dulged in. Personal dealing in the in-

الجهار بيعهان

quiry meeting was conducted in a low whisper audible only to the person addressed. There was, in short, nothing to be seen or heard, to which the most fastidious could object. The duties of the minister are divided into those of the preacher, and those of the pastor. The duties of the preacher and pastor are attended to in our evangelistic meetings and nothing more; the former in proclaiming the gospel in the first meeting, and the latter by personal dealing with anxious souls in the meeting for inquiry.

Through your valuable paper on whose space I have trespassed so much already, allow me to carry the very cordial thanks of the congregation with my own to the many brethren who aides us. May they and theirs be blessed more abundantly than we have been. O Lord Revive Thy Work.

Sincerely Yours, J. L. Murray.

Manse, Woodville, Nov. 10th, 1874.

# LETTER FROM INDIA.

It affords us pleasure to make room for the following interesting letter, lately received by the secretary of the Juvenile Indian Mission, from Miss Pigot, superintendent of the Zenana Mission at Calcutta, in reference to the school and Zenana teacher supported from Canada.

#### 72 Upper Circular Road, Sept. 5th, 1874.

I am in receipt of your letter respecting the work we are doing for our supporters in Canada. Il ave yet to give you some information of the Zenanas we have opened for you at Kidderpore. There have also been some changes and other small inoidents in connexion with your school at Dhoba-parah that I need to mention. You are aware that we held the the school in a private house. Owing to illness and other private house. Owing to hiness and other causes, we had to remove our school from house to house. Several families were also ways willing to accommodate us, but, besides these constant changes our work was so frequently interrupted by various domestic causes, that we at length rented a small house when we now have to ourselves. The house is called a Retail House is cal smathouse which we now have to ourselves. The house is called a Bot-ta-kharra, which literally means sitting-place, and might be understood as the drawing-room of the men. When I first described the school; I mentioned a dallam that we occupied for it, essentially a passage, and the only semblance of a drawing room possessed by the women. As record by the trailed ed by the women. As roofed but not walled, and exposed to sun and rain, it is not always habitable. There is a prohibition, too, against the women being here when the men are to and fro. They ought not to be seen by any of the male relations who, in such houses, consist of the fathering and his other sons the heattern and in-law and his other sons, the brothers and cousins of the father-in-law with their sons. All these have their peculiar designations too, exactly defining the relationship. Every form of cousin has its own term. Such minute identification is confusing but essential in their case, as none of these can be called by name. Younger branches are not regard often allow recovery. are not named after elder members. Such reverence is observed towards names, that when strangers have any of the family names, even with them it cannot be uttered. As to our dallam, however, even at the mid-day hours that the women use it, there is a degree of apprelension of the men coming in. When they do come, there is generally indeed some warning, and with a rush they, i. c. the women, all disappear with amazing quickness. If this coming is too sudden for their flight, they as quickly draw down their yeals and roll themselves up, and look like an indistinguishable mass of tossed linen.

Such is the drawing-room life of our Indian women. It is very different from this with the men. The poorest house is not without its Boi ta-kharra, and the status of the family and some part of its history are indicated by it too. The front rooms, a little distinct from the family dwelling, are used for this. Sometimes separate house is built for this purpose, and all the wealth and display of the house is centred here. It is the only portion of the house that is at all furnished. More or less of English furniture is now to be seen in them, but this is set aside exclusively for show, while, for comfort, they resort to their own native methods, lounging either upon mattresses or a sort of wooden dais, furnished with great bolsters. In describ ing our present school-house, I have to apologice for having digrossed at such length. The Boi-ta-kharra we occupy is such a building, and a miniature one of its kind. As a very unusual circumstance, we have a small garden plot attached to Our accommodation is one long room and a verandah to correspond, and a small room at one end, that we have to scramble up to by a step-ladder, easy only for our little barefooted pupils. Leah teaches up here, and has the more advanced pupils with her; while Hannah, our other teacher, has all the backward tiny ones in the lower room. We collect be-tween fifty and sixty children, which is the full number for which we have accommo-The school is very popular in the neighborhood, and many families at small distances from it would avail themselves of it, only even these infants are restricted from getting about too indiscriminately, in this respect. We cannot have too many of those schools, and the marked influence they must have upon the future history and lives of the people is of momentous im-

These children get their Old Testament history from the "Peep of day;" and to give a more marked impression of our Gospel, we give them daily small portions from Matthew itself. Bible-verses, hymns, and catechisms, are also daily taught; and as these children know nothing of their own oreed at this early time, their untouched hearts receive these truths for their first seed, of which we must have most certain Our Zonana visitation is not characparamount importance, and if not fruitful to as full an extent in itself, future results hinge very greatly apon the action we take with the mothers of the present age. In many instances, we wait the Lord's good time to bring these mothers to Himself, and at least it makes easier the work with their children; and therefore strenuous effort must be made with both. Zenana life is a far sadder sight than our schools. Very many seek us more as comforters than for other advantage they may hope to derive; and such sorrowfut lives as they disclose to us, as we gain their love and toust! Deno Monie, your teacher at Kidderpore, has six families that she visits daily, and two of these have spoken of these visits as their hope of getting any consolation in life. One of these is the vite of an exceedingly wealthy man at Kidderpore. Her own name is Sona Mookie (golden-faced) hardly appropriate to the gricf-bowed face she shows. She has been the mother of a large family, and has now lost her last child, and they are now without a direct heir; and so she begged to be taught to read if that could possibly divort her mind. It has been very oaching to see her drawn, sorrowful face, trying to overcome the letters. Since is progressing slowly. We try to make some impression with Baxter's Bible stories, for she is not capable of comprehending the translation of the Book itself. Since assidutionally follows by the best. ously follows out the lesson, and is got sometimes to relate it again, but the stolidness of her present demeanor is the same in this as in all else. She is equally apathetic to even her own Lindusm, though her house is provided with more objects to promoto this than is frequent. Sa-cred plants not seen classwhere are to be found here. One cur-ous superstition, too, that I found here was a cocoa-nut tree standing out from the centre of one of the rooms of the house. This tree had happenedto fall within the site they had solected to build this house on. And so, where the tree stood, they left an opening in the roof, and there now it waves overhead laden with its fruit, thus rendered twice sacred from this circumstance. The explanation that they should not imure the tree is, that from its milk and fruit, as atfording both meat and drink, it is the type of being life sustainer—and thus to destroy

a googanut tree would be a sin as heinous as to kill a Brahmin.

Our other sorrowful heart that we wore asked to comfort was a young widow. The girl herself was less stricken than her mother, heart-sore on her account. They are altogether a loving, clinging family. On the last occasion, as I left the family, a younger sister had been preparing a white garland, which they insisted on my wearing. As the sbasons give them opportunity, these poor women: often prepare such little tokens of their love.

In passing on to another Zenana we have through your offorts, we find an evidence of the preparatory work effected by our schools. The time is too early for any re-markable influence, for our little pioneer is yet at a very infant-like stage. She was yet at a very infant-like stage. She was taught at one of the Mission-schools in another place, and I found her in possession of a New Testament and other infantile books for Scripture instruction, and sho spoke so readily and freely upon all the knowledge she had on those subjects as to awaken quite an interest in the older members of the family; and we have not such carnest listeners anywhere as at this house. When God works, the work rivets young and old. At another house taught by Deno Monie, we have a very old woman equally attentive. She never fails to join when the Bible lesson is taken up. This eagerness was shown remarkably at my very last visit. She had been busy about her kitchen, but as soon as the younger women, who are the pupils, called to say that the Bible lesson as to commence, she harried in with the things she had in her hand, and, forgetful of the great prejudice of our contaminating their food, she placed the things close beside me, and leant against the verandah very near me as I sat at the edge. I took up the earlier stories they had been hearing, and took chief note of God's judgment for sin, and thence our danger by it, and so to show Christ as the only hope.

This, then, is the character of your work. We are obeying the behest "to teach all nations," waiting for the baptism of HIs own holy spirit to give effect to the work to which He has called us. Faithfully yours, M. Proor.

\* In allusion to the supposition that food is contaminated by the presence of a person of different caste, or of a foreigner.

The Rev. Naryan Sheshadri writes from Irdia as follows:—"You will be gratified to hear that I have resumed my labours at this station, I trust with renewed vigour, zoal, and perseverance. Perhaps at no former period of my missionary life have I enjoyed such opportunities of preaching the gospel of God's grace to my countrymen of all'classes as I do at present. Tucsday is our grand market-day, and mon from all directions come in. We have been for years taking advantage of this gathering and preaching the gospel in one of the most crowded parts of the medern town (Kaderabad) of Jalus. But ever since my return from Europe, I have been getting far more orderly and numerously attended congregations than I used to get hefore. How this is to be accounted for I know not. But I simply state the fact. Every Tucsday evening hundreds come together to hear the gospel and return to their respective places."

TEMPERANCE.

PROHIBITION.

NO 5.

Total abstinence principles should be embraced and acted on for the sake of example for the sake of others; but they should also be adopted for our own sakes, because in them is safety to be found. You say you are able to drink in moderation, but are you sure it will always be so. There were many ten years ago, who drank as moderately as you now do and were just as sure as you can be that they would never become drunkards, who to day are the very wrecks of humanity, and what assurance have you that ten years hence you will not be in the very same condition. No man at the outset forms the resolution to become a drunkard. Every man at first scouts the idea. Your moderate drinkers pride themselves in their powers of self-control, and were any one in the exercise of prophetic vision to tell them what they would one day become, they would repel the insinuation with indignation, and in the language of one of old would exclaim, "is thy servant a doz, that, he would do such a thing?" but they continue their moderate drinking until the appetite is formed, which ultimately gams a complete mastery over them. They tamper with the temptation. They come within the fascinating power of the serpent, and ere long they find themselves fast within its coils.

But further, for the prevention of the great evil of intemperance, the aid of Legislative enactment ought to be called in. It is to be feared that moral sussion will never accomplish all that is to be desired. As long as strong drink is manufactured and sold, it will be drunk, and hence, the necessity of calling in the aid of the strong arm of the law. There are some who will tell us that it is unconstitutional for the Legiclature to interfere, and that it would be an infringement upon the liberty of subject were it to do so. There is no truth in this; but supposing it were unconstitutional for the legislature to interfere, sensible peo ple would be disposed to say, the sooner the constitution is altered the better. And then as to its being an infringement upon the liberty of the subject, there is a sense m which all law is an infringement upon the liberty of the subject, it is an infringement upon his liberty to do what is wrong. The law of God and the law of man says "thou shalt not steal," and what is that but an interference with a man's liperty to take what does not belong to him. The law of God and the law of man says "thou shalt not commit murder," and what is that but an interference with a man's liberty to take the life of his neighbor; and where would be the difference were the legislature to step in and say "thou shalt not manufacture and sell that, which will be sure (judging from past ex-perience) in a great many instances to pro-duce poverty, disease and death." If it be right for the law to prevent me from taking the property of my neighbor by a direct process, that is by stealing it, how can it be wrong for it to interfere for the purpose of preventing me from taking it by an indirect process, that is by giving him that which will reduce him to poverty. If it is right for the law to prevent me from taking the life of my neighbor by a direct process, that is by putting a dagger or a pistol to his breast, how can it be wrong for the law to interfero for the purpose of preventing me from taking that same life by an indirect process, that is by giving him that which in the end will be sure to produce disease and death. The objection is untenable. and will not stand the light of reason. But it may be said if the manufacture

and sale of liquois were prohibited the very

revenue would suffer a material decrease.

"Be it so. Better that the revenue should be reduced than that misery and crime should be so fearfully multiplied. The reply, which the Emperor of China gave to his ministers when he was requested to legalize the traffic in opium in order to increase the revenue and to avoid a war with great Britain was a noble one—an answer well worthy of being written in letters of gold. It was this: "I will never consent to raise my revenue out of the ruin of my people."

It is by no means certain after all that the revenue would suffer any diminution. If every drunkard in the Dominion—and they are to be counted by thousands—if every one of these was a sober and industrious cutzen, would not a source of revenue be created, which would more than counterbalance the loss referred to. Much less then also would be required for the building of gaols and pointentiaries, and for the administration of justice.

and for the administration of justice.

The following extract from the N. Y. National Temperance Advocate is very much to the point. "The truths it contains are applicable not only to the American Republic, but to this country, and to overy other country as well. 'The question has been raised by opponents of the prohibition of the liquor traffic. Where is the revenue now raised by daties and licenses to ome from if this be prohibited.' It is admitted on all hands, no one questions it, that drinking keeps the masses of the people poor. The more revenue that we raise by duties on liquors, the population, and the less able to pay taxes. The duty on spirits is one of

the lowest taxes in this courtry; that is to say, the Government gets less per cent. of the gross expenditure on druks for the expendent than from any other outlay of the population.

population.

Let drinking be stopped, and there in rigs and wretchedness now will fhen wear broadcloth and silks, and the revenue will field the more from the one source than from the other.

the other.

"This was established beyond a doubtia Ireland in Father Mathew's day. The consumption of drink was reduced from 12,000,000 to 4,000,000 gallons.

"It was asserted that the revenue would suffer by this presence."

"It was asserted that the revenue would suffer by this movement. The contrary was the fast; there was an increase to the revenue through the purchasing and con-umption of home comforts instead of durkard making dinks.

"The loss to this Republic is so great."

"The loss to this Republic is so great through intemperance, and even through the moderate consumption of intoxicating I quors there are so many hundreds of multions wasted through drink, there is so much poverty, crime, lunacy, disease and death produced by drink, and left a burden on the community, that it would be a vast advantage to the nation to wipe out the entire drink traffic, root and branch, and for the people to make up the amount of revenue from a fairly adjusted income and property tax. The many millions of the population now kept in poverty by drinking would be able to pay an income and property tax equal to the whole whiskey revenue if they were only a sober industrious and thrifty people.

"It is "killing the goose that laid the golden egg" to replenish the revenue through the whiskey still. Better, by far better, encourage and foster sobriety and thrift amongst the population; and as they

"It is "killing the goose that laid the golden egg" to replenish the revenue through the whiskey still. Better, by far better, encourage and foster sobriety and thrift amongst the population; and as they increase in wealth, and the whole country in capital in consequence, the revenue caunot suffer. A sober wealthy people can afford to pay taxes. Taxes cannot be got from an imperished community.

"It is true, the Legislature can do much to restrain the evil even when it does not go the longth of entire prohibition. It can enact that they be closed at an early

"It is true, the Legislature can do much to restrain the ovil even when it does not go the length of entire prohibition. It can onact that they be closed on Sundays. It can enact that they be closed at an early lear on weck days. It can increase the fees to be paid for licenses. It can impose a heavy fine upon the liquor seller, if any injury accrues to the party to whom he collated liquor, it can pass such measures as these, for which we ought to be thankful, but yet temperance men ought never to rest satisfied but continue to agitate until a prohibitory law is obtained, and if they are true to themselves victory will scomes or later perch upon their banners."

#### WESLEY AND ADAM CLARKE ON INSTRUMENTAL MUSIC IN CHURCHES:

The following extracts from the September number of The Sword and Trowel, edited by Spurgeon, will, I am sure, cause a smile of satisfaction to overspread the countenances of many readers of the PRES-BYTERIAN. They form parts of a review of a work entitled, "An Account of the Remarkable Musical Talents of Several Members of the Wesley Family." Every one who knows anything about the great Baptist preacher, knows that he is a strong anti-organist. He says: "We cull from it the following sentences, which are exactly to our mind, commending them to our organ-blowing brothren:" \* \* \* "Dr. Clarke, in his comment on Ames vi. 5, respecting the science of music says: "Music I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption in the worship of the Author of Christianity. The late venerable and most. eminent divine, the Rev. John Wesley, who. was a lover of music, and an elegant poet,. when asked his opinion (of instruments of music being introduced into the chapels, of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in chapels, provided they are neither heard nor seen.' I say the same, though I think the expense of purchase had better be spared."

Those of our Methodist brethren who look on anti-organists as "old fogies" are respectfully requested to make a note of the

By the law of the association of ideas, I am reminded of another innovation in the Methodist Church. I see that sitting during prayer in public worship is becoming fashionable in it, as it is in our own, as well as several others. I am sure that John Wesley and Adam Clarke would have spoken against it as strongly as they do against instrumental image in the house of God. They would have preferred standing to sitting, if kneeling was to be abolished.

A READER.

The Rev. B. D. Wyckoff, of the American Presbyterian Board, writen from Futthgurb, North India:—"The Presbytery of Furrukhabad had a very interesting service here last month for the ordination and installation of Baboo Dour Parshad as pasted of the Rakha church. Both this and the church in the city of Furrukhabad have now able and officient indive pasters, who are doing good work for the Master. The paster of the last named church is the Pandit Mohum Lall, who was installed last April."

# Anstor and Zeople.

### A Wonderful Hymn.

In the department of Seine et Loire, on the left bank of the River Grone, still thrives the quaint and pleturesque town of Oluny. Like all the French towns which our tourist from Paris to Geneva rushes past in his through coupe, and which he slights—to study alien life, instead, in the well Americanized streets of these two cities—it is a painting of mediaval Europe, set in a frame of such green slopes and sunny vinelands as one can only see in darling France.

Our travellers are like no other travellers in the world in one respect. They carry their home and their habits well with them; and an American, therefore, who follows the beaten track of guide-books and guides, will find compatriots to be sure (which is much if one be homesick.) but less and less of the Continent every

But to study a civilization purely and perfectly antipodal to his own let him rest from sunrise to cunset in a French provincial town. Let him-that is if he has a companionship in himself (a companion-ship of which he will not weary and sicken in a single day, which is a rare test to most of us, otherwise he will find himself ennuied beyond endurance)—let him study the perfect repose of the place; a repose not of rest, but of life. The French peasant lives in a perpetual holiday, but it is a holiday of work. He toils from morn till even. He is a drudge, and so is his wife; but they sing and laugh, do their due, confess to their priest, and are as happy—albeit as poor, despised, and unregarded—as the day is long. It may be a king, an emperor or a president up there at Paris. To the peasant it is only la belle France—matric. When the time comes that he When the time comes that he patric. When the time comes that no shall be conscripted to die for her, he will shoulder his gun, kiss his wife, and march out to pay the debt which the old Greek every man awed to the soil that nurtured him; only to be discharged with his life when he returned to that soil again:
Oluny is all this and has all these; its

protty river, its gray stone bridge, its sleepy

Here too, are the vestiges of its celebrat ed'abbey, dismantled in the revolution of 1789; and here we trace the cloisters walked of old by saintly and historic feet.

Up and down these cloisters, about the years 1120-1159, paced the poet-recluse Bernard de Merlaix, monk of Cluny never canonized, as was his contemporary Bonnard of Clairvaulx; but a saint for all that. Striving for no fame, content to live and die in pieus penance, a poet who sang of Heaven, he has left behind him a seng revered and chorished of the whole Pro testant world—a poem, that seven hun-dred years after its author, let us be sure realized the material glories of which he sung, has survived his home, his order, and the civilization of his race.

I have never seen and I know not where there exists to day a full copy of the poem "De Contempu Mundi." But where is the Christian church or hearth that does not love and breathe its aspirations and its faith? Where is the mether who does not teach her child to lisp "Jerusalem the Golden," and when her child is boy and man is it my the less to him the sweetest hymn of all the Christian world?

Bernard's poem is in three books. con sisting in all of about three thousand anes The verse is one so poculiar and difficult of structure that, says Dr. Coles, "the English language is incapable of expressing it. Techineally it is known as beonine and tailed rhyme, with lines in three parts, between which a cosura is not admissible as, for instance, the opening lines :

· Horanovissima, tempora pessima sunt . vigelemus Becel winacitur imminet Arbiter ille supremus! Imminet, immust et mala terminet, ænua coronet, Reofa remuneret, unxia liberet, athera donet.

At the most miraculous phenomenon of a poem of three thousand lines, written in a meter of surpassing difficulty and yet of surpassing melody, who can wonder enough! And when we add to that the majestic sentiment and almost apocal spic glory of its vision and its faith, which has given it a perennity such as no written poem ever gained before, what shall we ay of Bernard, the humble, patient, unassuming monk of Cluny, who lived and died in a cloister, asking nothing of the world but to serve his God? Was there ever fame like Wherever his Master is honoredalbeit in other tongues and forms than his -the words of the simple monk are loved and sung. Although his lonely name may be unknown, his verse will never be let

Bernard himself, speaking of the labori-ous difficulty of his task, after recounting the failure of Hildebert de Lavardin and Wichard of Lyons-"two eminent versifiers of this day"-says: "I may then assert, not in estentation, but with humble confidence and, therefore, boldly, that if I had not received directly from on high the gift of inspiration and intelligence, I had not dared to attempt an enterprise so little accorded to the powers of the human mind,"

To Archbishop Trench we are indebted for its discovery and first application, he having taken it from "Flacus Illyricus, Poemm. de Corrupto Ecclesia Stater" [F 247). The dedication (from which the above extract is taken) was to Peter the Venerable, chief of Bernard's order, and the whole was first printed at Breme, in

The rendition familiar to us is the trans-Intion or paraphrase of Dr. John Mason Noale, who was attracted by Archbishop Trench's discovery, and who certainly has been vastly successful therein. His version of the four Latin lines given above are as follows:

"The world is very evil.
The times are waxing tate. Be sober and keep vigit. The judge is at the gate; The judge who comes in mercy, The judge who comes in might, To termine to the evil, To diadem the right,'

from my ordinary rule or adopting the 1 medical means.

measure of the original, because our language, if it could be fortured into any distant resemblance of its rhytlim, would utterly fall to give any idea of the majestic sweet-ness of the Latir." But in 1867 the Rev. Samuel W. Duffield, of Philadelphia, com-pleted an attempt to express in English the rhythm as well as the sentiment of Bernard, and, it seems to me, with wonderful success, as tollows:

These are the latter times, these are not better

times, lot us stand waiting: Lot how with awfulness He first in lawfulness,

comes arbitrating; Nearer and nearer yet. Wrong shall in terror set right shine offulgent. Sad ones he liberates, righteous remunerates, over

indulgent ' Bernard's lines-

that morrow"

" His berve vivilur, his breve plangitur, his breve Non breve vivere, non breve plangere retribuetur"-

translated by Mr. Duffield

Briefly we tarry here, briefly are herried here here is brief sorrow;
But not to brevity comes our longevity due on

and familiar in Dr. Neal's version as

"Brief life is here our p ortion, Brief sorrow, short-lived care; The life that knows no on ling-The tearless life is there"-

have been beautifully and anonymously rendered as follows:

> ' Here brief is the sighing And brief is the crying, For brief is the life! The life there is endless. The joy there is endless And ended the strife. \* \* \*

"Or country the fairest ! Oh country the dearest! We press toward thee; Oh Zion the golden, Our eyes now are holden, Thy light till we see !

"We know not, we know not, All human words show not Tho love we may reach : The mansions preparing-The joys for our sharing-The welcome for each,

"Oh Sion the golden, My oyes still are holden, Thy light till I see And deep in thy glory— Unveiled thou before me-My King look on mo."

I copy these lines from my scrat book they seeming to me superior even to Dr. Neale, as a specimen of their elegant and unknown translator. But the best known portion of Ber ard's work is that com-

" Urbs Syon aurea, patría lactea, cive decora, Omne cor abruis, omnibue abstruis et cor et ova.

> Jerusalem the golden With milk and honey blest, Boneath thy contemplation, Sink heart and voice oppress!" etc.

We need scarcely look further than Dr Neale for the full expression of this episode While its enthusiastic adoption by every branch of the Protestant Church is enco mium vast enough, without comment from the student of poetry, there is but one ex ample—in all hymnology not only, but in all hterature—that can in the least compare with it; and that is in the case of the lines "Nearer my God to Thee," contributed in 1841, by Mrs. Piower Adams, a Unitarian lady, to The Cambridge Intelligencer, which, I believe, has been incorporated mto the hymnat of every Protestant church also.

"Let me make the nation's ballads and I care not who makes its laws, said the sage; and Christian union may come yet through the hymns, although it tarries in the discipline of Christians.

There is also a beautiful paraphrase of this hymn, in the same meter as Dr. Neale's, commencing:

"Jerusalem the golden I languish for one gleam Of all thy glory, folden In distance and dream My heart, like one in exile, Climbs up to gaze and pray
For one glimpse of that dear country That lies so far away !"

Many of the sweetest and purest hymns of the devout worshiper of to-day are from the modern Latin of what we arregantly name the "Dark A es" of the world.

There is no more curious phenomenon in

the universe of letters—none, certainly, more big with matter for much thought than the miracle of the Latin tongue, cold and moribund, resurrected by moderns and aliens, and unfolding in their novice hands a marvellous vem of beauty and elegance that, through all its golden ages, in the alembic of all its poets, orators, and scholars had lain in dormant and unsuspected potenthality.
Surely the dreams of Maro and of Flac-

cus nover shadowed forth this great possibility of rhyme-a rhyme whose cadences should modulate the sonorous music of their stately Lugue and make it, ages beyond their graves, unfold a woudrous harmony, to sing a heaven they never felt and a glory that was not for them.

Not only did the Latin poet live and die in ignorance of its charms, but there is good reason to suppose that its appearance was regarded as a fatal blemish, and therefore dreaded and guarded against with the utmost solicitude.

It was not until the decadence had left the Roman tongue in stranger hands that this despised decoration became the chiefest ornament of the structure, when, under its spell, the cloister heard the awful grandour of the Dies Ira, the selemn sweetness of the Stabat Mater, and everywhere all over the world to-day the Christian sings the beauty and the majesty of Jerusalem the Golden.-J. A. Morgan in N. Y. Independent.

We carnostly advise all who think a great deal, who have infirm health, who re in trouble, or who have to work hard "I have," said Dr. Nea'n, "deviated to take all the sleep they can get, without A Perfect Woman.

"A perfect woman, nobly plauned, To wern, to comfort, and command; And yes a spirit still, and bright With something of an Augel light,"

"A perfect woman! Tell me where you can find hor?'

Notin the land of the living, my curious friend-of course not! One such there was, but she has been dead these twenty-five hundred years, and left no daughter who was her equal. Her sepulonro is unknown, and it is in vain at this late day to make a pious pilgrimage in search of it. But we have her full-length portrait taken whon she was in her glorious prime, and in colors which time will not dim nor accident destroy. A copy of it is in your house, my friend, laid away, it may be, on some ne-glected shelf—if so, take it down and look

It is the picture of a Jowish matron. She is a lady of wealth, and her husband is a leading statesman in the city where he dwells. He is well and widely known among the elders of the land. Children are in the house, and hired servants, and sometimes guests, and among them all she moves, a presiding genius. She has neither time nor disposition to pace a public plat-form and talk about a woman's mission, and talk until hor nervous system is impaired. She has her work—a -and quietly and sensibly she noble work—and quietly and sensibly she does it. Her heart is with her husband and her children at her home, and there she dwells content and happy. Strange this may seem, yet true; for she was a Jewess, and lived not in these wiser times,

but very many years ago.

Cood health she has, though she is wealthy and refined; strong and vigorous, though more than forty years of age. She had no need of patent medicines; for mark this—sho rises early, she works stendily, she puts her trust in the Lord, and in consequence she keeps a calm and even temper. She lived in the golden ago when it was the fashion for a woman to be healthy. Perhaps had she lived now she would have violated every law of healthy living, in dress, food and exercise-grown palo in overheated rooms—sat up the night long in fashionable parties, and then, a confirmed invalid, marvel at the inscrutable decree of Providence which permits her to be afflicted. Sickness is sometimes one's misfortune, and sometimes it is one's

This perfect woman is a model house keeper and "looketh well to the ways of her household." She did not marry for a support. It was never her desire " to eat the bread of idleness." Perhaps in her early education she was taught, among other fashionable "accomplishments," that of keeping a house, and of cooking a moni-which would be worth eating. No doubt-for they had not modern civilization— young women of the wealthy classess were taught that which had some faint reference to their work in after life. This woman is not ashamed to put her hands to the spindle and the distaff. She was skillful with the needle, as was seen in the "coverings of tapestry" and ornamental "girdles" which she sold to the merchants. She arose at carry candlelight to arrange for the work of the day. Not only would she say to the servants, "do this," but she was able to teach them how to bake a loaf or roast a joint. She was thoughtful of their welfare and of course they tried to please her. She "giveth meat to her household and a portion to her maidens," and the "portion," you may be sure, was large enough to satisfy their hunger. She treated them kindly as though they were human boings, mem bers of her family, and not animated machines, hired and expected to work harmomously at ten dollars a month. Rather strange her conduct was for a wealthy lady thus to be a household drudge, but then re member she was a Jowess, and lived very

many years ago. Though she loved her home, yet she did not always stay there. She considered her mansion in the city was her home and not her prison. Sometimes she went abroad. Not indeed to retail gossip from house to house, under the charitable pretext of "making calls;" nor yet to spend the precious hours in cheapening in the chops the costly finery which she nover meant to purchase. When she left her-home, it was generally to go to the comple, for "sho feared the Lord," or to the abodes of the poor and sorrowing. "Sho stretcheth out her hand to the poor; yea, sho reacheth forth her hand to the needy." She was full of generous sympathies; and in her the poor always found a friend. Faithful at home, she would yet find time, or rather make time, to gather with the "great congregation" in the solemn services of the sanctuary. Religior was to her strength, comfort and joy.

"She openeth her mouth"—else she would not be a weman !—"with wisdom;"

that is good, and "in her tongue" is--what? Not foolishness; but "the law of kindness."

Let such a woman talk-she talks to some good purpose. Blessings on a woman's tongue—when its notes are not discordant, but low and sweet; touching the hearts of all who hear, like the breath-

ings of angel's harp! Well, this perfect woman has her reward. To be sure, her life is a life of selfsacrifice, but sacrifice is sweet when prompted by love. She is in comparative prompted by love. She is in comparative obscurity; but that is to her no evil. The world does not know her virtues nor praise her; but better than the world's praise is the fact that "the heart of her husband doth safely trust in her," and "her children rise up and call her blessed." In thom she lives and is content to live, till her work on earth is done and she camly goes to herrest and to her reward on high

rest and to her reward on high.

Oh! if all the matrons in this age and land were such as she, how strong would be our homes, and then of course, hew great and glorious would be the nation and the caurch. But this woman! Alas she belonged to a ruler age than this which is so highly polished. She was a Jewels, not a Christian, and she lived many, very many years ago.—Rev. J. L. Boswell, in the Methodist.

For half ar hour after eating sit erect, or walk in the open air.

Finding a Girl in the Bible

An English town missionary, a short time ago, related a remarkable incident. There was a lodging house in his district, which he ind long desired to enter, but was deterred from so doing by his friend, who feared that his life would be thoroby easy that he determined to risk all consequences, and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out, "whose there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away. "Let him come in, and see who he is and what he wants," growls out the same voice. The missionary walked in; and bowing politely to the rough-looking man whom he had just heard speak, said man whom he had just heard speak, said,
I have been visiting most of the houses
in this neighborhood to read with and talk in this neighborhood to read with and talk to the people about good things. I have passed your door as long as I feel I ought, for I wish also to talk with you and your lodgers." "Are you what is called a town missionary?" "I am, sir," was the reply. "Well, then," said the fleree-looking man, sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right, you may call at If you answer me right, you may call at this house, and read and pray with us or our lodgers as often as you like; if you do not answer me right, we will tear the clothes off your back and tumble you neck and heels into the street. Now what do you say to that, for I am a man of my word." The missionary was perploxed, but at length quietly said: "I will take you." "Well, then," said the man, "here goes. Is the word girl in any part of the Bible? if so, where is it to be found, and how often? That is my question."

"Well, sir, the word girl is in the Bible but only once, and may be found in the Prophet Jool, iii, B. The words are, 'And sold a girl for wine, that they might

"Well," replied the man, "I am dead beat; I durst have bet ave pounds you could not have told."
"And I could not have told yesterday."

said the visitor. "For several days I have been praying that the Lord would open me way into this house, and this very morning, when reading the Scriptures in my family, I was surprised to find the word girl; and got the concordance to see if it loccured again, and found it did not. And now, sir, I believe that God did know. and does know what will come to pass, and surely his hand is in this protection and your good.

whole of the inmates were greatly surprised, and the incident has been over-ruled to the coversion of the man, his wife, and two of the lodgers,-American Wesleyan.

#### Choosing a Career.

One sharp lesson of the autumn pance, and, indeed, of our shifting American fortunes without any panic at all, is the wasteful folly and cruelty of the old education of woman. It is folly, in an economic sense, that ignores the sharp possibilities of the tuttre for our grels will ave send our the future for our girls, while we send our boys out into lite fully armed and equip ned for the fray.

The young man, returned from college or

the scientific school, in the bright glow of dawning powers, untrammeled as yet by care, and under the shelter of his father's roof, decides upon his career. Admiring aunts and sisters walt their prayers and liopes upon the winds that wing his sail; the father's experience and counsel pilot the boat through the shallow waters near the shore. Every thing aids his start—youth, freshness, and special training. He has no responsibility upon him save for his own health and good behavior.

When does a woman choose her career? In middle age; broken down by sorrow, when she has seen her life's hopes go down one by one in the horizon. As a girl, she has waited in her fathers house for the lover who never came. All of youth has gone by in vague dreams. In the frivolous business of fashionable society her strength has spent itself.

Her hands are skill-less save in delicate ombroidery; her brain is sluggish, though, it aches with new anxiety and despair. Heavily weighted with responsibility, it may be, with the broken-down father or the always invalid mother now suddenly dependent upon her, she sets out upon this iew path with weak. uncertain steps Beginning a career at forty, all untrained

The daughter of her washer-woman can distance her; the girl who used to bring home her shoes has already shot for ahead. She scarce used to notice these girls, save when they were thinly clad or looked hungrier than usual. It was easy to loosen her purse-string or send them into the servants room to be warmed and fed. Where are they now, while she is halting, timorous on the sharp stones of the highway? The washer woman's girl is salaried teacher in the model school-house yonder; the other is book-keeping in her father's shop, and it And that artisan father, that mother toil

ing early and late, had a deeper wisdom in their need t' an the merchant, the clergy-man, the railwe, king, in his hour of man, the railwc, king, in his hour of power. What cruelty like to their indulgence now! The unreasoning fondnes which reared their girls in luxurious help-learners rabidly girls in luxurious help-learners. lestness, which assumed the future as cortain in its golden round, has its paralled in other lands. There are Asiatic fathers who put out the eyes of a girl that she may be a poor pathetic beggar. To the study of the Chinese prototype we com-mend the American father who, choosing a career for his boys in the fine freshuess of oarly manhood, leaves his darling daughter helpless amidst the buffets of the changing tido.-Harper's Magazine.

# Popery in Ireland.

Bill that was condomned by all sections of the Liberal Party. Not only was the scheme distasteful to Protestants, but it vas denounced by the Roman Catholies in Ireland; and Mr. Gladstone, who had been in favour with them, was consured and op-posed. The effect of the right hon, gentle. man's essay on Ritualism is analogous, but still more remarkable. No sound Pro-testant does or can approve of an essay which excused so many of these Poplsh practices that have been the means of perverting thousands of the members of the Church of England. English Protestants are no longer in a state of complete apathy. They are at length aroused by the insidious advance at the arrogant cirus of Popery, and they expect a Protestant statesman to and they styles in Potestain, which is the active and powerful ally of Popery. We admire the genius of Mr. Gladstone, and we sincerly respect his high character, and we are therefore the more disappointed that he is not an avowed and determined foo to Ritualism. We represent the feelings of our Protestant fellow-country, and it is impossible to doubt that Mr. Gladstone, is impossible to doubt that Mr. Gladstone, and for the time the Party he leads, are injured by the essay. We turn to Ireland, and we see that the essay has infuriated the Papists, and Mr. Gladstone is savagely and coarsely reviled. It is not difficult to explain why Mr. Gladstone has excited the wrath of the Papists by his Irish University Bill and by his Essay on Ritualism. The Papists have latterly assumed an attitude of hearthy predension. They demand of haughty pretension. They demand abject submission, and will not be content with toleration, even when the toleration is largely in their favour. In his essay Mr. Gradstone intimates his opinion that in spite of the utmost efforts of the Papits the Church of England will continuo Protestant. What impertmence for a Pro-testant to doubt the word of Dr. Manning, who is able to assure the Pope that Eggland is being rapidly converted! So Mr. Gladstone is fiercely anothematised. Popery is a system of slavery, and only those who debase themselves escape the curses of the Pope and his pricels.

The temper of the Popish hierarchy in Ireland has been sorely tried of late. The disestablishment of the Irish Church has on the contrary, it has done them some harm. It has roused the Irish Protestants, and at no time during the present century has Protestantism in Iroland been so vigorous. But the great modification is the failure of the Home Rule movement. That was conceed by Cardinal Cullen, and worked by the priests. It is not a move-ment that pleases the Izish people. It is really a stupid sort of contrivance. Feniar-ism meant the independence of Ireland. Ropeal meant Ireland having a separate and independent Legislature. Then what and independent Legislature. Then what does Home Rule mean? That there shall be a big vestry at Dublin, to be called the Irish Parliament, for the management of the local affairs of Iroland. But the priests have ordered the people to vote for Home Rule candidates, and there are about sixty Home Rule members in the House of Cem-mons. Well might Cardinal Cullen think that with such a force he could domineer over any English Covernment. Surely sixty would turn the scale in most party divisions, and consequently no Ministry could keep in office unless it bought the support of the Popish hierarchy in Ireland. Never was a reasonable calculation more completely faisified in the result. England. Scotland, and Protostant Iroland have resolved upon union against Ultra-montanism, the common foe. It is the Home Rule sixty against about 500. Noman can hold office, or hope to hold office, who is not the avowed and implicable enemy of Homo Rule and Irish Ustramontanism. Neither the Government nor the Oppo-sition seek the support of the Home Rulen, but both sides carefully repudinte an alliance with the Home Rulers. Thus the Home Rule movement, instead of making the Popish hierarchy supreme, has lost it the influence it formerly possessed.

But the hold of Popery upon Ireland is

not relaxed, and will never be so long as the priests are allowed to control the education of the majority of the people. Generation after generation is taught to hate the Government of its country, and to give its affection and its allegiance to the Papacy. That is the cause of Irish discon-tent and of Irish enmity of England. There is only one remedy for the cvil; it is There is only one remedy for the ovil; a be to do as they are now doing in Prussia: that is, not to allow the Popish priests to control the secular education of the people. If the Irish are taught the facts of history in lieu of the Popish fictions they are now taught ithere will be an end to Irish discontent and disloyalty. It will be a happy day for Ireland when we have a statesman who has the courage to emancipate her from the proposal and political enslave. her from the mental and political enslavement of Popery.—Weekly (Eng.) Review.

# Sunday Retirement.

Church-goers, and especially church-workers, should endeavour to seeme to themselves some part of every Sunday for quiet devotion at home. Whatever else your Sundays are, never forget that they should not entirely less the character of Sabbath days—days of rest. No doubt the Christian Sunday—the day of the Lord's resurrection—is not an exact counterpart of the Jowish Sabbath. Yet, apart from all argument as to the obligation of Sunday rest, I am sure that Christian people require a weekly Sabbath for their own health, spira weekly Sabbath for their own health, spiritually as well as couldy; and that some nually as well as nodily; and that some part of the day should be spent, if possible, not merely in religious duties, as dislinguished from what are called secular, but as private religion as distinguished from public religious services, class-teaching, visiting the sick and infirm, tract distribution, looking in the early a packat public vership. lung the sick and infirm, tract distribution, looking up these who neglect public worship, and other Sunday activities. It is quite possible to spond the Sunday in a whirl of Church services and other occupations, all in themselves excellently besitting the Lord's Day, but so clearly following one another Mr. Gladstone has lately been very unfortunate. In politics it is impossible to please eyerhody, but it is not often that an experienced statesman offends both friends and foce. But that was the case with Mr. Gladstone's Irisli University sollome. The Conservatives had no occasion to put forth their strength to prevent the passing of a lithous excellently befitting the Lord's Day, but so closely following one another extended to make Sunday anything but, a day of rest. For your minister it must be so; but then they, have in gimuch cominand over their cown time, can choose another day for their your Sabbath. For most of you it is not so; their strength to prevent the passing of a lithous event when they have a closely following one another may be the make Sunday anything but, a day of rest. For your minister it must be so; but then they have not so make Sunday anything but, a day of rest. For your minister it must be so; but then they have not some another when they have a sunday anything but, a day of rest. For your minister it must be so; but then they have not so make Sunday anything but, a day of rest. For your minister it must be so; but then they have not some another day of the make Sunday anything but, a day of rest. For your minister it must be so; but then they have not some another day of the make Sunday anything but, a day of rest. For your minister it must be so; but then they have a sunday anything but, a day of rest. For your minister it must be so; but then they have a sunday anything but, a day of rest. For your minister it must be so; but the make Sunday anything but, a day of rest. For your minister it must be so; but the make Sunday anything but, a day of rest. For your minister it must be so; but the make Sunday anything but, a day of rest. For your minister it must be so; but the make Sunday anything but, a day of rest. For your minister it must be so; but and for the make Sunday anything but, a day of rest. For your minister it must be so; but and for minister it must be so it with the mak

# Our Noung Lollis.

#### Thou God Seest Ma.

Sitting in an upper room and looking out upon the street one afternoon, I saw a boy pass by, carrying in one hand a covered tin bucket. Soon he came to a large tree, shd then behind it he stopped. What was the boy got ig to do? I will tell you. First he looked all about him to be sure that no one saw him; then lifting the cover from the bucket, which was filled with milk, he placed it to his mouth and drank as much as he wanted. He ther put the cover on very softly, lest some one should hear him. After looking around once more, that he might be quie sure no one saw him, he walked along as if nothing had hap-

Was this boy an honest boy? No, I am sure you will say that he was not.

If he was a Sabbath-school scholar, per-

haps he had learned this versa: Thou God seest me. But he was not thinking of it when he was taking what did not belong to him. Yes, God saw him, for his eyes are upon all his children, and he sees and knows all they do. Remember this, children, when you are tempted to do what is wrong.

# What Came Out of the Moss.

We had a week of holidays; and we used to spend the whole day long wandering about in the pleasant lanes, and pastures and oxchards, and boside the brooks; and we always went each to the house where we were staying, with our arms full pf flowers and vines, and shining bits of rock, all of which we begged to be allowed to carry home with us; but we were always that the plants would wilt; and that

the minerals were too heavy.

But the day before we were to leave we took up a levely mat of soft, green, wet moss from a shady hollow in the pasture; and this we got permission to carry home with us, if we would take all the care of it durselves. So we put it in a hat-box for the long journey of a hundred miles; and when we reached home it was just as bright and fresh as ever—the most beautiful thing, we thought, that we had ever seen, covered with many little plants, and seen, covered with many little plants, and held together so tight that it would not fall apart, by thousands of fine roots.

Our inother gave us a large, old-fash-ioned earthen pan to put it in; we laid bits of charcoal in the bettem to keep the water then drenched it with water, and put it in a shady corner of the room. There it stayed shady corner of the room. There it stayed all through the winter, a lovely as a bright little garden. Almost every day we sprinkled it, till the tiny tutts of mess would sparkle as if diamends had theen strown over them. And when the room seemed too warm, and the air too dry, we set a large glass lamp shade over as much of it as it would cover; and that kept it as moist and bright as when it was away down in the shade of the woods where we

Late in the winter we went away for a fortnight, and when we came home the most wonderful thing had happened. All the little roots had felt the influence of the warm March sunshine, and had begun to send up green leaves. After that, we dould see them unfold and grow day by day; we ten led it carefully, and gave it all the water it wanted; and by and by it was like a flower-bed. First there came up a pino tree. Now don't think of a tall forest tree; tree. Now don't think of a tall forest tree; yet a tree it really was, just as perfect as if it had been a hundred feet high, only it was not more than two inches. Next, the shining gold thread sent up a glossy, solloped leaf, then a slender stem, and at the top of it was a little bunch, a bud, a real bud, and by and by it opened, and there was a delicate white star. Then they began to come thick and fast: a bunch of fineto come thick and fast; a bunch of flucleaved forns, small enough for a fairy forest; after that, a strawnerry blossom, just one; and we did wish and hope that it just one; and we did wish and nope that it would keep on to a berry, so we could gather a ripe, red, strawberry; but that was too much to hope—it never did. Before the strawberry bloom had gone, came a slender stem with a circle of green leaves half were up and at the top a half of time. half way up, and at the top a ball of tiny white flowers; and that was a ground aut; white flowers; and that was a ground aut; at the roof mother said the was a nut larger than a pon, good to eat. Our flowers were all white; and the last that came was most beautiful of all-a violet. The root was in there, tangled in with all the rest; and the time had come for the flower; and there it was, fine snowy petals streaked with fine veins of purple streaked with time veins of purple, finer "han you could draw with a pencil, and down at the heart, a golden eye. And that's what carae out of the moss.—Miss A. B. Harres, in Christian Banner.

# New Every Morning.

įş

to lo.

ry W

is-

Py es-ato

ve•

¢h. ŧо

elsə

hey of

tho

t of

day uiro

pir omo ible,

bot.

rom vis

ion,

ship, quito irl of s, all ord's other

ay of but their

hoir Bù

How many bright things there are in the Book of Lumentations! It has a sad title, and in our happy moods we should hardly think of turning its leaves. Our instinc would be to go to it in our grief, to find suitable utterances of our burdened hours. We open to its lines as those who walk under a weeping sky, and beneath the rain of falling tears. But our walk will often as falling tears. we look up, show us a rift in the clouds and the blue sky shining through and the blessed Carlight streaming down.
Here is an uttorance that has the sunbeam

in it: "The Lord's mercies are new every morning." What am assurence this is to carry with us in all our wayfaring through this world! The future is always dark to as. The shadows broud over it. A voil hides it from our sight. What is under the shadows; what is behind the veil, what is alvancing out of the impervious mist, noise of users there. We have no surjous quies of us can know. We have no auxious ques-tions to ask. This is enough for all that is tions to ask. This is enough for all that is coming: "The Lord's mercies are new every merning." The morning yet to break

matter; the new mercies will not fail.

Come, live a comforted happy and thankfal life! Don't berrow trouble. Don't be est down with cure or work. Take up each day as it comes, certain of this, that whatover it lay upon you to do or coar, it will bring new moroics for new doeds. A. L.

Subbuth School Teacher.

## LESSON XLVII.

Nov 22. THE ANOINTING AT BETHANY ( Mark 21v.

COMMIT TO MEMORY VS. 8, 9. PARALLEL PASSAGES.—Matt. xxvi. 1-16: John xii. 1-11.

With v. 8 read Ps. xxiii. 5; with v. 4, Ps. vii. 8, 4; with v. 5. Ps. xxviii. 8; with v. 3, Matt. xxv. 45; with v. 7, Ps. xii. 1 and John xiv. 2, with v. 8, Luke xxiii. 56; with v. 9, Prov. xi. 18.

CENTRAL TRUTH .- The Lord leveth a

cheorful giver.

LEADING TEXT —Wheresoever this Gos pel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her .- Mark

It is not necessary for our purposes in this lesson to attempt to settle the disputed question, whether our Lord was anointed more than once or not, and whether we have several transactions of the same kind or several accounts of one. Anoming was not an unusua, thing in the East, and high authority may be quoted in favour of three occurrences of this kind. But we are concorned only with the narrative of Mark, in which we may see, if we will study it right, a type of true saintly service, of worldly false accusation, and of final just judgment. . 1. THE TRUE SAINTLY SERVICE. woman shows us a specimen. It is rendered at Bethany (v. 8), where Jesus is being ontertained in the house of Simon who had tertained in the house of Simon who had been a leper (v. 3), and who possibly made this feast in gratifude for being healed. Jesus mingled with men freely, and if we could exercise the same controlling influence over speech, and hot as he did, and if we had no evil in us, we should be able to do likewise in safety. This woman, not named here, loved Jesus; probably had received untold benefit from him. Her gratitude longed for expression. She wished to mark the esteem in which she held him. While chief priests and scribes (v. 1), were plotting his death, her heart was glowing with affectionate and reverent regard and yearning to tell its love.

An Eastern custom gave the opportunity. She had a box or bottle, called alabastron, from (it is said) a town in Egypt where such "damask," caheo," and other words carry in them the history of objects), filled with spikonard, a precious oil, distilled from a kind of grass. It would cost a sum equal to forty or fifty dollars with us ("three hundred pence," v. 5), and was "very precious.' But not too precious for her benefactor, her Saviour. "She came," &c.,

This is a woman's service, in keeping with her tastes, nature and feeling. Men had ways of showing their appreciation of him. They could be disciples, preach, teach, work miracles in his name. She had her way and she took it. Woman owes incalculably to the gospol, and she showed early and faithful appropriation of it in her fidelity to Jesus in life, at the cross, at the grave, with her substance, her sympathy, her tears, her "very precious" things, her love, her life; for woman's life is largely in her love. Men's lives are public, stirring and diffused, women's commonly quiet, concentrated, and in the

gentle deeds of tender feeling.
This is the type of all true Christian service. It is not given to win divine favour. It springs out of gratitude for favour freely bestowed. It is to Christ. It may be in the first instance given to the creature, the poor, the outcast, the ignorant, the sick, the heathen, but in the thought of the servant it ends in Christ. " We do this, blessed master, for thy sake, true servants can say. See 2 Cor. v. 14.

True service does not ask, "How little can'l do, but how much?" It is not calculating. It has none of the spirit of the hireling. It values things not by their cost, It gives its best things freely, ungrudgingly; and when not, apparently, bound to do it. Mothers give their sons to foreign

fields. In the war-time women gave their jewels for the comfort of the soldiers. Men give themselves, their lives, in love to

Jesus. See 1 John iii. 18.

Are we teaching under the impulse of this leve? Is it being shed abroad in the hearts of our pupils by the Holy Ghost.

Bee 1 John iv. 8.

II. THE WORLDLY FALSE ACCUSATION: for even disciples are sometimes betrayed into worldly feeling, and miscontrue, misapprehend, and censure true saints. Some "had indignation (v. 4.) within them. They could not understand the motive. They could not put themselves meter place. They knew what they could, and would have done. They saw a great objectless waste; and they said so, embarassing ("troubling") her, with the de-

So the world is always reasoning, Its heart is set on "substance." It could make so good use of it! It would not do indeed to put view bluntly. It would do so much for "the poor." So it raves about foreign missions, and the loss of money, "when so much is needed for the poor at home." What does it give of love for the poor? The supporters of the foreign inssions are almost the only helpers of the poor at

The word is for "moderation" in all such service. It regards with a friendly enough eye, "spirited" outlay in trade, in crumment, in entertainment, b' in Ohristian service, it is calculating, to penny (v. 5). This world is against extremes, caunch that familialism and "feeling." It is boar fanaticism and "feeling." near manancism and "feeling." It is against waste, not in furniture, show, sumptious feast, dress and the like, but in services for Christ's sake. The fragrance which delights the Lord of all, is offensive in its nostrils.

So the world carps, oriticises, laughs, ridiso the world carps, criticises, laughs, ridicules, where conscience is free; and where it has not been, it persecutes and destroys such wasters. The mystic woman of Rev. xvii. was gorgeously decorated (v. 4), and—drunken with the blood of the saints

and shown how her beloved is "more than another beloved," (Bong v. 9). Her spikenard is gone, but her heart is at ease, but for the censurors of the disciples.

The disciples have had their say, and now Jesus speaks, and with authority. He saw her heart and hastens to vindicate her.

He has a question for such fault-finding men, a judgment for her work and a commendation of herself.

(a) The question—"Why trouble you her?" What business is it of yours? The

outment was her own. Do what you will with yours, and let us see how you aid the poor with yours. She is not ans verable to you. What harm has she done? It is a question to which the world has no reply. It is as in Paul's case, when persecuting Christ (Acts ix. 4).

(b) The judgment. "She hath wrought a good work on me." "The poor! they will always be here. I shall not. I am soon to suffer on the cross. Then there will be few to honor me. There will be the blow, and crown of thorns, and wagging of heads, and the spear-thrusts, and the pitter words, and for a grave, if the rulers can have their way, a felon's tomb. She has, all unconsciously perhaps, but is good as anointed me for my burial "(v. 8). "She hath done what she coult." Oan there he higher thints? And he know there be higher tribute? And he knew what is a good work, and what her capa-

(c) There is warm commendation in the

form of prophecy (v. 9). He announces that she shall have perpetual memeral wherever the Gospel is preached.

Mark the sense of power, and assurance of results. Unit lowly, persecuted man, just then the object of the rulers hate and belitting expecting to de welently by their plotting, expecting to die violently by their malice, is sure of his gospel hving and go-ing all over the world! "Is not this the Christ?

This word of Christ's speaks or the final judgment when his servants, by the world maligued and falsely accused, through malice, ignorance and hatred of him, shall bb "oponly acknowledged and acquitted." See Matt. xxv. 88-40. Let us serve truly; the world knoweth as not, be' he

#### SUGGESTIVE FORICE

Time of this incident-place-personswitnesses—motive—cost of the gift—by whom calculated—consured by whom—why —defended by whom—in what manner—on what ground-—with what commendation a picture of what—character of true service—the world's criticisms—the judges judgment—the lessens to us.

### The Superintendent in the Desk

The following is an outline of the Rev. Henry Clay Trumbull's address, on the above subject, given at the Chautauqua Lake Assembly, and reported to the Suudayschool Times .

I propose, said Mr. Trumbull, to speak of the opportunities the superintendent has in his dosk. I shall speak from a servation, experience and study. I am not to speak of the capabilities of the superintendent. Much time is wasted in discussions. I shall speak of the superintendent in the desk; what he may do; what he may ac complish. He has much other work to do outside of the desk, but that must not be mentioned now. We see him in the desk

to day.
1. He must be in the desk on time, and commonce in time, even if he is there alone —the only one present. He must not be before the time, nor after time, but just at the minute! A superintendent at the minute, and people will soon catch his spirit, and make their plaus accordingly. He once asked a superintendent of a school noted for its punctuality, how he secured such promptness. "How? why; I won't have a school without it." And there is the great secret. Be punctual yourself, and insist upon it on the part of the teachers, and the school will soon come to move on

with promptness and delight.

2. Be on hand in the desk at the moment, and be there with a plan. The power of the superintendent in the school for the day depends upon his first five minutes in his desk. He would not advise minutes in his desk. The would not arrive all schools to open in the same way, nor all to follow the same play. He mentioned several ways, ad spoke of Major Whittle's school, in Chicago. Mr. Whittle did not appear in the desk until the did not appear in the desk until the moment for opening, and then, just as the last strains of the organ were dying, he stopped to the desk with uplifted hands, and as the sound of the music died away his hand gradually lowered, until there was perfect silence; and then with a word about the bonutiful morning, his heart went up to God for all hearts who were present. It was impressive; it was spiritual; it was immensely practical. But I would have every man understand himself, and be himself. I would have every super-intendent to be fully persuaded in his own mind what is the best way, and then fol low that way—his own way. The real man makes the most willing and bost soldier, and so the seperintendent with the most individual manhood about him makes the best superintendent.

8. Announcements from the desk. The

school is not for the sake of giving notices, and lience the best time for making announcements is that time which will least interfere with the regular exer-cises. Never give the notices at the close of the school; never make them the las-thing. Deep spiritual impressions are often completely destroyed by calling the teach ers together at the close of a school to discuss pienies and festivals. Never do this. Usually, the best time is just before the teachers commence to teach their classes.

4. Reading the lesson. Study it a feetly familiar with its meaning; read it intelligently, read it reverently. Handle reverently the sacred book. Calvin Stowe

him. The true church feels differently. To her, as to this woman, he is "chief," ke., (Song v. 10, 16),

III. The final just judgment. The woman has obeyed the imputes of her heat, (God's own Word." Superintendents may make deep impressions in the work they make deep impressions in the way they handle the Bible, and in the intelligent and reverent way they read it.

There has been great imb. Singing. There has been great im-provements in Sunday school songs. Sing ing is a mighty power in the school; it is ing is a mighty power in the school; it is a power in this Assembly, it is a power in Scotland. Superintennents must be responsible for the singing. Make vise selections for leader; make appropriate selections of hymns, and sing with the spirit. Singing comes within the sphere of the superintendent in the desk.

A Paying The best way to raview is to

6. Review. The best way to review is to find out what has been taught, and then to impress the best thought on the school, about which the minds of the teachers and scholars have already been revolving. Do not try to advance any new ideas. Do not talk too much. Do not give way to visitors Do not be uniform.

Do not be uniform.
7. Prayer. Important. Do not call unexpectedly on teachers to pray. Christian teachers should always be in the spirit of prayer, but public prayer needs proparation. One superintendent sends a card two weeks in advance to one of his teachers, as ing him to come in two weeks propared to lead the school in prayer.

The superintendent should often pray himself, and should study the lesson through the week, in reference to the opening prayer. In the study of the lesson, make notes as to what the lesson toaches us about God, the great truths of God taught in the lesson, and our wonderful source of supply. Give the school an impressive close, either by a silent prayer or some other brief exercise. The superintendent, like the captain of a steamer, who is always at the pilot house on entering and leaving port, should always be present to conduct the opening and closing exercises c his school.

### A Piece of Wisdom.

Under this promising head line the Philadelphia Ledger comments upon an extract which it takes from a recent English publication. We leave our readers to make their own reflections upon both the text and the Ledger's annotations, which, it wil be seen, verge very closely upon the domain of woman's rights, and upon the voxed questions in egard to the best way of managing that unmanageable creatureman.

Here is a word of wiedom, picked out of a woman's book called "Elsie Ellis" nover yet republished in this country.
"Nothing approys a man more than to be engerly questioned when he comes home tired. Give him a neatly served dinner, or to pair of easy shippers and a cup of eas, and lot him eat and drink in peace—and in time he will tell you of his own proper not on all you wish to know. But if you begin the all you wish to know. But if you begin the attack too soon, the chances are that you will be rewarded by curtly spoken moneyllables." "Put that piece of wisdom in your note book, girls," the author preceeds, "it will serve you well some day." It may serve the reader too for a pleasant five minutes. How charmingly the woman crops out in the writer's confession of the womanly appreciation of a man, from his howhood to the end of his threescore years boyhood to the end of his threescore years an' en—if he lives so long. He is always a boy a strong kind of a creature, who needs to be taken care of; a wilful dear of a monster, who must be lead with a thread but cannot be driven; a member of an ig

norant sox who would soon go to "the bad" if ne watched over.

Such is the "sense" of the intelligent of the gentle sex, if their opinions could be canvassed. It is not so paradoxical, after all. Nobody doubts that the horse is stronger than his ariver. Yet the more spirited the horse, if properly trained, the more easily is he guided by the slightest pull upon the bit. And if men are not properly trained the women are certainty most to blame for the deficiency. For in their hands is the training. If they are wise, whatever may become of the theory of woman's rights, we in will keep the "ribbons" in hor hands.

But, let the women think as they willand perhaps we have a little overstated the case—there is some reason on their side, and if they will take charge of the men, the men are bound to stomit. Certainly in the bousehold the severeignty is vested in the female lin... And to revert to the wisdom of Miss Elsie Ellis, it must be conceded that there is a great Jeal in it. It is all the mera-impressive as coming from a wor ian. Men do not like to be "nagged" and teased. And the better men love their wives the less patient are they under re-pract from them. There is a sort of a "thou, too!" feeling in a man's demeanor to his wife when, upon his coming home for shelter from the rough rubs of the world, she puts him on the rack to have the all over again, whether he wish it or no It is not necessary to say more on this head than to ask the reader to look back and tread the quotation from the book over again. That states the proper treatment of

the case.
Family confidence, and sympathy between husband and wife, are of all things.
The woman who is herto be preserved. The woman who is her self gentle and sensible is generally apt to find her husband communicative enough that is, if he is wise and gentle. If he is not, nothing is gained by his wife's letting him see or suspect that she knows it. Of all chronic diseases, folly in man or woman yields least to treatment; and endurance seems to be the best pulliative which these who a Ter can administer.

Watchpulness over our spirits every day will tend to clevate our affections on the first day of the week, and prevent us from carrying into spiritual exercises a carnetemper.—Small

From Switzerland it is announced that the Protestant Consistory of Gone va have refused by a large majority to allow Father Hyacit the the use of the Madeleine Church for weekday lectures on the Decalogue [v. 0].

Let us not defer too much to the world.

It is blind, deaf, dumb Tt could see no beauty in Josus (Isa. liii. 2), and of course beauty in Josus (Isa. liii. 2), and of course can see no reason for onthusiasm about local which his favorence is consistent to see the local see no reason for onthusiasm about local which his favorence is the Bible to carry to see of. Arling from the Larassum of toward the State and the Old bed on which he was reclining, but took the Catholic community.

# Miscellancous.

PRO 4 THE OLD COUNTRY EXCHANG 73.

Ar the last Primoton Commencemen President M. Cosa and he and received for the College, within the year \$1,100,000. About one-half-is spout in build nge

The Free Presbyters of Fordom ness given an months heave of absence to the Rev. Mr. Gray, Maykuk, who has been appointed to go to Naples.

AT a meeting of the Ayr Established Church Precbytery last week, it was report-ed that the endorment of Fallacton Chapel is now almost completed. THE New Testament Company of Revisers

THE New Testament Company of Revisors assembled on Tuesday in the Jerusilem Camber for their forty third session. The Company proceeded with the second revision of the Gospel of St. Mark. STRAUSS'S "The Old and the New Faith

has reached a seventh edition. His "Life of Jeaus" for the German people is being issued anow, in six parts. This is called issued anow, in six parts. the third edition. S1. JAMES' PARISH CHURCH, GLASGOW.—We understand that the Rev. Dr. Story,

of Roseneati, has been requested to allow himself to be nominated as assistant and sucessor to Dr. M Taggart, but has declined to leave his present charge. It is reported from Melbourne that one

of the names put froward for the professor-ship of theology of the Presbyterian Church, Victoria, is the Rev. A. R. B. M'Kay of Castlemaine, formerly of Ballynure, County Antrim.

We understand that at the next meeting of the Free Church Presbytery of Ayr, Mr. Cowan, of Troon, will move that D. Buchanan b nominated for the vacant office of the Principalship of the Free College, Glasgow.

THE Aberdeen Free Press says :- " We are authorised to state that, in the event of Principal Tulloch being appointed by next General Assembly of the Church of Scotland to the first clerkship of that body, Professor Milligan will offer himself as a candidate for the second clerkship."

ITALY has no less than 154 schools of art, technical schools, and trade schools; these are attended, according to the latest accounts, by 13,823 pupils, and have a teaching personnel of 567. The whole expense, including school furniture, of every descriptions. tion, has amounted to 1,417,022 lire.

FATHER IGNATIUS delivered three address ses at Brighton during the sittings of the Church Congress on "A Monk's Thoughts respecting the Church Congress," "The Present State of the Church of England," and "Bone fide Monasticism the one growt need of the Church of Eagland."

A CORRESPONDENT of a contemporary, signing himself "Oburchman," writes:
"Oan you, or any of your readers, kindly
give me she meaning of a clergymen wearing a round felt hat, with cord and tastels, in place of a ribbon hat-band? I have been told it is the badge of an anti-Protestant society.

A Romsu contemporary informs us that when the Holy Father heard of the abjuration of Protestantism by the Queen Mother of Bayaria he evinced the greatest emotion. Bursting into tears, and eleva-ting his eyes to heaven, he exclaimed, 'My God I the poor Vicar is unworthy of cuch consolation.' You have this information from one who was himself an eye-witness of this touching scene of the Vatican,"

We hear that there is likely to be a se-cession of a number of Churchmen in the vicinity of Highgate and Kentish Town, on account of Ritualism. A meeting has been held in that neighborhood with a view of establishing a Free Church of England, and was attended by a number of influential residents. A gentleman has given a value-ble site for a new church, and immediate steps are to be taken for its erection there.

THERE does not seem to be much cuthinsiasm about Missions at the English Universities. Missionaries are wanted for Africa. An appeal was made to the members of An appear was made to the memors of the different English Universities to supply eighteen volunteers. The result is disappointing, it being stated on Monday night by the Bishop of Chester, at a meeting of the Society for the Propaga-tion of the Gospel, in Liverpool that only two volunteers had offered the nselves.

A CORRESPONDENT of the Rock gives gloomy picture of the state of the Church (Episcopal) in Bombay. Ho states that the Bishop encourages Ritualistic practices, and avers that unless efforts are made by the Evangelical party at home to influence the appointment of chaplains, Anglo-Indian Churchmon who love E angelient truth will east in their let with the Liberation Society rather than put up with the present state of things. He also suggests that the Church Association should obtain legal advice as to whether the Public Worship Act applies to

A Public meeting in connection with the evaczelization of Italy was held last week in Hope Street Free Caelic Church, Glasgow, when addresses we e delivered by the Rev. J. R. McDougall, Florence, and Signor Gavazzi. Mr. McDougall, in the course of his address, said that his chief object was to raise a sum of £1000 necessary to complete the cost of the new mission buildings at Rome. The entire amount required was £12,000, and already £1,000 had been subscribed. Signer Gavazzi afterwards delivered a stirring andress on the progress of the Protestant movement in Italy.

WE are informed that the United Prov-Street. Edinburgh, va at by the translation of the Rev. John Mitchell Harvey, M.A., to Rose Street, will take immediate stops to call the Rev. Patrick Ropertson, M.A., minister of the Free Church, Hamilton, M. Robertson is the can of the late. M.A., minister of the Free Church, Hamilton. Mr. Robertson is the son of the late Rev. Mr. Robertson, of Rinloss, Morayshire, and a nephew of the late Lord Patrick Cob rison, one of the Judges in the Court of Sessien. Previously to his settlement in Hamilton, Mr. R. bertson was minister of the Free High Church, Kilmarnock. This is the secont call of a Free Coursely to This late. Proc Church to a United Presspication Church. In the former case the minister with had been called declined to wie yet. Beitige American Bregbyterian

PUBLISHED EVERY PRIDAY AT TORONTO, CAMADA.

THRMS: 52 a year, in advance. Postage by mail, went per year, payable at the office of delivery

Cheques and Post Office Orders should be drawn in favor of the Publisher.

Omb Rates and List of Promiums furnished or application. All who are desirous to aid in extend-ing the circulation of the Preservation w should send for the List of Premiums at once, as now is the time to secure new names.

Address

C. BLACKETT ROBINSON, The P.O. Drawer 2484 Publis and Proprietor.

British American Presbyterian.

FRIDAY, NOV. 18, 1874,

### TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTREN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the British American Presbyterian but could place the paper in the hands of a neighbour. Indeed, many could secure several. new subscribers, if they but made the effort. But even supposing each of our subscribers forwarded only one new name, our list would at once be doubled, and THE PRES-BYTERIAN, for a long time struggling for a more existence, at one bound would take a proud position among the journals of the

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of The Presbyverian in overy congregation throughout the country. don't puff off the work. Begin as soon as possible, and continue until every family has been approached.

# THE COMING UNION.

We have at last reached an all but unanimous conclusion to the union negotiations, and the hopes and prayers of the vast majority of Presbyterians in the Dominion seem about to receive a gracious answer in the formation of one church. True, there is a minority in one of the bodies which does not as yet see its way to come in, but without doubt some means of satisfying their demands will be found, and now if a few remain behind, the union will go on. The members of the union Committee who have conducted the negotiations, have good cause gratefully to rejoice in what God has enabled them to accomplish. From the first they had the support of the great majority of the church. And the difficulties which once and again presented themselves, were owing to that cause as much as to anything, that is, to the want of a sufficiently strong opposition, which might have delayed matters at the first stages, but would "ltimately have proved beneficial. The opposition encountered in the C. P. Church, with two or three exceptions, was solely as to the manner in which the matter was being conducted and the terms proposed, not to union in itself. In the Kirk Synod, on the other hand, the difficulty is attributed to the quasi connection, and relations of that church to the Established Church of Scotland. We are confitold that the parent church is hear tily in favour of the union. This being the ease, there can be little doubt that the assembly in May next will help forward the union by removing all difficulties felt by the protestors, so that in June we may find possible a union which will embrace all the Presbyterians of the Dominion, except the small number who are connected with churches in the United States. In looking back over the discussion we recall strong words and lengthy arguments, metaphysical disquisitions, hair-splitting distinctions, indeed all the features characteristic of a controversy conducted by men bold, thoughtful, earnest, keen, far-seeing, cautions, and progressive. Yet we rejoice to say if we find also a spirit of forbearance, inutual consideration, all, that when the erstwhile formen for our Dominion. meet in the same arena as brothren, they will love one another and heartily join hand in hand for the Lord's work. Difference of opinion does and will continue to exist as to the manner in which the negotiations have been conducted, but all rejoice in the issue, and thanking God for it, no one will withhold the due and honorable moed from the brethren threagh whom that issue has mainly been brought, about.

I'm phrase " Primitive Church often used. Some of our renders may be interested to know that the word "Primi 've, in this connection, was by statute, I Edward VI. Ch. 1, see 7, defined to mean "the space of 500 years and more after Christ's ascension."

#### THE PROGRESS AND PROSPECTS OF UNION.

When people complain that the progress of churches is slow when negotiating for union, they forget the true character of the problem to be solved in forming these unions. To warrant our Parliaments to take action on most of the questions that come before them, it is enough that a majority sanctions the course to be taken. It was at the bidding of a majority of repretatives in its respective Provinces, that British America formed its present Confederate Union. The question was not even submitted to the people to obtain the sanction of their votes; but the important business was issued to its present standing on a bare majority of members of Parliament. Did the four Presbyterian Churches negotiating for union take this course, the union that is not only in progress might have been an accomplished fact years ago. It is not union on the strength of more majorities that is wanted, but union that is so complete that not a hoof is left behind. Supposing such a condition was demanded, i.c. entire perliamentary and popular unanimity, ore Confederation could have taken place, when, would such an event become a fact in history? Not during this century. But such is the condition generally demanded, and often obtained, in Presbyterian ecclesiastical unions. The union that took place in Nova Scotia lately, between the Frue Church, and the United Presbyterian Church, was thus unanimous, and so was a similar union in our own Province a few years later, In these unions not one minister, not one congregation was left behind; and the reason why the Free and the United Presbyterian Churches of Scotland broke off the recent negotiations without coming the length of anlincorporating union, was just because they could not arrive in the meantime at the desired condition of unanimity, or at a fair approach to it.

The truth is, if we consider calmly how next to impossible it is to get large bodies of men, who meet in open court and there freely debate their differences, to think alike, then does it seem to us that some of the Protestant unions that have been witnessed this century, are standing or striking miracles, attesting both the truth of Christianity, and the presence of the Holy Spirit in the church courts. If the history of the Christian church has been disgrace I by scenes of bitterness, strife and separation, it has surely given to the world instances unparalelled of charity, brotherly love, mutual forbearance, and willingness to bury the dead past.

Taking therefore, a broad view of the ousiness, the four Presbyterian churches of this Dominion, undertook when they offered to gather under one General Assembly, congregations separated by miles upon miles of territory, and ministers separated by years and pages of controversy, they undertook a problem that could and did dismay stout hearts. In the hour of haste to see the Presbyterian army go forth a united host to the work of the Lord, we may feel that the union negotiations are tedious; but in the hour of calm jadgment that estimates at their weight the difficulties to be overcome, we cannot but feel that the union negotiations have prospered beyoud what the most sanguine expected.

Last week we told our readers the position of union in the Maritime Provinces; one Synod quite unanimous, and the other within a few votes of unanimity. This week, and in other columns, we show our readers the position of union in the Upper Provinces,—the General Assembly votes within two of being unanimous, but the Synod I the sister church at some distance yet from that consummation. And even though - should admit that the opposition to union in the Synod is strong in talent and influence, which many would not admit, and though we should admit that they are strong in language and threats, which most of people will admit, still it is not an opposition that need cause discouragement, though it may cause trouble and delay. The existence of that opposition and its unreasonablenes, has already served a good purpose; it has raised in the breasts of many ministers of the Canada Presbyteman Church, who heard the able debate on Thursday night, feelings of admiration and love towards the men in the Synod, who, without one selfish object candour and withal love, so overshadowing in view, battled to well for a united church

> A NATIVA Greenlander, Tobias Morch has been ordained at Copenhagen, to work as a missionary among his countrymen. This will be the first native insistenary in Greenland. It is over 150 years since Hans Egede began to labour among the Esquimaux of Greenland, and now this Danish mission has eight station, besides which the M taviau Church have five smaller station. Two teachers seminaries have also been established, [73]

The Pope, in receiving the Bishop of Verdun, the other day, said that he trembled concerning the dangers menacing Prance. He added that it was necessary for the Catholics to unite their forces to meet the threatened evils, and to oppose the enemies of the Church and of society.

#### nuw business at an adjourned MEETING OF THE GENERAL ASSEMBLY.

The question of new business at an adjourned meeting raised in our columns, line been decided at the late meeting of our Assembly ; and yet it is undecided. The decision was, that no decision as to the competency of doing this should be given, but the thing was done. Of the prudence and policy of this action there cannot be a doubt. To have brought up the question at the time would have provoked much discussion, might have prevented harmony and even given rise to difficulties. The matter, however, cannot rest here, and there is little doubt that every one, no matter what his views may be, will endeavour to have the question settled for the future. It is meanwhile matter for thankfulness that, owing to the unsnimity of the Church on the particular business in hand, no attempt will be made to open the question at this Let us now shortly look at the subject in

the light of the action of the Supreme Court of the C. P. Church, which, be it noted, is a representative body, and so responsible to its constituents, viz: Presbyteries and Kirk Sessions. Is it competent for a General Assembly to adjourn, and at the adjourned meeting to take up business which was not before its Committee of Bills at the original meeting? In answer, let us note that we do not call in question the power of the Supreme Court, for it is supreme, and, except in matters of property, no appeal can be taken from it. At the ad journed meeting in 1871, by the ruling of the Moderator, it was decided that it is not competent to take up new business. At the adjourned meeting in 1874, it seems to have been admitted on all hands, that the consideration of the returns to the remit on union was new business, yet it was taken up without a dissentient voice. The thing was done; and a proposal to have the Moderator rule on the question as a point of order was of purpose avoided, on the ground that the matter was too important to ask the Moderator to rule." The matter in hand was indeed of all but supreme importance, and required skiiful conduct, but it does seem to us that this consideration only made it the more imperative that every thing should be done in an orderly manner. To avoid saying that the thing was in order. and yet do it, admitting the order to be doubtful, might be prudent and politic; it was, we submit, hardly consistent with the highest wisdom.

The remarks of Principal Cavan, we pre sume, indicate the precise position of the question, and the Clork's rejoinder shows the danger for time to come, for a precedent has been established which nullifies the mere ruling of 1871. No longer now is it doubtful, for the thing has teen done. There is wont and use-consuctudinary law-in favour of taking up new business at an adjourned meeting.

" Rev. Principal Cavan said it was too important a matter to ask the Moderator to rule on. There was nothing touching the matter in the Constitution, and no ruling of a Moderator or of an Assembly became part of the Constitution or bound a subse-

quent Assembly.

The Clerk considered that it would be dangerous to introduce a precedent of taking up now business at an adjourned meeting.

It must be admitted that the Principal is correct in both his assertions. No ruling can bind any other Assembly than that in which the ruling has been given. Neither is there anything in the letter of the Constitution of the Assembly which prevents new business being taken up. It is by no means beyond question, however, whether the spirit of the Constitution of a representative body. Let us look at this.

The letter of the Constitution does not require an annual meeting of the General Assembly, and does not prevent an adjournment of an Assembly when once daly constituted. Now, if to this be added that an Assembly may adjourn as often as it sees fit, and at each adjourned meeting take up any new business it sees fit, then it follows that any Assembly which has been duly constituted, and does not choose to dissolve itself, may adjourn, with a view to carrying to completion some important work, an indefinite number of times, and continue any number of years to conduct the business of the Church, with the Moderator as per manent head. We do not say that this could be done. An attempt to do so would load to action on the part of Presbyteries; but such action of Presbyteries would not be constitutional, but revolutionary. Neverthe less, if the Principal is right, the Constitution provides no check, and the Assembly may make itself permanent without violating the letter of the Constitution. Surely, however, all will admit that the spirit and design of the Constitution of the Assembly as a representative body, would by such ac tion be grossly violated. The same act would be summum jus and summa injuria. It must further be korne in mind, that it may happen that the smaller Presbyteries may, by the operation of the Barrier Act. give a majority of Presbyte tes in farour of a measure which the majority of the Churca a measure which the majority of the Church rival churches will steal people out of your disapproves; and when these returns come congregation every day. I charge you to

before the same Assembly that has already approved the measure, it may be found that the majority of that Assembly does not represent the views of the majority of the Church sither. So that by allowing now business to come before an adjourned Assembly, there is a danger of a minority legislating in opposition to the wish of a mejority. A new Assembly is the constitutional check.

After the Union, when a new Constitution is being formed for the Supreme Court, these matters will not fail to be considered. And although we hope the time will never come when the Church will suffer herself to be fettered by a written Constitution, apart from other considerations, we contend that the most perfect freedom is consistent with the observance of regulations, and particularly in a representative body, that it is of the last importance that its power be under constitutional restrictions.

#### MINISTERIAL DUTY AND RESPON-SIBILITY.

Amid the many hopeful settlements that have lately taken place in our Church, and others that speedily will take place, it is well for all to get wisdom, and with all our getting to get understanding, from whatsoever source we can. With this view permit me to lay before the readers of the British American Presbyterian the outline of an address delivered by the Rev. Dr. Lord of Buffalo, a Christian veteran of no little renown, who has long borne the heat and burden of the day, and who through the the many ministerial changes on the other side as in our own, has, amid not a few attempts to remove him, continued all his ministerial life, amounting to well nigh forty years, to minister to the one congregation, to which he delivered the following address in connection with the ordination of his young brother and successor :-

"I suppose I have been assigned to this duty because for nearly forty years I was the paster of this congregation, and it was thought that in the light of my own experience I might be able to point out their du-ties to their young minister. The Union to be consummated to-night is one likely to be onduring. It has been formed with great deliberation under remarkable Providential leadings and with absolute unanimity. And why may we not anticipate that half a cenmun, his head as white and his brow as furrowed as mine, to deliver a charge to the people concerning a new pastor who in the hero to receive the spiritual leadership of this congregation. God grant that his ministry may be larger than mine, that he may win more souls to Christ, and that a greater number may rise up to call him blessed in the last day.

Brethren of the Central Congregation, I charge you in the first place, let no man despise his youth. Years are not always the proof of wisdom. It has pleased God the proof of wisdom. It has pleased God in all ages of the world to bestow extraordinary gifts upon very young men. Apollos, the most gifted preacher recorded in the New Testament exercised his gifts in the morning of life. Timothy was Bishop of Ephesus at an early ago. Whitfield and Ephesus at an early age. Whitfield and Chalmers in the Old World and many in the new have furnished similar examples. The younger Pitt was prime minister of Great Britain, in one of the most exciting periods of her history at about the age of your pastor. Thank God for his youth, and that he has so long a time to spend in your service, and so many years in which to garner up souls for our blessed Redeemer. I charge you always to remember that they who preach the gospel should live of the gospel. Paul quotes an example of Divine humanity to the inferior creation from the Old Testa mont in confirmation of this: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. While I do not believe in these extravagant salaries which set out the Gospel ministry as a prize for avarice and ambition, while I maintain that when the ministry of Christ ceases to be a selfby its action the Assembly has not violated denying office, it ceases to be of any value by its action the Assembly has not violated to the Church, yet, a competent and sufficient support, according to the ability of tlie congregation, is what is due to the pas-tor. Pay him liberally. Pay him promptly. Let him not have a cloud of embarrassments about his pecuniary affairs to disturb his ministry, to distract his mind, and to weary his teet. Let him see that you do not support him grudgingly or of necessity. I charge you to wait upon his ministry, not by fits or starts, not by spasmodic exhibitions of piety, not alone on the Sabbath, but always lot him be strengthened and encouraged by your presence at every meeting through the week, and when he assigns you to some special work consider at a call from God to do 11. Hold up his hands in every way. A minister who has to work without his congregation is a Samson shorn of his strength. I charge you to aid him in building up the congregation. Your pastor will have certain duties to perform outside of his own charge, but they are delicate and difficult. He cannot easily invite people to attend his own church. You can. You have seats to which to invite thom. He cannot point out his own excel-lencies. You can. I do not mean that you should assail now comers here before they these unloaded their baggage, as the manner of some is, but by a decent attention to strangers, and by soliciting their attendance at church, seek to win them to the Gospel and the Central Church. One of the greatest discomforts of my ministry has been your ast discomforts of my ministry has been your indifference to the upbuilding of this church. "Does Dr. Lord know that such a Presbyterian stranger has come to town?" "Has he been to see them?" "Will he get them into our church? As though I had all the work to do, when, in fact, it was no proper work for me to do. And I cld none of it, and brother Wood will do none of it; and if you do not do it, it will not be done, and rival churches will steal needle out of your

austain him by your prayers and sympathies. A great ment trials has a gospel minister, his mind will often flag, there are many discouragements in his way, cold hearth, dull sensibilities, uncrateful returns the hearth of the meaning of the sensibilities. for his kindners a collous hearing of the word, a slim attendance when he has brought word, a sum accommodes when he may brought the finest beaten oil into the sauctuary, beside the general cares of life, wife and children, which in the order of nature and providence, I hope he may have, which are cares as well as joys. His imprudence will botrayed, sometimes his best friends will desert him, as they have me; he needs your sympathy and will alvayanced it; he needs our prayers. Let him find a friendly refuge in your heart , lot his name be uttered with affection boltre the presence of the Divino Judge in your daily devotions. may you meet at last in the presence of your Saviour in that better world where there is no more sighing, or sorrow, or tears, or death, to which rest we all hope to attain through Jesus Christ, our Lord, to whom be all glory and power, world without end. Amen."

Amid much that is weighty and worthy of all acceptation in the above address. Dr. Lord's ideas of ministerial duty especially, will doubtless with many, meet with but little sympathy and far less, support. While his views on that subject are at least peen. liar if not extreme, yet, it cannot be denied. that they contain a strong seasoning of salutary truth, for how would it make many a member stagger, and many an elder's tongue stammer, if conscientiously and bo. fore God they were called upon to answer the question-what have you done to in. crease the membership of the congregation to which you belong? While ministers may be more or less justly accused of inofficiency or neglect, let those who would bring the accusation first ask if they them. selves are not equally guilty, and thus let him that is without sin cast the first stone.

REV. R. THYNNE has declined the call from the congregations of St. Ann's and Wellandport, in the Hamilton Presbytery.

Ministers and Churches.

THE Roy. Thos. Alexender was inducted to the pasteral charge of Mount Pleasant and Burford congregations on Monday afternoon last.

The ordination of the Rev. John Anderson to the pastorate of River Street Church, Paris, is fixed to take place on Wednesday, 25th November, at 2 p.m.

VERY interesting meetings were held in the Vaughan church on Tuesday, the 27th October, in connection with the ordination of the Rev. Peter Nicol, of Knox College, and his settlement over the congregations of Vaughan and Albion. In the forencen, Mr. Nicol underweat a very searching examination by the Presbytery in a most satisfactory manuer, acquitting himself admirably in the various branches. In the nfterncon Dr. Topp preached an excellent sermon from 2 Cor., iii., 3, put the questions, and offered the ordination prayer, after which Mr. Dick, in particularly impressive and appropriate terms, addressed the minister. The people were addressed by Mr. Pettigrew in a manner that will not soon be forgotten for its earnestness, simplicity and point. The young minister was heartily welcomed by the congregation, and a day's services were brought to a close that we have nover seen surpassed for solomnity, good feeling and impressiveness. Mr. Nicol enters upon his sphere of labour with great encouragement and every pros pect of good success. If Mr. Dick would allow his address to the minister to be printed in the Preserventan, it would be a boon to the whole church.

# Testimonial to the "Father of the Press"

We take pleasure in giving place to the following, which we copy from a city contemporary of the 24th ult.:

"In one of the windows of Mr. Glover Harrison's store. King street, we notice a very handsome French china pitcher in tended as a gift to Mr. D. Wylie, of the Brockville Recorder. On one side is an excellent likeness in colors of the genial fees of that gentleman—"The Father of the Canadian Process, as he is called: on the Canadian Press'- as he is called; on the opposite side is a representation of Ningara opposite side is a representation of Niagata Falls. The painting and decorations of the pitcher were done by the gentleman by whom it is being presented to Mr. Wylie, Mr. E. Tatler, now of Trenton, N. J., but formerly of the establishment of Messrature and Leigh, in this city. The character of the work shows Mr. Tatler to be possessed of no little activitie ability. sessed of no little artistic ability.

A COMMENTARY on the book of Job has been published by Hirzia. The Professor has often lectured on the poem, and thrown out many ingenious suggestions as to the text. His special talont does not lie in the interpretation of the pustical books of the Old Testament, though nothing he writes can be safely neglected by the critical signature of the Pilit. dent of the Bibls.

THE American Presbyterian Board sustains the only existing misssion in Brazil. In a territory nearly as large as Europe, and a population of 10,000,000, there are only thirteen Protestant ministers preaching in the native language.

MR. DAWSON, the distinguished English lecturer, gots off sharp and witty things. Speaking of Mr. Disraeli, the British Premier, he says:—"His politics are romantic, and his romances are political, and he is himself a fielden founded upon fact."

#### ASSEMBLY AND SYNOD.

THE QUESTION OF UNION IN THE SUPREME COURTS OF THE CHURCHES.

A HAPPY BESULT.

After devotional exercises of the afternoon sederunt on Wednesday, the questhe report of the Committee on the returns to remit on Union. There had been received returns from 10 Presbyteries, 228 P. Stations, and 208 congregations. All the Presbyteries approved of the remit. In the case of London the motion to approve simpliciter was carried by the casting vote of the Moderator over an amendment taking exception to the resolution on the mode of worship. In the Presbytery of Guelph the motion to approve simpliciter was carried by a vote of 16 to 6. 217 Sessions approved, and 9 Jacobs and 18 disapproved. There was only one Session which distinctly disapproved of the remit generally; the others dissented from the resolution on the modes of worship. 231 congregations approved simpliciter, and, as in the case of Sessions, one disapproved of the remit generally; and six disapproved on the ground of the resolution on the modes of worship.

Dr. Topp said the course of the Assembly was exceedingly plain. It was exceedingly gratifying that all the Presbyteries had approved of the remit, by the returns presented. He supposed there would be no difference in the Assembly as to the course. He cited the figures of the returns made. Only one of the sessions had disampproved generally, and only one congregation had taken the same course. It was gratifying that God had led them to come to, he might say, a unanimous opinion on the great matter of Union. He read a letter from the Clerk of the Assembly from Presbyterian churches in the Lower Provinces, which stated that they had unanimously decided in favor of Union. It was probable that the next meeting would be held in Toronto in order to consummate Union. He moved as follows :--

"The General Assembly, finding from the returns to the remit containing the preamble, basis, and resolutions on the sub-ject of Union, that all the nincteen Pres-byteries of the Church have approved of the remit, of 226 sessions 217 have approved the result, of 220 session 217 into approved simpliciter, eight with dissent from one of the resolutions, and only one has disapproved, and that of 238 congregations 231 have approved simpliciter, six with dissent from one of the resolutions, and only one has disapproved—does now adopt the said basis and resolutions as the Articles of Union, between the four negotiating churches, viz:-the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presby-terian Church, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland-and does resolve to consummate the Union on the ground of these articles at the close of the Supreme Court of this Church in June next, in the event of the other Churches agreeing to this basis—and further, the General Assembly, in coming to this resolution, does express its thanksgiving to the God of all Wisdom and Grace who has guided the Church to this harmonious termination of the negotiations carried on for several years, and its fervent prayer that the Union about to be consummated may, by His rich blessings, be made eminently conducive to the advancement of the cause and Kingdom of the Lord Jesus Christ in this and in other lands."

The Rev. Mr. Middlemiss said he always

Union. He was not ashamed of the name, still he did not wish factious opposition to the wishes of his brothren. He hoped it would appear by the form of the motion he intended to submit, that it was not pre-sented from a spirit of opposition, but simply as the opinion of those who did not approve of the proposed Union. The metion was not the result of any conference of brethren of the Church, and he would be quite willing to revise it somewhat. He

moved:—
"The General Assembly having duly considered the returns to the Remit or Union sent down to Presbyteries in terms of the Barrier Art, and to Kirk sessions and congregations, and finding that the same is approved of by a large majority of Presbyteries, and also by a large majority of Kirk sessions and congregations, hereby approve of the said Remit as presenting terms on which the Church can warrant-ably unite with the Presbyterian Church of Canada at present in connection with the Church of Scotland, the Church of the Maritime Provinces, also at present in con-nection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, declaring at the same time that the approval of the said Remit by this Church is to be held, not as involving an acknowledgement which it may appear to any to involve, that the decirine, govern-ment and discipline of this Church are in overy respect identical with those of the Church of Scotland, but as involving simply the reception by each of the negotiating Churches mentioned in the Remit of the avowal of the others that they hold the same Presbyterian standards of doctrine, government, and discipline; and declaring further that the resolution on the mode of worship is not to be understood as barring the action of the United Church in prohibiting all such practices in worship as it shall

He said it would be observed that he did not more in opposition to the remit on the returns. His motion asked for certain ex-planations on points which he considered were expressed in an objectionable manner. were expressed in an objectionable manner. The first part of the preamble implied an acknowledgment that the Church of Scotland held the same doctrine, government, and discipline as the Canada Presuyterian Church to the Canada Presuyterian Church to the Adapted he would If it should be denied, he would

judge to be meansastent with the principles

and practices referred to in the thirdarticle

of the basis."

held by the connected Churches. Things that were identical with one thing were identical with one another. It had been said that the Canada Presbyterian Church and Church of Scotland held the same doc-trines; but he did not hold this view. To the matter of doctrine, government, and discipline, the differences between the two Churches were radical. He would not occupy his present position as a minister of the Canada Presbyterian Church were it to these biferences. not for these differences. Some people hold that there was a sufficient difference to warrant separation between the Scottish and the Canada Churches, and yet they most inconsistently held that there was no difference in doctrine, government and discipline. It grieved him that there was any necessity to speak of this. It was not the sound doctrine, Presbyterian pointy, or Calvanism, which distinguished the Canada Presbyterian Church, but her govern-ment. She alone, of all the Churches of the Scottish Reformation, understood this. While the members of the Church should be amenable to the Church as churchmen, they should be liable to the civil power as citizons; yet both were distinct, and were not contrary to each other. But he did not believe the Church of Scotland held the right view of Church Government, for it admitted that the civil power had jurisdu-tion over the affairs of the Church, and he asked whether it was right that the Canada Presbyterian Church should join with the Church of Scotland in Canada. If he were asked to consent to the remit he considered he was asked to acknowledge that the Church of Scotland was the same as that of the Canada Presbyterian Church in doctrine, government and discipline. He would be grieved that any member of the Assembly should say that they were the same. He had an objection to the resolution on the mode of worship because he believed it was tantamount to legalizing any practices which may have cropt into the Church at the time of union. He was afraid of it, and it was the point which had raised most opposi-

The Roy. Mr. McLeod raised a point of order as to the amendment. It would be required to be sent down to the Presbytory as a new remit.

The Moderator held that the point of

order was good.

The Roy. Mr. Ross said that though if he "went with the wind," he would go for Union, this did not alter his opinion about the non-admissibility of Union. He made a lengthy speech on "receiving the ancient land-marks," which, he alleged, would be done by consummating union with the Scottish Church. He moved that the remit be not approved of.
Prof. Cavan heard with extreme regre

that the Moderator had ruled out Mr. Middlemiss' motion. He asked that the Moderator reconsider his decision.

The Moderator said he had ruled as he had because the motion was neither affirmative nor negative to the remit. It could be moved that the remit be negatived; and then that it be remitted.

As Mr. Middlemiss' motion had not been seconded, it was held that it could not be

put before the Assembly.

Prof. Cavan expressed himself pleased with the discussion. He hoped that Mr. Ross would aftewards approve of Union. He approved of Dr. Topp's motion. Mr. Middlemiss had spoken of the preamble. and it was held that, as the Church of Scot-land in Canada was connected with the Church of Scotland, and as the former said it was identical with the latter, which held certain matters not approved of by the Canada Presbyterian Church, then no union could be effected between it and the Canada branch of the Scottish Church. There must be latitude in all terms of mion. If a Church said that the Lord Jesus was not the head of the Church then they could not enter into union with it; but a unanimity on all points relating to establishment or non-establishment need not be required to render union possible. He believed that difficulties would melt away in the solvent of the Word of God, but Christian love never blinded intellect. No man could appreciate the difficulties of the Church without he looked on his brethren with love; and he believed union

would tend to this.

The Rev. Mr. Middlemiss begged to second Mr. Ross' amendment.

second Mr. Ross amendment.

The Rev. Mr. McMullen said with respect to the "removal of the aucient laud-marks" referred to by Mr. Ross, he would go with that gentleman if he could find any text of Scripture showing that "ancient church marks" should not be removed.

On Dr. Topp's motion being put, it was carried nearly unanimously, only too ob-

jecting hands being held up.

The roll was called, and it was announced that the votes stood — Ministers. year 69, four o whom vote cum otera; two nays; Elders, 41 yeas and no nays. Rev. Prof. Cavan moved, seconded by

Dr. Proudioot That in accordance with the request made to the Assembly, some brothren who

have voted yea on the motion now carried be allowed to record the fact that there is one of the resolutions which they cannot adopt, via, that which relates to modes of worship.

This was carried, followed by some discussion, as several members did not under stand that it had been carried.

On Roy. Dr. Taylor being asked to offer praise, thanking God for the result, he said he thought it would be best to hold a speci-al thanksgiving service which was agreed to by the Assembly.

DEBATE ON UNION IN THE KIRK STROD.

Rev. Dr. Jonkins moved, seconded by Roy. Mr. Sievewright, that the report of the Committee on the Remit be now taken up, and that the unfinished business be postponed.

After further debate the motion was finally declared carried.

Rev. Mr. Gordon submitted the eport of the Committee on the Return to the Remit on Union. The Committee found that eight Presbyteries vote yea, three send no Churches and the Church of Scotland imglied that they held the same identical doctimes, government, and discipline. The
position of the Church of Scotland was uplive send no returns. He (Mr. Gordon)

Teturns, and none vote nay. Eighty Kirk
they held the same identical doctimes, government, and discipline. The
position of the Church of Scotland was uplive send no returns. He (Mr. Gordon)

The discipline is a sum of the count say quasical not requiring that the stand he had taken in the matter public notice. The next ordinary meeting was far removed from solfishness.

Mr. Croil said the very best legal advice on Tuesday, the 1st of December, at 11 had been obtained by those who advocated a n.m.—R. Montraru, Pres. Clerk.

would inform the Synod that other Presbyteries and congregations had reported

since the report had been prepared.

Verbal reports were then given as fellows: -Kingston Presbytery voted yea; aix congregations and five Kirk sees one vated yea; none voted nay. Searboro', Sangeen, and Belleville also voted in favour of the

A number of protests against the terms of the proposed Union were read from individual members of various congrega-

Rev. Mr. Gordon explained that other protests than those read by the Cler would be found in an abstract statement appended to the report

#### DASIS OF UNION.

Rev. Mr. Gordon moved, seconded by Dr. Jenkins, that the Synod having heard the report of the Committe appointed to examine the returns to the Synod's Remit on Union, do now adopt the preamble, basis and resolutions as the articles of Union be tween the four negotiating Churches, viz: the Canada Proebyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbytorian Church of the Lower Provinces, do now resolve to consummate the Union on the ground of these articles after the next meeting of this Synod in June 1875, provided the necessary legislation with regard to Church property shall have been consummated at that time.

The Synod then adjourned till half-past seven in the evening.

#### EVENING SESSION.

The Synod resumed at 7.30 p.m. Rev. Mr. Gordon said that three Presbytories, 46 Kirk Sessions, and 45 congregations had not sent in reports, but under the Barrier Act these were to be considered as acceding to the terms of Union. Taking along with the Report the voice of the congregations, Presbyteries, &c., as they were expressed at the last meeting of the Synod, the sum total of the vote would be as follows:—Eleven, or all the Presbyteries voted yea; 102 Kirk Sessions voted yea and 16 nay; and from 20 no returns had had to may; and thou 20 my returns, 120 had voted yea; 18 had voted nay; and 17 sent in no returns. (Applause.) The time had come when they should go on and consummate the Union. (Applause.)

#### REV. MR. BURNETT'S PROTEST.

We hereby protest that our taking part in the discussion of any resolution or motions aiming at the alteration of the name, title, designation, or constitution of the Sy nod or Church, or the relations thereof to the Church of Scotland, or our voting in regard to them in any decision which might be come to, in pursuance of which they, or any of them. might be carried or adopted, or alleged to be so by a majority of the Synod, should not be held as an admission on our part that such discussion or decision were not in their nature objectionable or unconstitutional, or incompetent, or ultra vires, or as compromising or affecting injuriously our status rights or priviloges, or those of any party or parties interested in any matter whatsoever, civil or ecclesiastical; and in particular that our so taking part and voting, should not invalidate our rights and the rights of such members of rights and the rights of such members of the Synod as held such discussion or decision either objectionable, or unconstitu-tional, or incompetent, or ultra vices to remain and continue to be the Synod of the Presbyterian Church of Carada in connec-tion with the Church of Scotland, and to enjoy all rights and privileges belonging to

the same.
(Signed)
T. A. McLean,
WM. Simpson, ROBERT DOBIE, GAVIN LAING ARCH. BROWN, PETER WATSON, Angus McMurchy, J. DAVIDSON. ROBERT BURNETT, W. GALLAWAY, THOMAS MCPHERSON, JAMES HERALD, ROBERT SANGSTER.

D. WATSON, INDIAN.
JAMES L. MAGLEAN. On motion of Dr. Jenkins, seconded by Rev. Mr. Gordon (Dorchester), the protest was received and recorded.

Mr. McLean said that the action he had been constrained to take in the matter of Union might lead some to consider him an obstructionist. He would say, however, that his action had been dictated by a sense of duty—a desire to bring clearly before this Synod the views of himself and friends. He submitted a lengthy resolution, giving expression to his views, which

by the Rev. Mr. Burnett, of Hamilton.
Rev. Dr. Bell said we had mention made all over the land about the extinction of our Church and the severance of all those ties that bind us to the Church of Scotland. What idea do they attach to that word "extinction?" Is the uniting of this noble tamily of Prosbyterian Churches in this Dominion an extinction of any one of these bodies? His duty was very plain to him, and that course was to vote to go on and consummate this glorious union between the Presbyterian Churches of Canada. (Ap-

Principal Spodgrass said that reference had been made to the manner in which these proceedings had been introduced. When the Committee on Union first pre-sented their report, before the remit was-sent down, the very men who now com-plained of irregularities were present, and were, therefore, equally blameable with those who now opposed them. He would not take a second place to any member of the Synod in attachment to the old Church of Scotland, and one of the most hopeful signs of the union was that the charity of the old Church would constrain her to embrace this Church eyon when it was merged in a grand

union. (Applause.)
Rev. Garin Lang said he agreed with
Rev. Mr. Bell, who said that this was an important crisis in the history of the Church. The position he had taken on this question had been misrepresented in many ways. He was said to be an opponent to union, but he had an implicit faith in the higher nmon that consisted in true brotherly love. He had also been accused of having selfish purposes in maintaining his opposition to the umon, but he could say conscientiously that the stand he had taken in the matter

Union, and that so fix as they would lourn,

no difficulty would be experienced in consumating the union.

Roy. Peter Watson said he had always felt that union was only a question of time, though there were some questions in connection with the Remit upon which he thought a local commission should have thought a legal commission should have been appointed. He thought the time had not yet come when a real hearty union could be entered into. If it were brought about immediately he wished is a hearty God speed. (Applause). Rev. Mr. Macdonnell (Toronto) thought

members of this Synod, irrespective of their views as to union, should be very careful not to make sweeping charges of misrepresentation and suppression, for he thought there was little or no ground for such charges. Then with regard to the assertion that a protest had been made in 1844 by the Canada Presbyterian Church, which had never been withdrawn, is it pes sible there is a member of this Synod who does not know that the Canada Frest, terian Church was not in existence in 1844 With regard to Queen's College, notwithstanding all its difficulties, it was now in a better condition than over it was before, and he believed that two years honce union would be accomplished, and Queen's College would be in a botter state than ever (Applause.) And then as to the fear that the advocates of Union were wanting in affection for the old Church of Scotland, there was no use in the minority attemp-ting to monopolise the love for the Mother Church. (Hear, hear.) He believed that the Church. of Scotland would approve the

Rev. David Watson would merely say that any man who asserted that he (Mr. W.) was opposed to Umon, declared what was not true; yet he took objection to some of the terms of the preamble, &c., and he had not yet heard one weighty argument in favour of union.

Rev. Mr. G rdon said that the most wonderful argument he had yet heard against the Union was that the Church of Scotland needed the sympathy of this Church, and therefore that Union was not desirable. Would any one say that their sympathies would not go out to the Old Church as well after as before Union? He hoped and believed that those who now op posed the Union would, when they found the various Churches desirous of a hearty Union, acquiesce in the decision in that spirit which should characterize their ctions in all such matters. He hoped the House would reject the amendment, and vote for the motion. (Applause.)

The vote was then taken as between the first and second amendments. The Moderator declared the first amendment carried by a vote of 11 to 9.

The vote was then taken as between Mr Gordon's motion and Mr. McLean's amendment, with the following result:— For the motion, 68; for the amendment,

# Presbytery of Toronto.

A meeting of this Presbytery was held in the usual place on the 3rd of November-Rev. J. Alexander, M.A., Moderator-when with him there were 18 ministers and 4 elders present. A letter was read from Mr A. Gibray, probationer, declining the call from Cheltenham and Mount Pleasant. The call was accordingly set aside, and as applied for, Mr. Pringle was appointed to moderate in a new call. An extract minute was read from the Presbytery of Paris, declaring the declination by Mr. Cochrane, of Brantford, of the call addressed to him by the congregation of Bay Street, Toronto, and Professor Gregg was appointed to moderate in a new call. Application was made by the congregation of College Street, Toronto, for the appointment of one to mod-erate in a call. The application was granted, and Mr. king was appointed to moderate on the 17th current, at 7.80 p.m. It was stated by Mr. Ewing that, although his general health had improved for some time past, he was still suffering from an affection in his throat, and that now he thought it expedient to retire from preaching—at least, for a time-and therefore he tendered the resignation of his pastoral charge. Presbytery was taken with surprise at this announcement, and expressed its sympathy with its esteemed brother, also resolved that his tender of resignation small lie on the table in the meantime, and that Mr. King, Principal Cavan, and Mr. Pringle be ap-Ewing anent this matter, as also, if advisa-Ewing anent this matter, as also, if advisable, with the session of Georgetown and Limohouse, in the hope that this resignation may be withdrawn, and in case of this endeavour failing, to require the congregation to appear by commissioners at next meeting of Presbytery. Mr. Pringle reported for himself and Mr. McFaul that, acceptable to appear they had gone agreeably to appointment, they had gone to alton village, and met with our adher-Alton village, and met with our adherents there, when partly as the result of certificates received, and partly on the result of examination, they had declared 16 persons to be a distinct congregation of our church, and under the superintendence and oversight of the Presbytery. The report was received, and the committee were thanked for their diligence. Also it was agreed that Mr Pringle be appointed to preside at the election and ordination of election and area and are also as time as tim ders in said congregation, at such a time as the may deem them daly prepared therefor.
The Clerk stated that since last ordinary
meeting he had received additional Returns
anent the General Assembly's Remit on Union. Said returns were accordingly read, when it was found that altogether 18 seesions and 22 congregations connected with the Presbytery approve of the Remit, and that I session and I congregation disap-prove of those parts of the Remit which appear to them not to sufficiently provide for the purity and uniformity of worship in the church. The Clerk was instructed to report accordingly to the General Assembly. A committee was appointed to prepare a plan for the holding of missionary meetings throughout the bounds in the course of the winter, and to notify the several sessions and mission stations accordingly. Some other matters were transacted not requiring

#### Missionary riotos.

Tut missionary Link publishes a letter from Miss Chare, of Calcutt i, or which sho cays that not less than twenty missionaries and native helpers preach every morning and evening in the different bassars of that leathen city.

THE Persia Mission at Oronnial reports a marked religious interest among the Mohammedans. A few years a to the Nestorians dared not even acknowledge to their fanatical neighbours that they believed Christ to be God. Now the Nestorian helpers, in their conversation with Mohammodans, not only athrm the truth, but prove it to their hearers.

A NATIVE Shah, who had for years cancentral the fact that he had processed Christ, having his religious interest revived, recently brought five inquirers whom he had instructed to a Baptist missionary at Padoung, near Promo. He new carnestly desires that a church may be formed in hie village.

The Roy. S. H. Davies, writing of missionary work in the Elice Islands, in the Pacific, says:—"Each island has its good stone chapel and teacher's house, and the services are well attended. Hundreds can read the Scriptures with fluency, and the progress these young Caristian communi-ties have made is a matter for wonder." The people give largely of their means for the support of missionaries. 200

The American Presbyterian Board last year spent 22,500 on its Indian missions, besides the respectable contributions of the Indians themselves. They have forty-four missionaries and teachers engaged in this work.

MOHAMMEDANISM is mel ng much progress in Central Africa; and when it comes in conflice with Christianity, the Mohammedan musionaries have a great argument, according to Professor Blyden. Christ, they say, descended from Abraham, through Sarah, a winte woman; but Mohammed from Abraham through Hagar, a black woman—which makes the latter the prophet of the black face.

THE old Calabar Mission of the United Presbyterian Church is prospering. Creek Town has now as its "king" a consistent member of the church. The prime ministor of Duke Town was a schoiar of the vot-eran missionary, Dr. Anderson, and exer-cises a good influence over the place. Of the former character of this country, where white leaders and black natives rivaled each other in wickedness, the following reminiscence, which The Missionary Record draws from "Clarkson's History," gives us a specimen. It describes the manner in which one town nearly exterminated the other, through the assistance of slave traders: "On a certain day the chiefs of Old Town were invited on the ship, and, suspecting no treachery, they went in state, their own and their accompanying ships filled with their people. When the cances of the chiefs came alongside the 'Duke of York' they were asked, on pretence of the confusion created by the multiple to dispare their created by the multitude, to disperse their followers alongside the other ships. So soon as this was done the work of death began. The crews of the various ships fired into the canoes, and in the general consternation soized as many captives as they could. The chief of Old Town was ferced over the side of the ship and beheaded on the gunwalo of his cauce, while his brother was seized as a slave. The inhabitants of New Town, awaiting the result of the treachery of their white allies, issued from the bushes by the riverside, intercepted the wretched fugitives attempting to swim ashore, slaughtered them in the water, and the beach was strewn with dead bodies. With its head men, Old Town on that day lost 800 of its people, and has nover since recovered itself."

REV. MR. McCallun, Shandon, has given in his resignation to the Free Presbytery of Dumbarton, on account of continued ill

# Births, Marringes, and Deaths.

BIRTH.

Toronto, on the 1st inst., the wife of Wm<sup>1</sup>McLeish, Church Street, of a son.

At 224 Sherbourne street, on the 4th inst., the wife of Mr. George Laidlaw, of a daughter. At Cambray post office, on the 1st Nov., the wife of Mr. Robt. Moffat, merchant, of a daughter.

# MARRIAGES.

On the 27th ult, at the residence of the bride's father, by the Rev. E. Goekburn, M.A., Mr. Joseph Beutty, Morehart, Lindsay, to Miss Agnes, third daughter of Mr. Geo Gibson, Uxbridge

By the Rev. Wm. Bonnett, on the 3rd inst., Mr. James Laing, of North Mouaghan, to Miss Annie Stowart of South Monaghan. At the Manse. Elma, on Oct. 22, by Rev. R. Ren-wick, Mr. Hector McLean, to Miss Margaret Cathers,

in Scaforta, on Nov. 4, by Rev. Mr. Goldsmith, Mr. Wnn Watson, of Scaforth, to Miss Mary Jacc Rogers, of Hibbort. At Lucknow, on the 20t ult, by the Rev. Mr. Cameron, Mr. J. C. Hay, of Tartowell, to Miss Minnio A. Copeland, daughter of the late Joseph Copeland.

On the 20th ult, by the Rev. D. Morrison, M.A. Minister Knor's Church, Mr. Duyald Mearthur, to Hannab, third daughter of Mr. David Meal, all of the Township of Sullivan.

In Kingston, on the 23th uit. by the Rev. M. W. McLean, of Belleville, assisted by the Rev. T. G. Smith, of St Andrews, Wm. Gardier Craig, Esq., to Argie, youngest daughter of George Davidson, Esq., all of this city.

On the 4th inst. at McArthur's Hoiel, Paisley, by the Rey J. Stratth, Mr. Donald McReebnie, faring Bruce, to Miss Mary Ann, only daugher of Mr. Wm. Borson, farmer. Bentluck.

At Pakenham, on the 21st Oct., by the Rev. J Stowart, Mr. Savage Lowry, to Miss Margaret A. Scott, both of Fitzroy Township.

On the 28th of October, at the residence of the brides mother, Fitzroj, by the Rev. J. Stewart, Mr. Poter McLachlin of Amprior, telMiss Rachel Reid

At Hamilton, on the 28th uit, by the Rev. W. H. Reanelson, Mr. William John Duff to Louisa Agnes, eldest daughter of Mr. Charles H. Davis, of Pelm-

At the Mance, Millbank, on the 50th ult., by the Rev. J, Edgar Croly, M.A., Mr Patrick Mulcahy, to Mits Rachel Bearinger, all of Mornington.

In Lindsay, on Wodnesday, October 21st, by the Roy J A Murray, Mr William Rosarson to Miss Heurictta Willso, both of Lindsay.

DEATHS.

At Hall'ax, Nova Scotla, on the 6th inst. Wind James Reid, eldest son of Rev William Reid, Toronto, aged 22 years. De ly regretted. At The Quean's ghriday the tib, Captain Thea Dick, aged Co.

Suddenly, onl Saturday morning, Mrs. A. Milno, agod 67 Pars.

# Loetry.

God Working for us and in us-Clearly diffused we read the truth Of what the blessed fled has done, In working in un ov mis grace,

And working for us by His Son. He wrought for us when, on the Cross, The Saviour-victim grouned and died He worketh in us when, by This truth is to our souls applied.

He wrought for us when, by the blood Redemption full He had achieved, He worketh in us when, by grace, He gives the soul to know its need.

He wrought in power, when death and holl By virtue of the C.oss were slain: In perfect grace Ho worketh nor The lost and wandering to reclaim.

Propitiation is for us, The work of Christ and power divine; The Holy Ghost sent down, in me, Doth witness all its worth is mine

Outside oryselves-entirely so Salvation has accomplished been The beels on which all is built The rock smid a shifting scene.

I gaze delighted at the work, And own a power unseen within, As on that work I rest my soul With conscience clear from charge of sin

For us-in us; ah i blessed God. 'Tis all of Thee, the praise be Thine! I know Thy grace, I own Thy power, And peace, unruffled peace, is mine t

L'ecoport, I. W.

#### Called-Chosen-Faithful.

Christian, the bugie of warfare is sounding, Calling thee forth, to assist in the strife; Bidding theo bravely stand up for thy Captain Leaving behind thee the follies of life.

"Chosen and called," what unspeakable hono Called to come out from the ranks of the

Chosen for Josus, His soldier and servant See! even now is His banner unfurled.

Thou must uphold it; be faithful, and "fear not;" Looking to Him for support in the fight; He will defend thee 'mid hourly temptation Keeping thee safely, and guiding thee right.

Triple the fees then wilt have to encounter; Hard will they struggle to lead thee Mothing must make thee relinquish thy colours Always look forward to winning the day!

Conquer thou wilt, for thy Captain is mighty. Only keep near Him, and trust in His love; Tell Him thy dangers, and He will protect thee, Till thou art called to His kingdom above.

Josus has triumph'd for thes, over Satan, Only a little remains to be done. Then He will bid thee, His "chosen and faithful," Welcome to glory, to victory wen !

CHARLOTTE MURRAT.

# To God the Son.

Nate, Patri coaqualis. Next in Revelation's sequel, Co-eternal Son, co-equal, Father's light, and Father's feature, All-creating, yet a creature, With our flesh thyself enduing, All our righteousness ensuing With immortal glory shining, Yet to death and time declining; Man and God united over, God in Man confounded never. Not Thyself to flosh converting. All the Godhoad still asserting; All the God to manhood taking, Yet the manhood not forsaking One with Ged by confirmation, Less than God by Incarnation: Man in substance of Thy Mother Yet than God Thyself no other. Thus two Natures' wond'rous union Stands in unimpared communion, What He was ere worlds were dated, That He was on earth created, He our only Mediator None but He our Legislator:

Born for us, and circumcised, Doad, and buried, and baptized Fell on sleep, to hell descending, Rose again to life unending; Thouce to Judgment comes to call men Who Himself was judged for all mon HILDEBERT, Archbishop of Tours

# Florida For Invalids.

If a perfectly equable climate, where a prevail, bed rable for consumptives, it can be found nowhere in the Southern States save in South-eastern Florida. The number of persons whom I saw during my journey, who had migrated to the eastern or southern sections of the State many years before, "more than half dead with consumption," and who are now robust and vigorous, was sufficient to convince me of the great benefits derived from a residence there. Physicians all agree that the conditions necessary to maure life to the consumptive are admirably provided in the climatic resources of the peninsula. That great number of invalids find the localities along the St. John's River, and even on the coast, distressing to them, is said by some physiciansto be due to the fact that those invalids go there after disease has become too deeply-The European medical men are beginning to send many patients to Florida cautioning them where to bo. It would seem impossible for the most delicate invalid to be injured by a residence anywhere on the eastern or south-eastern coast from St. Augustine down. For those who from various causes find that each successive Northern winter,—with its constantly shift-ing temperature and its trying winds, which even the healthy characterize as "deadly -saps their vitality more and more, Flor ida may be safely recommended as a home winter and summer. For the healthy and those seeking pleasure, it will become a winter paradise; for the ailing it is a refuge and strength; for those severely invalided its results depend entirely upon choice of location and the progress which the disease has already made. The perfection of the Plorida winter climate is said to be obtained at Miami, near Key Biscopus bay, on the "Miami river "here, among the coc annie ripple of the stroam occasionally touched and the mangroves invalids may cortainly his mouth, he exclaimed, believing that he count on laying a new hold on life - Edward King, in Scabner's for November.

# English Composition.

Rev. J. S. Black delivered the opening sture of this season to the Young Men's Rev. J. S. Black delivered the opening lecture of this season to the Young Men's Christian Association of Cote street Church, Montreal, on Monday night of last week, his subject being "Thoughte on English Composition." He said in beginning that the Americans always associated with a lecture the idea of a certain amount of apread-eagleism and buncomb, but he was merely going to talk to them for a short time about a subject which should be of in-

terest to all his hearers.
The first requisite in composition—as has often been said, is to have something to write about; next a complete knowledge of this subject is necessary, and the writer requires to be deeply interested in it himself; he who admires nothing leaves wothing to admire. In order to write with advantage, the laws of beauty and also of style must be attended to. The laws of beauty are truth, order, and free-dom, or, in common parlance, purity, per-spicuity, and strength; any work, whether by pen or brush, has its beauty greatly enhanced by its being true. Tautology is to be avoided—the more briefly any subject is stated, the more beautiful it appears; but obscurity is also to be avoided. A straight line is the shortest distance between two points, yet sometimes it is not the most convenient road to travel. Obscurity of style usually arises from ignorance of the subject in the writer, but Bishop Wheatley says that it sometimes arises from the very opposite cause, the writer knows his sub ect so perfectly that he takes for granted that others know it too, and consequently takes no pains to make it plainer. The great mass of mankind may be classed with the unthinking mob; they are too lazy to think for themselves, so they merely imitate others; they will not venture an opin-ion on any new subject until they see what the papers say about it. A friendly criti-cism is very useful for improving our style; we usually dislike to submit to the judgment of others, simply because it is a submission; yet, we must learn to benefit by the criti-cism of others, and also we must learn to criticise onr own work severely. There is no absolute standard by which to measure the useful or the beautiful; a good deal depends on surrounding circumstances. Dogmaticalness is to be avoided. It is customary to suppose that dogmatism is confined principally to theologians, but there are more dogmatists in the realms of

The Rev. lecturer then described the various kinds of critics:

1st. There are the critics who possess a fair share of general knowledge, and are over ready to draw upon this store when writing about things that they do not un-derstand. Of this kind of criticism the newspapers furnish abundant examples.

2nd. The next class of critics are those who have very little knowledge, but are guided by intuition, and there utterances are about as valuable as that of the Oracle of Delphi.

8rd. Again, there are some critics who possess both knowledge and ability, but for party or political reasons persist in misropresenting the subject they are hauding. These are the most mischievous of all

4th. Lsstly, there is the honest man who ossesses the requisite knowledge and ability, and does nothing from malice or favor, but assists in drawing men's eyes to see the beautiful, the good, the pure; such men are a blessing in the world of litera-

The lecturer next described the difference between wit and humor. Shakespeare failed in his attempts to be witty, yet he was a great humorist; we may find humor without wit, but never wit without humor. The difference between fancy and imagination is, that fancy skims along the surface of the earth, while imagination soars aloft through the realms of space; Longfellow fancies, Burns imagines. Some people found it difficult to imagine whether they were possessed of talent or genius; genius inspiration, talents may be acquired by study, and often pass for genius. People are always apt to overestimate their talents. Every one imagines that he is a natural orator before he makes the attempt; if he succeeds it gives him the fever, if he fails he takes the chils. Elequence, like genius, must be inspired; the rhetorician always keeps in mind both himself and his audience; the orator often forgets both while

engrossed in his subject. young men not to spread themselves over too much. The days of living encyclo-pædias are past. Lord Brougham was the last of them; if a man of fair ability begins at the age of 20 or 25 to give twenty-five minutes close application every day to the improvement of his best natural taiont, by the time he is 40 he will be in a position to bless the world by his knowledge. If you first find out what God has given to you in the largest amount, and then strive to make the most of that, should you be spared to old age all the world vill call you aman. Witness.

# Scottish Characteristics.

A Scotsman is always afraid of expressing unquelified praise. If you remark that "It's a good day," the usual reply is, "Atwoel, sir, I've seen w. ur." If you say his wife is an excellent woman, he returns "Sho's no a bad body." A buxom lass, smartly dressed, is "No sae very unpurpose like." The richest and rarest viands are "No bad." A man noted for his bone volence is "No the warst man i' the woritt." And should anybody in ke a romark, how ever novel, that squares with a Scotsman's ideas, he will at once say, "That's what I've

often thocht! Old Armstrong, the laird of Sobictrees in Liddesdale, had been attending one of these convivial meeting, of neighbor lands, common in the district in the last century. He had, as usual with him, drung over much, so that, on crossing the ford of the river Liddell, he fell from his horse partially into the water. He was discovered in the morning by one of his people, his head rost ing on one margin of the current. As a was still n the banqueting place, "Nac mair, I thank yo; not a single drap mair."

# Voltairs Dying.

On the tweaty-fifth of February, 1758, Voltaire pouned the following blashhomy:
"I'wonty years more and God will be in a
pratty plight." Let us see what was taking place at precisely the time indicated. On the twenty-fifth of February, 1758, Voltaire was lying, as was thought, on his bed of death. Rucked and tortured by remorse for past misdeeds, he was anxious to propitiate the God whom he had insulted, and the Church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion in order to receive the sacrament of reconcilia-tion. On the twenty-sixth then he wrote the following to the Abbe Gaultier: "You promised me, sir, to come and hear me.
I entreat you to take the trouble to call as
soon as possible." The Abbe went at once.

A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot and the Marquis de Villeveille, the dying man made the following declaration; "I, the undersigned, declare that, for these four days past, having been afflicted with vomitations of the same property and the same property and the same possible." ing of blood at the age of eighty-four, and, not being able to drag myself to church, the reverend-rector of St. Sulpice, having been pleased to add to his other good works that of sending to me the Abbe Gaultier, a priest, I confessed to him, and, if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born, hop-ing that the divine morey will pardon all my faults, if ever I have scandalized the Church, I ask the pardon of God and of the Church, March 1, 1778.—Voltaire."
This document was deposited with Mons.
Momet, notary of Paris. It was also, with the permission of Voltaire, carried to the rector of Sulpice, and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently ex-

plicit and estisfactory.
Twice before, when dangerously ill, the wretched man had made abject retractions. But these he had not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solomn and full abjuration of past infidelities.

When Gaultier returned with the archi-episcopal answer he was refused admission to the dying man. The arch conspirators trembled at the apostacy of their hero; and, dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion. Voltaire became infuriated; no repreach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Be gone" he said; "it is you who have brought me to my present state. Be gone! I could have done without you all; but you could not have existed without me; and what a wretched glory you procured me!"
And then praying, and next blaspheming,
now saying, "O Christ," and next, "I am
abandened by God and man," he wasted away his life, ceasing to curse and blaspheme and live on the thirtieth of May. 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him aimost to the last. Horrified at what he had to witness, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire—"Pour voir toutes les furies d'Oreste, il n'y avait qu'a se trouver a la mort de Voltaire. "Such a speciacle," he adds, "would benefit the very when a very adapter of legis the preyoung who are in danger of losing the pre-cious helps of religion." The Marshall do Richeliou was so torrified at what he saw that he left the bedside of Voltaire, declaring that "the sight was too horrible for endurance. -London Popular Journal.

# Hints to Housekeepers.

There are three things which a house wife should never forget, to see that her family have plenty of sunshine, pure air, and a wholsome and varied diet, as the health of her family depends in a great measure upon them. Sunshine and fresh air are in many localities easily obtained, but the food question is one that requires more thought and labor. Food containing much phosphorus is best for students and business men, and for all who use the brain, for "thought even in the manual exercise of writing exhausts the vital fluid with inorodible rapidity." Graham bread, oatpersons-in fact, for all persons, as they are equally good to restore the tissues, and if growing children use them daily their teeth will be stronger and less likely to decay.

Many cooks use soda to excess, forgetting that grease and sodu combined make soap. Soda or saleratus should never be use unless bread or pastry is sour, or unless you add to the flour before mixing a proportionate quantity of acid, such as cream of tartar. It you add sods alone to perfectly sweet material it has no more effect in making it rise than so much sait. When using soda, be caroful to use only enough to neutralize the acid. For receipts which call for a level tenspoonful of cream of tartar and a haif teaspoonful of soda, I occasionally use one hosping tenspoonful of baking powder. If the baking powder is good it will be sufficient.

Eggs and yeast are healthful and pure, and should be used to raise all kinds of broad, mussins, etc. Some will say, I can-not afford eggs for such purposes. Can you afford to lose you health and pay doctor's bille ?

Bread should be the queen of every kitchen. It should not be neglected for an metant after it is ready to make up, and those having charge of it should not forget that bread sweetened with sods will no have the same king of sweetness that it has before turning sour. As bread rises slight, ly while baking it should not be quite light enough when put into the oven. I know what I am saying, for I have had much ex-perience in this branch of cookery. It makes me sad to happen in at a neighbor's at meal-time and see a family eat fried meat, hot soda biscuit, or broad so light that all its sweetness is lost, even if not absolutely sour. It is the first duty of every woman who has charge of domestic affairs to see that good, whilesome food is regularly prepared for her family.—Cor. Rural New Yorker.

The Microscope as a Criminal Detective.

The annals of criminal jurisprudence furnish an abundance of cases in which the microscope, in the hands of an expert, has been the means of eliciting missing links in the circumstantial evidence pointing to the guilt of the accused. Instances are cited where the instrument has shown hairs, clinging to the edge of an axe, to be those of a human being, in direct contradiction of the prisoner, ascribing them to some ani-mal; and similar scrutiny of fresh blood upon clothing has proved the origin of the stair beyond a reasonable doubt.

When blood, however, has once become dry, several authorities assert that it is im-possible to distinguish it from that of anox, pig, sheep, horse, or goat. It is urged that the differences between the average sizes of their corpuscies are too irregular to measure accurately, and that a man's life should not be put in question on the uncertain calcula-tion of a blood corpuscio's ratio of contraction in drying. In opposition to these views are some recent experiments, made by Dr. Joseph G. Bichardson, of Philadelphia. This investigation disposes of the first object tion above mentioned by pointing out that, while it may be valid as regards feebly magnified blood disks, it becomes void when these bodies are amplified 8700 times. Regarding the second, he stamps it as incorrect, and cites a case in which seven human blood disks whose mean diameter had been accurately determined at 1-8236 of an inch, were subsequently computed to average 1-8266, or only 1-852292 of an inch less than their actual magnitude. Dr. Richardson also points out, with reference to the last objection, that all the blood disks likely to be mistaken for those of man being morally smaller, instead of contracting they would have to expand to become conformed to those of human blood. This expansion does not occur, so that the only possible mistake in diagnosis would be to suppose that ox blood was present when man's blood had actually been shed; so that at the worst we might contribute to a criminal's escape, but never to the punishment of an

innocent person. In order to afford a positive demonstration of the facts, Dr. Richardson obtained, from each of two friends, three specimens of blood clots, from the veins of a man, an ox, and a sheep respectively, selected without his knowledge. By microscopial examination alone, he was able to determine with perfect accuracy, the origin of each sample. The corp.scles of human blood averaged 1-3480, with a maximum of 1-3174 and a minimum of 1-3686 of an inch; those of the ox blood gave a mean measurement ot 1-4662, with a maximum of 1-4847 and a minimum of 1-4874; while those of the sheep's blood afforded a mean of 1-5952 with a maximum of 1-5105 and a minimum

of 1-6451 of an inch.

From these and other experiments, Dr. Richardson concludes that, since the red blood globules of the pig, ox, red deer, cat, horse, sheep and goat "are all so much smaller than even the ordinary minimum size of the human red disk, as computed in my investigations, we are now able, by the and of high powers of the microscope and and under favorable circumstances, positive ly to distinguish stains produced by human blood from those caused by the blood of any one of the animals just enumerated; and this even after a lapse of five years (at least) from the date of their primary production." –Scientific American.

# Clerical Anecdotes.

"A. K. H. B.," in the current number of Fraser's Magazine, pleasantly breaks out again and tells some good stories, of which the following are samples: In my youth I heard an exemplary clergyman, who was somewhat weak in the pulpit, relate with much good nature h. w an elevated drover where he met is a cook did in all light. whom he met in a coach, did in all kindli-ness, try to gloss over this inferiority.

"Ah, Dr. B.," said the drover, his heart warmed by good bargains at a great market, "ye dinna ken me, but I ken you; I'm whiles in your parish. There's no a better likit man onywhere; yer own folk jest adoro ye. Who cares aboot preachin'?" ndore ye. Who cares about preachin'?"
Truth, you see must be recognized; but
how delicately asimuated! It was as when
a Scotchman, abroad, declared that no
such grapes grow in the world as those
which in Scotland ripen in the open air.
"But I must premise," he added, "that I
like them a wee sour." "It is a curious fact," once said to the writer a scholarly and thoughtful but quest preacher. "that whenever I preach in the same church both forencon and afternoon, there is always a inuch smaller congregation in the afternoon." Humility never went further then in an historic sentence uttered many a year since, in a parish church well known to me. A certain lady, the cleverest woman of her time in that little community, was at church with her children, seven in number. The little things not having fal-

asleep (which is the best thing very young children can do during the sermon. grow very restless on a hot summer after-noon. They sat just in view of the pulpit. The good old dignitary who was preaching could at length bear it on longer; and, stopping in his discourse, said, with grea good nature, that really those children had best be taken out of church, or he could not go on. The mother arose, and got the seven out into the passage, who joyfully made for the door. But, ere she followed them, she said in an antible whisper, to a friend at the end of the next pew, "I'm just like Mary Magdalene, out of whom proceeded seven devils."

# An Ice Cave.

The entrance to the Shafloch is on the face of the chiff, and it is difficult to believe that any sheep could have managed to reach it from the pasture below. However, tra-dition says that it derives its name from having been their refuge in stormy weather and certainly the activity of some of these Swiss sheep is such as to make one consider them capable of any mountaineering feat. The mouth of the cave is possibly 40 feet in width, and 26 feet in height. It is about 5840 feet above the level of the sea, and only a few hundred feet below the topmost peak of the Rothborn. Huge boulders fil the floor for perhaps 100 yards, and even the flaming torch carried by my guide does

not prevent our having to undergo a painful amount of shu breaking. Phon a wonder ful sight presents itself. On both sides, rising like port is of crystal before the in-ner cave, are two magnificent columns of ice, towering up to a roof from which de-pendagigantic icicles that might have formed pends gigantic teleles that might have formed part of the architecture of the amous ice palace on the Nova. At the base of each is a clear pool of ice—not the opaque substance which composes the glaciers of the upper world, but a sheet of glacs some two thick through high each increbition. apper world, but a sneet or gave some two feet thick, through thich each increastation on the rock beneath is plaidly visible. Above, below, all round at the glittering arches, and pille s, and ceiling, and floor of ice. It is the entrance to a frezen fairyland. Just boyond the cavern turne sharply to the right, and here there is an ice-fall some thirty yards in depth like a frezen Schaif hausen or a small scale The axe is brought into requisition, and I find that this "Glatt-eis" requires much more force to how a staircase in it than would be necessary for surmounting the most ob finate serae on a glacier. At the bottom, of the ica-fall, the cave be-comes which higher, and we find ourselves in a sort of circular hall, with a colling some forty feet high, and with a floor of perfectly transparent ice, certainly more than a foot thick. The builliant light of a magnesium forch shown more clusters of columns, and more delicate frestwork all round, but in the middle a clear space is loft which would make the most admirable skating rink, make the most admirable skating rink, Miniature glac era rise up gracefully upon each side, and huge scalastites depend from the roof. Here there is what seems to be a high altar of ice, and by its side is a crystal basin into which water is distilling from some chink in the rock; anything more alippory than the surface can scarcely be conceived. Even where it is almost absolutely level one has the greatest difficulty intely level one has the greatest difficulty in standing upon it without the aid of an ice-axe. Curiously enough the glacier does not fill up the end of the cave, where one would suppose the cold was greatest; for here the rocks are again visible. By standing at the edge of the ice a most mervellous yiew of the frezen cascade is obtained from below. You seem to be in an immune gallery with glassy walls, and the fantastic shapes of the columns and blocks of ice suggest the idea of dimly-seen statuary. I had unfortunately omitted to take a therefore I am mable to mometer, and therefore I am unable to speak with precision as to the temperature of the cave; but I believe that it is supposed to be almost always within a degree or two of freezing point. There is a curious superstition that the ice forms more in summer than in winter; and, moreover, the hotter the summer the more the ice accumulates in the cave. But this has been falsified in the present year, for the weather has been exceptionally hot, whereas there is much less ice than usual.—Correspondent of the

# The Boys Heard from.

Morning Post.

We hear many hard things said about masculine juvenescence. Now we think that there is nothing in all the world so admirable as a rubicund boy, unless, perhaps, it be a girl. We suspect that those who say such rough things about the former have none of this lively adornment in their household. They have probably been praying for one a good while, and are exercising a grudge because their prayer has not been answered.

Boys are, in our estimation, at a premium. The world would be a dull place without them. They make a good deal of racket, and occasionally break things, and crumple up valuable letters for kite tails, and send us in hot haste for the doctor in the month of green apples; but all that is cheap, considering their worth. Instead of inveighing against them, let us culture the boy in our own nature, by taking an occasional game at leap-frog, blind-man's buff, and base-ball.
When the boy entirely gets out of a man's heart his usefulness is gone. If through the wear and tear of life the boy is escaping from your nature, better catch him now and make him feet forces.

make him fast forever.

We feel sorry for boys. They have their real troubles, and one of the worst is sup-pressed hilarity. To want to laugh, and yet maintain gravity; to see the minister's wiggetting twisted, and yet look devotional; to discover a mouse in prayer-time, and yet not titter, to see too young bride and groom in church try to look like old married people; to have the deacon drop the contribution plate and spill the pennies, and yet look against for the misfortunes, in a world to hear sorry for the misfortune; in a word, to be a boy with fun from the top hair on the crown of the head to the tip end of the great tee, and yet make no demonstration, is a trial with which we are deeply sympathetic. To sit on a long bench at the school with eight or ten other boys, all able to keep quiet only by utmost force of resolution, and something happen that makes all the rest snicker, while you abstain, requires an amount of heroic endurance we never reached. We remember well how a rattan feels when it arrives in the open palm at the rate of sixty miles an hour. In our first ten years we suppressed enough giggles, smiles, chuckles and yells to have ruined us for all time. We so often retired from the sitting-room, when we had company, to the wood-shed, where our mirth would be no disturbence to anything but the ash-barrels, that we have all allowance to make for that age of life which is apt to be struck through with titter. We still feel the boy in our nature when ludicrous things happen, as when a city exquisite came into our prayer-meet-ing, whisk-cane in hand, and fanciful eyeglass on, locked sublimely around on the audience as much as to say, "I suppose you all see that I am here," and then sat down where a chair had just before stood, but from which place the usher had inader tently removed it. Had it not been for an extemporised cough and graces, and selive extemporised cough and sneeze, and active use of pocket-handkerchief on our part, we

should have been hopelessly ruined But lot nothing that has been said in extenuation of our young folks be taken by them as a hourse for unseasonable sportfulness. Boys! Behave yourselves, or we will be after you in our very next editorial!

—Christian at Work.

So great has been the continued demand for the October number of the Contemporary Review, containing Mr. Gladstone's article on Ritualism, that a tenth edition has been issued.

### Scientific and Aseful.

TO STOP THE FLOW OF BLOOD,

An exchange says there is no better use to make of fine-cut tobaccothan to bind it upon a fresh wound, and nothing will stop the flow of blood quicker.

#### TOOTHACHE.

Nearly everybody has a cure for the toothache. Try this recipe: Take equal parts of pulverized alum and salt. Saturate a piece of cotton with hartshorn, cover with the mixture, and put in the tooth. Sometimes hartshorn alone will give relief.

#### SALT TO A POUND OF BUTTER,

At a recent meeting of the Fulton Farmers' Club, Pa., the question was asked, "How much salt should he put in a pound of butter? One auswered half an ounce; another gave the recipe of Sharpless, the noted dairyman of Chester County, which is one ounce of salt to three pounds of

#### ETCHING UPON IRON OR STEEL.

Iron or steel may Lo marked with letters or names by means of a solution of a quarter of an ounce each of corrosive subli-mate and alum in half a pint of het water. When cold, this is poured upon the metal, previously freed from grease, and covered with wax as for etching, the design to be marked being made in the wax with some sharp instrument.

#### THE UNIVERSAL REMEDY.

Medical science in Holland claims to have discovered yet another remedal power of that beneficent substance, quinine. Ger-man physicians, who have used it for several years in their practic, say that quinine is a sovereign cure of small-pox, if administered in a pure state and at an early stage of the disease. It acts as a prompt antidote to the poison of the dread melady, but must be given in large doses.

#### REMEDY FOR POISON BY IVY.

It seems to me that I read all kinds of the seems to me that I read all kinds of cures for ivy poison except the right one. I have always endeavoured to keep it before the public, but have failed. It is to dissolve sugar of lead, a bit the size of a hazel-nut, in half a tea cup of sweet milk or warm water. Apply as warm as can be borne easily with a soft, linty piece of linen rag. Three or four applications are sufficient to effect a cure. If the poison is on the face and nearing the eyes or mouth, this astringent wash may be constantly applied. It is a marvelous sure, and by watching closely a marvelous sure, and by watching closely one can see the fevered blisters turn from white to yellow during the application. This remedy for try poison should prevent a great deal of suffering. It is well where a member of a family is easily poisoned to keep sugar of lead in the house all the time. Let it be labeled and kept where it can be found the moment it is wanted. Keep it well wrapped up, that it may not lose its strength.—Cor. Ohio Farmer.

# CHINESE VARNISH.

The Chinese are said to make a varnish, by beating together fresh blood and quick-lime, which is extensively used as a coating for wooden articles, which they wish to make completely water-tight. Von Scherser, who first introduced this substance to the notice of Europeans, says he has seen in Pekin wooden chests that had been varnished with it which, after a journey over Siberia to St. Petersburg and back, were still sound and perfectly water-tight. Even baskets of straw, used for the transportation of oil, are made fit for the purpose by means of this varnish. Pasteboard coated with it becomes, both in appearance and firmness, like wood. Articles requiring to be absolutely impervous are varnished twice or at the most three times by the Chinese. The preparation has been tested in various ways both in Europe and Australia; and, although it gives to vessels covered with it a rough, ugly, red appearance, its use is recommended as a sure means of making wood impervous to

# LEECHES.

Among the most singuar sources of industrial production in the world are the leech pends of Holland. Most of these are The marshes of the land, "which, if moored to its shore," are admirably adapted to the unlimited cultivation of the leech; and the trade in them is larger than is imagined. A good fat leech, of powerful suction, is not a thing to be contemued. Brocklein is the town most interested in this strange trade, and owns stock in the company mentioned above to the amount of one million florins, and an immense reservoir has been constructed in which to breed millions of voracious leeches, fine brown-backed fellows, warranted to hold on like aquatio bull-dogs. The leach deposits its eggs from May to September, in the mude of shallow waters, from whence they are taken and transferred to artificial ponds, con-structed expressly to latch them. What will make the experiment a profitable one is the fact that the demand for lecches has is the fact that the demand for leeches has of late years exceeded the supply. The marshes and streams of Central and Southern Europe are nearly exhausted. The Dutch leech is superior to the Swedish, which is now most generally used. The American species used here comes principally, we believe from Pennsylvania, where many hundred thousand are caught annually.

# Cosmetics.

It is a melancholy thing to know that so many of our young ladies of the fashionable world should be given to the habit of painting them. ing their faces at all; but especially of using dangerous poisons, and jeoparding their lives and health for the sake of producing a little higher color in their checks, or a little face. a little higher color in their cheeks, or a little darker opebrows. Young ladies, you are injuried your licalth by the use of those poisonous cosmotios, and you deceive nobody. You make as great fools of yourselves as do the old men who dye their beards and hair.

# Wo Agree.

The London Times has a full account of the Old Catholic Conference held at Bonn, as-previously announced by Dr. Von. Dollinger at the Congress at Freyburgh. It was designed simply as a friendly assemblage for the purpose of seeing what could be done for the union of the creeds of the Andlian Greek and Old Country Course. Andlican, Greek, and Old Catnolic Churches, Among those present were the Bishop of Winchester, who arrived in the course of the proceedings express from Eagland; the Bishop of Pattsburg; the Dean of Chester; Cenon Liddon; Dr. Nevin, the American Chaplain in Rome; Dr. Langdon, the American Chaplain at Geneva; the Rev. G. Broade, the British Chaplain in Dusseldorf; Professor Nevins of Carbindon. Professor Mayor, of Cambridge; M. Kireef, Alde-de-Camp of the Grand Duke Constan-Atte-da-Jamp of the Grand Duke Constantine, who is Secretary of the Friends of Spiritual Enlightenment in St. Petersburg; and Professor Rhosin from Athens. There were also representatives from St. Petersburg and Moscow; Lo Pece Michaud, and M.Quily, Cure de Chene, Geneva, the opponent of Pere Hyacinthe. There were about forty present of themselves to the control of the present o forty present, of whom about a third were English and American. There were among the rest representatives of Rassia, Groege, France, Switzerland, and Denmark.

Dr. von Dollinger was chosen President, and opened the afternoon meeting with an address, in which he called attention to the main question of creed, which separates the Wes.ern from the Eastern Church. He then submitted various propositions for consideration. They were in English.

1. "We agree that the apperyphal or deutero canonical Books of the Old Testa-

ment are not of the same canonicity as the Books contained in the Hebrew Canon."

This was accepted without hesitation.

2. "We agree that no translation of Hely Scripture can claim an authority superior to that of the original text." Accepted.

3. "We agree that the reading of Hely Scripture is the superior to the superior to the superior to the original text." Accepted. Scripture in the vulgar tongue cannot lawfully be forbidden." Accepted.

4. "We agree that in general it is more fitting and in accordance with the spirit of the Church that the Liturgy should be in the tongue understood by the people." Ac-

cepted.
5. "We agree that faith, working by love,

5. "We agree that faith, working by love, and not faith alone, is the means and condition of man's justification before God."
"Alone" was objected to, on the ground that it seemed to be aimed at the Euglish articles of faith. The Bishop of Pittsburg moved the amendment that the words without love" should replace "alone." This was agreed to, and the proposition was accepted. accepted.

"Salvation cannot be merited by merit of condinatity, because there is no proportion between the infinite good of the

roportion between the infinite good of the salvation promised by God and the finite merit of man's good works."

The Bishop of Winchester suggested the amendment of replacing "merit" (in italics) by "good," and striking out "good" (in italics). This was done, and the proposition accounted.

tion accepted.
7. "We agree that the doctrine of opera supercroyations and of a thesaurus merit orum sanctorum—i e., that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves—is untenable."

This was commented upon at length by Dr. Dollinger. He cularged upon Indul-gence and pointed out, among other things, that Papal Bills, according to the Papists, were infallible.

8. (a) "We acknowledge that the number of sacraments was fixed at seven first in the twelfth century, and then was recoived into the general teaching of the Church, not as a tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.

"(b) Catholie theologians (e.g., Bellarmine) acknowledge, and we acknowledge with them, that Baptism and the Eucharist

with them, that Baptism and the Edentists are principalla, procepua, eximic salutatis nostros accramenta." Accepted.

The consideration of the propositions was resided the next day.

9. "We agree that genuine tradition—i.e., the unbroken transmission, partly oral and partly by writing, of the doctrine delivered by Jesus Christ and the Apostles is an authoristic source of teaching for all such as the principal such as the same and authoritative source of teaching for all suc-

cossive generations."

The members of the Greek Church were averse from dealing at once in a decisive manner with so important a question. However, after a little discussion, the proposition and its corollary (a) were accept-

(a) "This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered

the primitive Church, party to be gathered by a scientific method from the written documents of all centuries."

The second corollary (b) led to some discussion. M. Jamoheff had heard Archbishop Philarete's doubts, and the question, in his op mon, must still remain open, viz.

(b) "We acknowledge that the Church of England and the Churches derived through it have maintained unbroken the

Episcopal Succession."

10. "Wo reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin as being contrary to the tra-dition of the first thereen centuries, according to which Christ about is Lorn without

The words "born without sin" having

been changed into 'conceived without sin,'
the Article was accepted.

11. "We agree that the practice of the
confession of suns to a congregation or to a priest has come down to us from the primitive Church, and that, purged from alcuses and freed-from constraint, it should be proserved in the Clurch."

Accepted. 12. "We agree that the commemoration of the fathful departed, i.e., a calling down of an out-pouring of Olive's a grace for them. has come down to us from the primitive Church, and should be preserved in the

After a few words from the Dean of Chester, who coared that the old corruptions

This was strongly resisted by the epresentatives of the Greek Church. Dr. Dollinger withdrew the acticle.

On the third day the following article on the Eucharist, which had been prepared by a committee consisting of the Bishop of Pittsburg and Dr. Nevm, representing the Americans, and Canon Lillon and the Dean

Americans, and Canon Lindon and the Doan of Chester, on the part of the Euglish, with Dr. Dollinger, was accepted.

"The Eucharistic colebration in the Church is not a continuous renewal of the propitatory sacrifice offered once for ever upon the Cross, but its sacrificial character consists in this—that it is the permanent remunical of it and representation and remembers. memorial of it, and representation and pre-sentation on earth of the one oblation of sentation on earth of the one oblation of Christ for the salvation of redeemed mankind, which, according to the Epastic to the Hebrews (ix. 11, 12), is continuously presented in heaven by Christ who now appears in the presence of God for us (ix. 24). While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the hely and blood of our Lord Land came

sacred feast, wherein the faithful, receiving the body and blood of our Lord, have communion one with another. (1 Cor. x. 17.)"

Pr Dollinger then turned to Article 9 already reported upon. He thought it was necessary for the clear comprehension of the prticle to add, commencing with the words, "the Holy Scriptures being recognized as the primary rule of Faith, we agree that genuine tradition," and so on. Professor Rhossis, of Atheus, had scruples as to accepting this. After a few more remarks, the addition was arread to.

to accepting this. After a low more remarks, the addition was agreed to.

Pr Dellinger then announced that all was finished which he had undertaken for this Conference, except the decision of some questions which lay entirely between the Germans and the Oriental Church. The Bishop of Pittsburg and the Dean of Chester though dr. Dellinger for the convices ter thanked Dr. Dollinger for the services he had rendered to the meeting, and the admirable way in which he had discharged his onerous duties. M. Janicheff joined them in their expression of thanks to the chairman.

#### The Ants.

King Solomon said that there are four things "which are little upon the earth, but they are exceeding wise," and among them he reckoned the ant, and the more we watch them the more convinced we are of the truth of the saying. Their little heads seem to hold a great deal of sense, as one of our After-Supper Talkers has found out: There is a nest of ants near our house, in

the path, and since the Natural Science Club has been organized I have been watching them closely, so as to write about them. To-day Janie, my cousin, and I, sprinkled a pientitul repast of cookie crumbs and sugar around the nest and watched them carry it in. One took such a large crumb that it stuck in the month of the hole, but two or three took hold of it from underneath and pulled it down. They would take a load of sugar, drag it in, and return for more. They worked very busily while we watched them. Did you ever notice their pincers? There is a kind of ant in South America which, when it g asps anything with its pincers, will not let go though its head be severed from its body. Clairie.

New Advertisements.

# 186 YONGE ST.

This Establishment was opened in 1869 for the express purpose of supplying the Public with FIRST-CLASS

# THAS & COFFEES

AT MODERATE PRICES

The success which has attended our efforts is proof that the Public appreciate fair dealing, an give a hearty support where and when deserved! Our Stock of

# NEW TEAS is large and well selected; and effered at our popular prices—

BLACK, GREEN, JAPAN, & MIXED, From 40c. to 80c. per Lb.

Twenty Pounds or over sent to any Railroad Station in Ontario, free of charge, on receipt of the Cash or C. O. D. Orders called for in the city, and Goods delivered promptly.

Remember the Address-

WM. ADAMSON & Co. 186 YONGE STREET, 5th Door North of Queen Street.

WATERS' NEW SCALE PLANOS SOUARE AND UPRIGHT, are the best made, the tone powerful; bute, and even through the entire scale, jet mellow and sweet.

WATERS' CONCERTO ORGANS

cannot be excelled in tone or beauty; they defy competition. The concerto stop is a fine initiation of the Human Voice.

All are warranted for Six years. PRICES:
EXTREMELY LOW for each or part cash, and balance is monthly a quarterly payments.
Second-hand instruments taken in exchange for new; also, for sale at great-bargains;

AGENTS WANTED in every County in the D.S. A Liberal DISCOUNT to Teacher, Muniter, Churker, Schools, Ladger, See Hinstrated Cata-logues mailed.

HORACE WATFRS & SON.

481 Broadway, New Yorld P. O. Box, 3361.

SONGS OF GRACE AND GLORY. The very hest Sanday-Sep. of Soug-Book. Sep. N. F. Sill: RVIN and S. J. VALE. 160 pages. Spiendid Hymne, Choice My hig. Tinted Faper, Superior Binding. Friet is Boards. SSc.; v3.60 for Box of 100. A Specimen Copy, is paper cover, justed for 25c.

SIX HEW SONGS, M. Pamphlet-Form, for CERTS or ANYWEIISARIES, from "SONGS of CRACE and GLORY," Pyleo 82 per 100. Specimen copy of the Anniversary Songs, and Five sample pages of the Book, mailed for three-cent Statup.

Publishers, Horace Waters & Sox, 431 Broadway, New York. P. O. Box, 3561.

which had sprung from it might arise again, it was accepted.

14. "We acknowledge that the Invocation of Sainferland commanded as a duty item of Sainferland for every Christian."

\$5 to \$20 PER DAY.—Asonts Wanted! All \$5 to \$20 classes of working people, of other stronger of the classes of working people, of other the representation of the control of Sainferland in the control of Sainferland i

JAMES SHIELDS & CO.,

IMPORTERS OF

# GKOCERIES,

And Manufacturers of

BISCUITA AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,

# TOPONTO.

# PARENTS!

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

British American Com. College

Offers superior facilities for acquiring a thorough business education. Book-keeping, Penmanship, Arithmetic, Business Correspondence, Commercial Law, Banking, Commission, Exchange, Steamboating, Spelling, dec, taught by the Principal and full staff of experienced teachers.

Students may enter at any time

ODELL & TROUT,

Toronto.

#### ALL

Persons troubled with Coughy, Colds, Loss of Voice. Irritation of the Theat and Lunzs, &c., should, without dolay, use

DAVIDS' COUGH BALSAM, Price 25c. per Bottle. J. DAVIDS & CO.,

171 KING STREET EAST, TORONTO.

\$2,500 A YEAR MADE WITH OUR DRAND COMBINATION PROSPECTUS.
Ropresents 50 different books. Agents say this is the BEST THING EVER TRIED.

The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Bibles. Full rarticulars free on Application. Address JOHN E. POITER & CO., Publishers, Philadelphia.



Y NSOLVENT ACT OF 1869.

CANADA
Province of Ontario
County of Simcoo.

In the County Court of the County of Simcoo.

In the matter of Delia Wilson, individually and as one of the firm of Frank Kean & Co., of Orillia in the Country of Simcoo, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, exceuted by her creditors, andon Tuesday the third day of Novombor next she will apply to the Judge of the said Court for a confirmation of the discharge thereby effected. Dated at Orillia, in the County of Simsoo, this 29th day of September, A. D. 1374.

DELIA WILSON, by Bigolow & Hagel, her Attornoys ad litem

THEOLVENT ACT OF 1869.

Canada,
Province of Ontario,
County of York.

In the matter of Thomas Dill, in the City of Toronto, in the County of York, an Insolvent.
On Tuesday, the touth day of November next, the
undersigned will apply to the Judge of the said
Court for a discharge under the said Act.
Dated at Toronto this sixth day of October, A.D.

1874.

THOMAS DILL.

THOMAS DILL, by BIGELOW & HAGLE, His Attornoys ad litem.

WORK At home, male or female; \$35 per week, day or evening. No Capital, FOR ALLY escud valuable packages of goods for the free, Adress with ten cent raturn stamp, M. Young, 173 Greenwich St. N. Y.

PRECENTOR WANTED,

FOR

# KNOX CHURCH, WOODSTOCK,

Applications will be received by the undersigned. JOHN M. GRANT, Sect of B. of T. Woodstock



A PPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario, at its next session, for an act to onable the four following Churches, namely .—The Prosbyterian Church of Canada in connection with the Church of Seotland, The Canada Presbyterian Church, The Prosbyterian Church of the Maritime Provinces in connection with the Church of Seotland, and The Presbyterian Church of the Lower Previnces, walch purpose to unito in one Church under the designation of "The Presbyterian Church in Ganada." to hold after the union, the property of the various congregations, collegiste institutions, and the other trusts connected with the said Churches, in the same manner as it is now held by the respective Churches, and in so far as it les within the Province of Ontario.

Dated, 16th Sept., 1874. PPLICATION WILL BE MADE TO

OTTAWA PRESBYTERY.

MISSIONARIES, WANTED,

Apply at oncoate REV. WM. BURNS, Rerth, Oat

# REPRINTS

# British Periodicals.

The policities forment among the Paropean nations, the crite between Church and butte, the discussion of Science in the elation of The closer, and the construct an publication of new works on these and Mindred topics, will give unusual interest to the leading foreign Review during 1878. Nowhose class can the inquiring resider find in a condensed form, the facts and arrupents accessing to guide him to a correct concinsion.

Leonard Scott Publishing Co'y. 41 BARGLAY St., Now York, continue the reprint of the four leading Reviews

EDENBURGH REVIEW, (Whig.) ENBURGH REVIEW, (1870)., LONDON QUARTERLY REVIEW, (Consert affice)

WESTMINSTTER REVIEW, (Literal) BRITISH QUARTERLY REVIEW.

> (L'vangelical.) avn

# BLACKWOOD'S EDINBURGH MAGAZINE.

# TERMS : - Payable strictly in advance

The Postage will be prepaid by the publishers without charge to the subscriber, only on the express condition that subscriptions are paid invariably in advance at the commencement of each year.

#### CLUBS.

A discount of twenty per cent will be allowed to clubs of four or more persons. Thus, four copies of Blackwood of one Review will be sent to one address for \$12.50, four e-pies of the four Reviews and Blackwood for \$48, and so on.

To clubs of ten or more, in addition to the above discount, a copy gratis will be allowed to the getter up of the club.

### PREMIUMS

New subscribers (applying earls) for the year 1875 may have, without charge, the numbers for the last quarter of 1874 of such periodicals as they may subscribe for.

Or instead, new subscribers to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1874, subscribers to all five may have two of the "Four Reviews," or one set of Blackwood's Magazine for 1874.

Notifier premiums as subscribers nor discount to clubs can be allowed unless the money is remitted direct to the publishers. No promiums given to clubs.

clubs.

Circulars with further particulars may be had on application

The Leonard Scott Publishing Co., 41 BARCLAY ST., New York.

A REPRESENTATIVE & CHAMPION OF AMERICAN ART TASTE!

Prospectus for 1875 Eighth Year.

### THE ALDINE. The ART JOURNAL of America.

ISSUED MONTHLY. "A Magnificent Conception Wonderfully carried out."

The necessit, of a p-pulsy medium for the representation of the productions of our great artists has aways been recognized, and many attempts have been made to meet the want. The successive failures which so invariably followed each attempt in this country to establish an art journal, did not prove the indifference of the people of America to the claims of high art. So soon as a proper appreciation of the want and an ability to meet it were shown, the public at once radied with enthusiasm to its support, and the result was a great artistic and commercial triumph THE ALDINE.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellancy of pure, light and graceful literature, and a collection of pictures, the arrest specimens of artistic skill, in black and white. Althouge each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated anter this bound up at the close of the year. While other publications may cisim superior cheapness, as compared with rivals of a similar class, PHE ALDINE will be most appreciated affect for publications may cisim superior cheapness, as compared with rivals of a similar class, PHE ALDINE is a unique and original cocopiton—alone and unapproacted—ubsolutely withou competition in price or character. The possessor of a complete volume for ten times its cost; and then, there is the chrome, besides!

The Lational feature of THE ALDINE must be taken in no narrow sense. True art is cosmopolitan, While THE ALDINE is a strictly American institution, it does not confine itself entirely to the reproduction of native art. Its mission is to cultivate a broad and appreciative art taste, one that will discriminate only on grounds of intrinsic morit. Thus, while placing before the patrons of THE ALDINE, as a leading characterist, attention will always be given to specimens from foreign masters, giving subscribers all the pleasure an

# PREMIUM FOR 1875.

Every subscriber for 1875 will receive a beautiful portrait, in oil colors, of the same noble dog whose picture in a former issue attracted so much attention.

# MAN'S UNSELFISH FRIEND

will be welcome in every home. Everybody-loves such a dog, and the portrait is executed so true to the life, that it seems the vertable presence of the animal itself. The Rev. T. De Witt Talmage fells that his own Newfoundland dog (the finest in Brooklyn) barks at it! Although so natural, no one who sees this premium chrome will have the slightest fear of 'yeling bitten.

Besides the chrome, every advance subscriber to THE ALDINE for 1875 is constituted a member, and entitled to all the privileges of

# THE ALDINE ART UNION.

THE ALDINE ART UNION.

The Union owns the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 5,000 subsoribers, 100 different pieces, valued at over \$2,500 are distributed as soon as the series is full, and the awards of each series as made, are to be published in the next succeeding issue of THE ALDINE. This feature only applies to subscribers who part forms year in advance, Full particulars in circular sent on application enciosing a stump.

# TERMS.

One Subscription, entitling to THE AT DINE one year, the Chromo and the Art Union, \$6.00 PER ANNUM IN ADVANCE.

(No charge for postage.)

Specimen Copies of THE ALDINE, 50, Cents.

THE ALDINE will, here after, be obtainable only by subscription. There will be no reduced or club rates, cash for subscriptions must be sent to the publishers direct, or handed to the local cannasser, without responsibility to the publishers, except in cases, where the certificate is given, bearing the fac-simile signiture of Janus Sutton. President.

# CANVASSERS WANTED.

Any person wishing to act permanently as a local canvasser will receive full and prompt information by applying to

THE ALDINE COMPANY. 53 MAIDRY LAND, NEW YORK.

ဒ္

# Official Innouncements.

Towares - In the Lecture Room of Lucy Church on Tackday the 1st of December, at 11 am ' OTTAWA—At Ottawa, in Bank St. Church, on 2rd Taosley of Nov

Brove.-At Kinesedine, on 20th December, at 2 O'clock.

MONTHEAL.—In Presbyterian College, Montreal, on the fourth Wedne-day of January nort.

HAMLTON.—In the McNab Street Prosbyterian Church, on the second Tuesday of January next.

KINGSTON.-At Belleville, on the Second Tuesday of January, 1876, at 10 a.m. Gunuph.—At Knox Church, Galt, on the Second Tuesday of January, 1875, at Da.m.

CHATHAM - In Wellington St. Church, Chatham on Tut stay 5th January, 1875, et 11 o'clock a,m. Coround.—At Peterboro', on the second Tuesday of Japuary, 1875, at il o'c'ook a.m.

#### ADDRESSES OF TREASURERS OF OHUROH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal.

Ministers', Widows' and Orphans' [Fund-Archibald Forguson, Montroal. French Mission—James Croil, Montreal

Juvenile Mission-Miss Machar, Kingston Out. Manitcha Misslou-Geor, e M. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

### Miscellancous.

THE MACLEAN HOUSE,

51 King St. West,

NOTED FOR CHEAP HATS

SHIRTS, TIES, &c.



# HARDWARE.

RODGERS' Ivory handled Table and Dessort Knivos

RODGERS' Sotts Carrors and Stools

CELECTRO-PLATE

Table.

Tea Spoons

Table Mats, Tea Bells, &c., &c., &c.

and

#### **LEWIS** SON. &

HARDWARE MERCHANTS,

TORONTO



R. A. REEVE, B.A., M.D., OCULIST & AURIST,

> 22 Shuter Street, corner of Victoria. TORONTO.

# BLAIKIE & ALEXANDER,

WILLIAM ALEXANDER

JOHN STARE.

10 KING ST. EAST, TORONTO. Members of the Stock Exchange,

STOCK BROKERS & ESTATE AGENTS

Stocks, Bonds, Debontures, Houses, Lands, &c., bought and sold. Y O M E Y

loaned on Mortgages Mortgages negotiated. Investments made. Orders by letter or Telegraph will receive promp attention.



ESTABLISHED 1854.

A MODONALD,

Renovator and Dyer, Of Gentleman's Wearing Apparel,

No. 24 Albert Street, Cor. of James, TORONTO

# CANADA

STAINED GLASS WORKS. no ve likeed 1868

FIRST PRIZE PROVINCIAL EXHIBITION 1871-72, Eccinsisstical and Domestic Stained Glass Windows executed in the best style,

DANNERS AND FLAGS PAINTED TO ORDER JOSEPH McCAUSLAND, PROPERTOR,

DOUSSETTE & ROGER.

Tanangere a bat ten, 'at a a 2 Confette BARRISTERS,

G. M. EGGER

ATTORNEYS. SOLIDITORS, &c. PETERBOROUGH, ONT.

77 IOTORIA WOOD YARD,

COR, QUEEN and BRIGHT STREETS

All kinds of Coal and Wood on hand and for sale at lowest rates. Narrow-guage Wood by the car-load. Orders promptly delivered.
Flour and Feed, Hay and Straw for sale, at low-est cash price.

Nov 331

A M. Mointyre

CHINA HALL.

(Sigh of the Big Jug, Registered.) 77 King Street East, Toronto.

CUT TABLE GLASSWARE, GLASS BASKETS AND VASES, TABLE FLOWER POTS, CHEESE COVERS, GAME PIE DISHES, BREAKFAST AND TEA SETS,

DINNER AND DESSERT SETS, BEEROOM SETS, IRISH DELLEEK CHINA, 1282 ALL NEW GOODS.MER

GLOVER HARRISON IMPORTER.

D. S. KEITH & CO., PLUMBĒRS, GAS & STEAM FITTERS BRASS

FOUNDERS AND FINISHERS,

M sfacturers ct

PETROLEUM GAS WORKS

Engineers and Plumbers' Brass Work, &c., Conser vatory and Green House Heating. Importers and Wholesalo Dealers in Iron and Load Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

LAWLOR'S

# SEWING MACHINES! ESTABLISHED IN CANADA 186L



TORONTO BRANCH 77 KING STREET WEST,

B. O. EVANS. Managor.

All kinds of Sawing Machines, and Boot and Shoe

 ${f REPAIRED}$ 

On the promises, by first-class woramon, on rea-sonable terms.

Thorough Satisfaction Guaranteed in al

Andertaking.

YOUNG.

Late from G. Armstrong's undertaking [Establishment Montreal.

UNDERTAKER

251 YONGE ST TORONTO.

Funerals furnished with every requisitol Agent for Fisk's Patent Metailic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLJOT, DENTIST,

Uses his own now PATENT FILLERS, EXTRACTORS,

and MOULDING-FLASES.
43 and 45 King-st. West, over E. Hooper & Co

A MAN OF A THOUSAND!

A CONSUM PTIVE CURED.

A CONSUM PTIVE CURED,
Whon death was ourly oxpected from Consumption, all romes as having falled, accident led to a discovery where so having falled, accident led to a discovery where so in the falled, and for an additional falled, and the falled from the falled falled from the falled from the falled from the falled falled falled from the falled fa

Children offen look Pale and Sick from no children offenios. Pale and Sick from no other cause than having worms in the stomach. DROWN'S VERMIFFUGE COMPITS will destroy Worms without injury to the delid, being perfectly WHIFE and free from all coloring of other injurious ingredients assuit used in worm praparations. CURTIS & BROWN, Proprietors.

No 215 Falton Street, New York.

Sold by all Druggists and Chemitis, and desires in Medicines, as Twantz-Fiys URN's. Box. 3

Music.

# THE MATHUSEK

Is the most Powerful, Musical and Durable Piano made. Its Grand Quality of Tone is unequalied, and is pronounced by renowned Artists, Ferfection.

The Best in the World!

For a modern priced Piano, of Warranted Quality, Darability, Sweet, Smooth and Picasing Tone, the product of the combined skill and experience of the oldest Manufacturer in New Yerk,

Get the Fischer Piano!

PRINCE ORGANS

Are he Oldest and Best, and, comparing quality and price, are

The Cheapest.

So e Agents for the above Instruments, Catalogues sent cn application. Wholesale and Retail.

# NORRIS & SOPER,

8 ADELAIDE-ST., TORONTO.

An Interesting Question to not a Few.

It is now an ACKNOWLEDGED FACT-acknow ledged by professionals and amateurs, by com-petitors ir trade, as well as patrons, that the

# HEINTZMAN PIANOS,

Canada manufacture, are equal in quality to as best imported ones from the United States. It is, therefore, AN INTERESTING QUESTION for intending purchasers, how

Our Home made Instruments compare in Price

with a good American made up. It looks extravagant to say that by purchasing of us buyers save at ONE HUNDRED DOLLARS,

catalogues, &c., and our assertion will be verified. HEINTZMAN & CO.,

But we simply beg to direct attention to American

115 a 117 King-street West. Avholesule.

JUST ARRIVED.

A LARGE QUANTITY OF CROSSLEY'S TAPESTRY CARPETS,

The Very Newest Patterns, CHOICEST DESIGNS.

elsewhere. WILLIAM CORDON.

A Call is Solicited before Purchasing

134 YONGE STREET, TORONTO.

BOOKS, BOOKS.

Brethren in the Keelhowes. Questions on Plymouthism Government of the Kingdom of Christ 2 25 What is Darwinism? by Chas Hodge ... Reign of Law, by Duke of Argyle ..... Reign of Law. by Duke of Argyle ..... 0 10 Hymns and Solos. Sung by J.D. Sankoy. 0 20 Rules of Procedure, 35c.; in cloth boards. 0 50 JAMES BAIN & SON, Toronto.

# STOCK'S

EXTRA MACHINE OIL.

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

Oshawa, Ont., July 17, 1874.
GEORGE STOCK, Esq., Toronto.
DEAN SIN,—We have been using your oil on our machinery for some years, and have no hearting to over had, and it is the out year that had no over had, and it is the to ye best machine oil we have ever used. We recommend it to all our farm or customers as the best oil they can possibly buy. We suggest that you put it up in 6 gallon cans in their use, and we feel sure it will sell freely A by one who gives it a trial will continue to use?

Yours truly, F. W. GLEN, President. As foreman of the above works, I beg to any I would rather have Stock's Extra Oil than Lacd, Ollvo or any other oil I have over used.

Address

STOCK & WERSTER, 63 Colborno St., Toronto.

# Qusiness Cards. MENEELY'S BELLS.

The genuine Troy Church Bells known to the public since 1820; which have acquired a reputation unequalled by any and a sale exceeding that of all others. Catalogues free. P. O. Address, ct. her Troy or West Troy, N. V. MENEELY & CU

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bolls. Special attention given to CHURCH RELLS. val. Illustrated Catalogues sent free. No duty on Church Bolls.



SUCKEYE BELL FOUNDRY. Superfur Hells of Copper and Tip, mounted with the west notary Flongings, for Catacita, Science, Fars, Automas, Colar House, Fars, Automas, Colar House, Fars, Automas, Colar Church, Er. Fully Warranted.

Illustrated Catalogue Sent Free, WANDITCH. & THET. VANDUZEN & TIFT.

NO DUTYSONSCHUROR BRLIE. white the report of the second of the Zeinit Dry Goods.

Fancy Goods, ordered

Dress 田 Costumes of the CLATE

ECCUM EC ECUM ECCUM ECCUM ECCUM ECCUM ECCUM ECCUM ECCUM ECCUM ECCUM ECCU

Car

Section 8

øj

S

60

of 10 Men'& Boy's

# HOSIERY

**CRAWFORD & SMITH** 

Invite special attention to their New Stobk of MERINO AND COTTGX HOSIERY

Ontidren's and Ladies Scotch Merino Hose,

Children's and Ladies' English Merino lose, Children's Coloured and White Cotton Hose

Ladio 'Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children,s and Ladies' Lisle Thread Hose;

Ladle Serteh and English Merino Underclothing Gents' Scotch and English Morino Underclothl g 91 KING STREET EAST.

Groceries.

FF YOU WANT THE

GREEN AND BLACK TEAS,

BEST AND CHEAPEST

Sold in Canada, call on or sond your orders to the

VICTORIA TEA WAREHOUSE The oldest and most reliable Tea Store in the Do-mirlon,

(SIGN OF THE QUEEN), Yongo Stroot Corner of Trin-ity Square.

93 King Street East,

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cannistors and Catties, at the prices given in II ts. and also in original packages of 20, 40 and 60 lbs., a the

# LOWEST WHOLESALE PRICES.

GREEN TEAS.

No.

1 Hyson Twankay

2 Fino Noyune Young Hyson

3 Superior

4 Extra Fino do

5 Curious

6 Extra Curious

8 Superid

9 Extra Fino do

10 Finest do

11 Superior Gunpowdor

12 Extra Fino do

13 Extra Curious do

14 Fino Imperial

15 Superior

16 Extra Curious do

17 Yory Superior

18 Natural Japan

19 Fino Cultivated Japan

20 Superior

20 Superior

20 Superior

30 Superior

40

21 Extra Fino

22 Finest Imported

23 Finest Scented Capers, for fl

24 Fino Charge Pekoo 23 Finest Scented Capers, for flavouring...
24 Fine Orange Pekce
25 Finest do ...

BLACK AND MIXED TEAS. 20 Fino Breakfast Congou
27 Superior do
28 Extra Kaisow do
20 Extra Fine do
30 Finest do do bes
11 Good Souchons
22 Fine do
53 Superior do
44 Extra fine do
55 Extra Fine do
50 Finest Assim ... do ... ... do do do best imported—the Finest Imported
Finest Imported
Finest Imported
Fine Maudarin Mixture 

# SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per 14. Guaranteed superior to all others.

أوالهرا والمعالية

t≅ All orders by mail and otherwise parctually attended to 25 lbs of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge. EDWARD LAWSON,

ister . .

DR. C. M'LANE'S Celebrated American

WORM SPECIFIC

VERMIFUGE

SYMPTOMS OF WORMS THE countenance is pale and leaden. colored, with occasional flushes, or a

circumscribed spot on one or both cheek the eyes become dull; the pupils dilate; an azure semi ircle runs along the lower eye-lid; the nose a irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with Lemaing or throbbing of the cars; an anusual termination cretion of saiva, sainly or farred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnewing cereation of the sto-mach, at others, entirely gone; fleeting pains in the stomach; occasional nauses and vointing; violent poins throughout the abdomen; bowels irregular, at times costive; stools slim; not unfrequent, tinged with blood; bell; swollen and hard; urine turbid; respiration occasion. ally difficult, and accompanied by the cough; cough semetimes dry and certel, sive; uneasy and disturbed s'eep, will, grinding of the teeth; temper variall,

Whenever the above symptoms are found to exist,

but generally irritable, &c.

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this proparation has been such as to warrant Lo 12 pledging ourselves to the public to

RETURN THE MONEY in every instance where it should prove in-

effectual; " providing the symptoms attending the sickness of the child or adul. should warrant the supposition of worms being the cause." In all cases the Medi-cine to be given in strict accordance WITH THE DIRECTIONS. We pledge ourselves to the public, that

DOES NOT CONTAIN MERCURY in any form; and that it is an innocent pre-

Dr. C. M'Lane's Vermisuge

paration, not capable of doing the slight-est injury to the most tender infant. Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others that Fieming Bross, will do well to write their orders distinctly, and take none but Dr. C. M'Eanc's, prepared by Floating Bross, Pilleburgh, Pu. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pulls for twelve therecan postage stamps, or one vial of Vermilings for fastice postage stamps, or one vial of Vermilings for fastice three-cent stamps. As excellent from Canada must be accompanied by the city cents exting.

EB-100 sole) - "hoppists and Country Store Keepers generally.

UNION MUTUAL LIFE INSURANCE CO

DIRECTORS OF FICE 153 TREMONT ST BOSTON ORGANIZED 1849

President:—Henry Chocker.

Vice-President:—Daniel Paul's
Secretary:—Whiting H. Hollister.

Assistant Secretary:—Charles H. Brewer

Statemen for the year ending Dec. 21, 1873. RECERTS. Promiums.

Tota Receipts . . . ISBURSMENTS Death Lesses \$416,800 the Paid for Surrendered Policies 189,355 Maid Faid Return Premiums 345,601 Paid Matured Endowments 7,900 for

Total amount returned Policy-holders.. \$259,600 11 Assets, \$8,000,000: Surplus at 41 per Cent., \$1,353,871.

This Company unites absolute safety to low easis rates; it is economically managed, and returns yearly all surplus revenue to its Policy-helders. Its liberal features are equalled by few Companies, sud excelled by none.

J H MONAIRN, General Agent, Temple Chambers, Toronto St , Toronto 

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. Milk Cattle produce more milk and butter. It fattens in one fourth the usual time, and says food. A Dollar box contains two hundred freeds.

HUGH MILLER & CO., Agricultura Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.



Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A Soc. box will clean 30 sheet or 80 ambs. Sold by Druggists and Storekeepers HUGH MILLER & CO., Proprietors, Toronto.

A LEX. GEMMELL,

BOOTMARE'R, Sign of the " Go den Boot.

97 KING STREET, WEST, Has in Stock a very large assertment of Grailes
Bewed Boots, Home Made. Virst-class English
Biots at reasonable prices?

R. MERRYFIELD

Boot and Shoe Maker, 190 YONCE STREET.

A jargo and well aborted bottem and may on hand.