

THE PRAGE OF GOD.

By Rev. C. P. B. BELLER. The constant of unbelief, of the willing... The wigs in their robes... All at the holy festing... With divine overtures to the strong...

REV. C. HODGE, D.D., OF PRINCETON, N. J. AND FATHER CHINIQUEY, OF ILLINOIS, ON THE BUILDING OF ROMAN CATHOLIC CHURCHES BY PROTESTANTS.

Dear Sirs.—Since I accepted, by the great mercy of God, the truth as it is in Jesus, and renounced the errors of Rome, I have not and I never shall have any thought about the building of that Church...

Dr. Hodge had not so many titles to the respect and gratitude of the Protestant community; it was not truly one of the most shining lights of our age...

But I see too clearly the errors of Dr. Hodge. I know too well the inequalities which they will bring to the Church...

Dr. Hodge gives three principal reasons for approving the Protestants who build the Churches of Rome. 1st. The Churches of Rome teach truths enough to save the souls of men...

If three questions were asked, Luther and Calvin, Knox, &c., would be the most guilty men of modern times, and the authors of many a woe...

Dr. Hodge is a highly logical man, and he has probably many brilliant theories in store to support his position...

Had Dr. Hodge been as I have been, he would have spared his friends and admirers the surprise and sadness we have felt at this strange view on that matter.

I do not pretend to say that it is a reality and the truth brought to the world, and I would like to know his mind more particularly on that subject...

to the God of the Roman Catholic Church seen or known through the doctrine of Transubstantiation? A man who with a word of breath, as I said, says as Aaron took the gold of the Jerusalemites, melted it, turned it into a golden calf and said to the people: 'These are thy gods, O Egypt!'

It is true, as Dr. Hodge says, that the Church of Rome calls her Christ 'The Saviour of the world.' But this is just as much a mockery for the Protestants as it is for the Catholics...

Through her sacrilegious and idolatrous sacrifices of the mass, the Church of Rome has not only dragged back the modern world into the idolatry of the old paganism, but she has added to the brutalizing and degrading details of the heathenism...

May you do not probably make a simple prayer in the streets, in the cars, who does not carry a dozen of these water Gods in his vest or pantalon pockets...

We are gravely told in that letter that the 'Romanists teach Christ, and regard him as the Saviour of the world!'

But the kind Christian though mistaken feelings of Dr. Hodge and some other Protestants towards the Roman Catholics, will not change the awful truth...

The Church of the Gospel is the only one that has the right to be called the Church of Christ. The Church of Rome has granted that privilege to Peter...

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It is my next letter that I will address 'the proposition' that 'I proclaim the Divine Authority of the Scriptures.'

anyone, he would not listen to their prayers, he would shut his ears to their humble supplications, if, in the name of the Lord, he said and the blood he has shed for them...

As Dr. Hodge is a highly logical man, he will only admit that if Mary is the Mother of God, Saint Anne, who is the mother of Mary, and Joachim who is her father, must be only the true and true Father of the God of Rome...

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Rome says most eloquently in some of her books, that Jesus is the hope, the refuge and the salvation of sinners. But this is only to throw dust into the eyes of good men...

Because Aaron called his golden calf 'The great God who has brought Israel out of Egypt,' in Dr. Hodge really worshiping the God of Heaven, when worshipping the God of Hell...

The great God who has brought Israel out of Egypt,' in Dr. Hodge really worshiping the God of Heaven, when worshipping the God of Hell...

But again in the learned man, who is the brightest christian light of our continent, ready to confess that the water God of Rome is the true God, the true God of the world, the real God at the name of whose name they must be saved...

Then, again, how can he tell us that Rome really and truly recognizes the Christ of the Gospel and the true God, the true God of the world, the real God at the name of whose name they must be saved...

The true Christ was meek and humble and unworldly. He rebuked his apostles when they were about to make those who in fact are his worshippers nothing but a little lot of bread? Every page of the history of the Church of Rome, these last thousand years, proves that the Church of Rome worships nothing but the bread, and that the Christ who is in her tabernacle, is the same who is in heaven...

No! The Christ of Rome, with his hatred of liberty, his constant opposition to every human progress; his infallible Pope; his hellish inquisitions; his hatred of the Bible, can not be the true Christ who is worshipped at Princeton Seminary. It is an old false God smuggled by the Pope from the old Pantheon of Rome, presented to the world in the name of Christ.

No! The Christ who I have made during twenty five years, with the help of my servants and with a water. The Christ who is in the tabernacle, is the same who is in heaven...

But the kind Christian though mistaken feelings of Dr. Hodge and some other Protestants towards the Roman Catholics, will not change the awful truth...

The Church of the Gospel is the only one that has the right to be called the Church of Christ. The Church of Rome has granted that privilege to Peter...

It is my next letter that I will address 'the proposition' that 'I proclaim the Divine Authority of the Scriptures.'

THE SPRING OF DANIEL'S PRAYER.

It would not be easy to name one Old Testament saint, after Moses the man of God, whose prayer has been so highly commended by the Lord himself...

Among the many proofs that he was a man of almost unexampled piety may be added the remarkable conjunction of his name with those of Noah and Job, which repeated four times over in the fourteenth of Ezekiel...

It is hardly necessary to say that the prayers of Daniel were simple and unadorned. He was a man of about thirty—a man immersed in the secularities of high office in a heathen court...

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These Daniel prayed to God continually. It was his known and constant custom. Every man in Babylon who had become acquainted with the Hebrew statement and his manner of life knew that no consideration, whether of his habit life, or of his position, was ever offered to interrupt or set aside his habit of retiring, three times a day, to pray to the God of his fathers...

There is a certain, very early and evident, in the day of judgment. There are the men of business who live without prayer, and earn their money of it by the engineering...

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FRANCE MEETINGS.

The holding of exclusively devotional meetings has been the subject of some discussion among ministers, and the expert...

There have been similar services in several other of our Churches in Philadelphia (and perhaps elsewhere) which are well attended, but as yet the adaptation of the 'Prayer Meeting' to general use, is an open question...

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Selected Articles.

A ROYAL RACE

BY JAMES MCCARROLL.

Among the fine old things that reign Upon a simple wooden throne There's one with but a small domain But, mark you, it is all his own And though upon his rustic towers No moat standard waves its wing, Thick, leafy banners flushed with flowers, From all the fragrant ornaments swing And here, in royal houses, on, low His nut-brown coat at night and morn The crowned old Marshal of the Tower, The Chancellor of What and How The Keeper of the Golden Sticks, The mistress of the Milking Pail, The lord Knight of the Ringing Axe The Herald of the Sounding, Pail The Ladies of the New Morn How The Master of the Staff and How The Ministers of the Glorious Lay That all the Sons of Freedom know And thus, wide on the world's wide roll, He wins from the lowly king and, The brave arm and noble soul, That serve his country and his God

SELF-JUDGEMENT

Once a human foot sank divinely, Tho' men's sorrows slept,— Southed by whippers of remembrance's voice But the poet wept Once a preacher spoke a mighty sermon That had waked the dead, Yet while hearts were thrilling, he lamented What was left unsaid So the shadow of our incompleteness Spits its cruel darts, Just a little lower than our meaning, Are our highest themes

THE QUEEN'S VISIT TO DUNROBIN CASTLE

SERMON BY DR. CUMMING IN THE CASTLE— DOCTOR PERSONALLY THANKED BY HER MAJESTY

On Sunday forenoon the Rev. Dr. Cumming, of London, by special desire of Her Majesty, conducted Divine service in the Castle. It is stated that the Queen, in consequence of the behaviour which has on some Sundays been exhibited at Cranleigh, was unwilling to attend the parish church, and hence the arrangement to have a special service in the Castle. There is no chapel in connection with the castle, and the service which commenced at noon, took place on the first landing of the great staircase, and not in the library, as was at first intended. The change of arrangements had become consequent on the large number of persons for whom accommodation had to be provided. The staircase is exceedingly spacious, and the walls, which are of white marble, are decorated with fine paintings, banners being hung from the roof. The staircase forms three sides of a square. At one end a throne was extemporized for Her Majesty, and was richly covered with crimson velvet. Almost immediately opposite a raised chair was placed for Dr. Cumming, with a velvet cushion in front. The Queen was dressed in black. Beside Her Majesty were seated Princess Beatrice, Prince Leopold, the Duchess of Sutherland, and the Marchioness of Westminster, Lord and Lady Granville, and others of the Royal suite. Altogether it was computed that about two hundred persons were present, and the staircase was insufficient to accommodate all, several being obliged to take place in the drawing room and library adjoining. Dr. Cumming appeared without a gown, there being only one in the parish, and it was in use by Mr. Jones. The service was opened by the doctor reading the 108th psalm. He afterwards offered up a prayer of the usual form employed in the Scotch service, and then gave out the text—1st verse of the 12th chapter of Hebrews—"Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." The Doctor said—

The witnesses are lookers on while we run the race of life and fulfil its duties and responsibilities. The cloud is in the sky, the witnesses therefore look down upon us on the earth. They are a great number, for a cloud is composed of millions of dew drops and an drops, strike on through by the rays of rising and setting suns. Dean Alford says—"These words must be taken as distinctively, so far, implying community between the Church triumphant and the Church below, so that they who have entered into the holy rest are conscious of what passes among ourselves." Has the Church militant on earth any relation to the Church triumphant in Heaven? Do they who occupy the Church of the universe hold any communion with us in the nave or crypt below? I believe they do. Abraham gave hospitality to visitors from Heaven; Lot entertained angels, the ancient Patriarch slept in the desert, and found it really the gate of Heaven, and angels ascending and descending. The Redeemer states that this fashion is not of the past but of the present, and continues—"Hereafter shall ye see the angels of God ascending and descending upon the Son of Man." If we can carry these counsels and sympathies and consolations along the mysterious whispering wire across the Atlantic, why is it incredible or improbable that to Jesus, the new and living way, there may be ascending and descending communication between earth and heaven? We may not catch the gleam of their white pinions speeding athwart the skies, nor hear their songs as on the Plains of Bethelhem; we may not scent the celestial fragrance shaken from their wings, yet they are ceaselessly ascending and descending, ministering to those who are the heirs of salvation. We are all living stones, whether in heaven or on earth, constituting one grand edifice, on Christ the one foundation. The spirits of the just made perfect must remember this world there. Were the past blotted out in the future, we should be there

new creations—our individuality and identity perishing. Death does not quench love; faith ceases at the gate of heaven; hope vanishes; but love never faltereth. The Christian husband in heaven and the Christian wife on earth, like the twain of old, may be lovely and pleasing in their lives, and in death undivided. Those we call dead are probably nearer than those we feel to be absent. Those who remain and

they who have gone may be still intimately related. They occupy, the one a higher the other a lower floor, but under the same grand roof, and on the same old foundation. If a son or a daughter be married to some illustrious personage, you don't feel it a separation, and are satisfied. The dead and we are all one Church now, and at the resurrection shall constitute one church. It is not an inglorious ministry, we who are acting our part and fulfilling our mission beneath—the loving regards of parents we revere, and children we revere. Jesus was the son, the brother, and the friend. He had a favourite disciple, and His dying eyes sought out His mother. These relationships are consecrated and holy, and the memory of them will not die. I cannot conceive that in heaven memory should be an absolute blank. It is a picture gallery in heaven, in which dear images remain, and those images will not be effaced till superseded by the love of originals. The race here is not selected by us, but set before us. Our responsibility consists in running it. Heaven grows more home-like as the remembrance of those we love increases. The road you tread was beaten smooth by Jesus. Don't be cast down! don't sorrow! but run the race set before you—

Not enjoyment and not sorrow Is our destined end and way, But to set each to his journey Finds us farther than to-day

At the close of the discourse the Doctor offered another prayer, which concluded by asking that God might bless what had been said, that He might long spare Her Majesty to reign over a free, loyal and Christian people, and that He might watch over and sustain the Prince and Princess of Wales, and the rest of the Royal family. Dr. Cumming then pronounced the blessing, there being no singing. Afterwards a scene of great interest was witnessed. Her Majesty, accompanied by the Duchess, left her seat and walked up to Dr. Cumming, whom she addressed as follows—"Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered, and I take the opportunity of reminding you that it is twenty-one years ago this day since you preached before me at Balmoral." The Doctor, as might be imagined, was considerably taken aback with such a recognition from his Sovereign, but he soon recovered himself, and after acknowledging it by bowing profoundly, he replied—"I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely that on your Majesty may descend all blessings." The Queen, bowing, then retired with the Duchess.—Northern Ensign.

GIVE US UNTO THE LORD.

Before us is a clear light, a perfect model. Look at it earnestly—let no part of the complete whole escape your notice. Set far back in the ages a clear and beautiful gem, it grows more and more brilliant, it shines brighter and brighter, for our emulation and example. It is our Divine Lord, doing, toiling, serving. Thus such service as could be rendered only by a Son, by one who fully understood the Father's desires. Not by services are we made sons, but by sonship we become true servants.

Do you remember Jesus as sitting over against the treasury and watching that poor widow? The Servant has an eye for service. He takes a note of all. Unspungily spending his own life, he can appreciate the giving of the "last farthing"—the "all that she had." There was peculiar sympathy between the Watcher and the watch-ee. He had made himself poor that we might be rich; she makes herself poor that the love-offering may enrich the treasury of God. Wondrous sympathy! Perfect in that Jerusalem day! Possible to day to you, toiling servant—worker in the vineyard of the Lord! And who is exempt? Who may rest on the oars and say, "There is nothing for me to do?"

Where are the "two mites" to day? millions of the rich cast in "of their abundance" may add to the church's glory on earth. They may pile costly edifices and furnish sumptuous resting-places for Sabbath entertainment. They may improve the earth and its altars, but the two mites may be used of God, specially, for the word that shall build a spiritual temple in some crumpled one, or be unity with the righteousness of God one who has been sadly sold with sin.

Therefore bring the love-gift. "Bring the cream of all the heart" to the treasury and cast it in. And He that sitteth over against the treasury will take note and use it to the best account.

LADY MEDICAL STUDENTS.

We hear glowing accounts of the reception of ladies into some of the prominent medical schools of the Continent, but after they have performed their work well, and claimed their degree, they are rather curiously dismissed, with no very complimentary or encouraging words. At the University of Zurich, a lady was publicly informed that she had acquired a certain amount of mechanical knowledge, but had by no means proved the competency of women for medical activity. This is certainly a most ungracious way of dismissing a pupil who has distinguished herself above many of the male students. It is roundly surpassed by Professor Bischoff, of Munich, in a recent address to a graduating class containing female students. The Professor had evidently donned his scientific armor for the contest, and intended to give thrusts that would hurt. He maintained that women are not adapted for the culture of science, either anatomically, physiologically, or psychologically. And in the special science of medicine, to learn which it is an indispensable condition to handle the dead dead subject, he feels that woman is out of place. Though

an old and hardened anatomist, he acknowledges an unconquerable aversion to seeing a young woman at a dissecting-table. He believes that woman may make most skilful and useful scientific nurses, but protests against their entering the ordinary arena of medicine, because, as he naively says, there are now enough in competent men, without increasing the contingent from the feminine ranks. We quote his sentiments to show their narrowness, rather than to condemn them because it is quite evident that the Munich Professor has no desire to find women adapted to the medical career. He sees the case just as he desires it may be, and rather begs his rights instead of humbling his proofs. We allude to the matter and this special case, mainly to show that even in the establishments where female students are admitted, in deference to certain public opinion, they are not as welcome as they are generally supposed to be. So the "woman question" does not seem to be any nearer to its solution, from the consideration that a few are admitted to Zurich or Munich schools, to be unconsciously dismissed after the faithful and conscientious labors of a course of study.—Ladies' Repository for October

ANECDOTES OF MINISTERS.

A person once said to his minister, Rev. Mr. C., that it was impossible for a man to carry on business in this imperfect world, and be honest and get a living. "Die then," was the emphatic reply.

A certain farmer's wife had an only daughter, whom she brought up very tenderly, not requiring her to do any work. When spoken to by a neighbor in regard to this, she replied that she was bringing up her daughter to be a minister's wife.

Dr. McElroy, of New York, being about to marry his fourth wife, some one asked his daughter who was going to perform the ceremony? She replied "I don't know, but I presume it will be Dr. Spring. He generally marries father."

The late Rev. Dr. Welch, a Baptist clergyman of Albany, was a superior preacher. One Sabbath, as he was passing out of church a prominent member of his parish, said to him, "You had Dr. Channing for a hearer this afternoon."

"Well he heard the truth," replied Dr. Welch.

Rev. Dr. Hallock, of Plainfield, was a godly man, and highly esteemed by his people. But there was one woman who did not like him, and would not go and hear him preach. When about to exchange with a brother minister, he usually took pains to inform her, that she might be benefited by the preaching of others, if not by his own. Congregationalist.

THE LAW FOR FOOT PASSENGERS.

The rights of foot passengers in crowded thoroughfares are so often infringed with impunity, that it is gratifying to hear of a case in which they were successfully defended. A few days ago a man was passing along a busy street in London, balancing a pad of ice on his head, when he came tilt against a woman who was presumptuous enough not to make room for him at once. This rough behaviour seems to have roused her wrath, and with a well-directed push against the aggressor, the pad was overbalanced, and the ice scattered and melted. A prompt assault by the man brought about a very nice legal complication. The woman summoned her assailant for battery, while, not to be backward, he sued her for wilful damage. The magistrate ruled that persons who carry articles upon their heads through the streets must put up with the consequences of their own acts. It was just as likely, he observed, that the pad was upset by the man pushing against the woman, and, beyond question, he had no right to assault her. He therefore dismissed the summons for wilful damage, and fined the man 40s and costs. This example should operate as a warning to those who are in the habit of carrying heavy miscellaneous articles through the streets. It is true they generally succeed in bearing down all opposition by dint of superior force, but if they have no respect for our persons, they may feel some regard for their own property, which they will do well to remember may suffer grievous damage without the faintest chance of their receiving compensation.—Manchester Examiner.

HOW TO ECONOMISE COAL.

Under this title the Galloway Express has the following—"The plan is one which we have tried ourselves. It is simple and successful. You first of all clear out your grate, then slip a sheet of iron in so as to cover the bottom bars, and close the under draught, and thus done you fill up the grate with small coal, until the whole is brought to the level of a line between the topmost and the next topmost bars. It may seem a curious way this of going to make a fire, to fill up the grate with a solid mass of small coal before you apply a light, but it is nevertheless the proper method to be observed if you would give the experiment a fair trial. The light will come in time. On the top of this bed of coal you place your paper, sticks, and peat—if you choose to have both the latter, if not, either will do—and over these you lay a slight covering of round coal. You then apply a light and in about half an hour your fire will be, not in all blast, for that is the thing you seek to avoid, but burning steadily, and throwing off a comfortable glow. We tried the experiment with an ordinary-sized Carron grate, and the result was all that we had been led to expect. The fuel was lit shortly before three o'clock in the afternoon, and at ten in the evening it had not burnt out. In other words, we had secured a fire that burned for eight hours without mending. You must not become impatient because you do not see bright tongues of flame playing up the chimney, nor must you think of disturbing the fire with a poker. That would completely defeat your object. The room will be warmed without the roaring flame, and a saving of fifty per cent will be made on your coal. This plan is quite different from the one which has been recently recommended through the press of

merely covering the under bars with a sheet of iron. The peculiarity of ours is, that the fire is commenced at the top and burns down instead of up the fuel. It will be seen that the under-draught is stopped by the coal itself, and that a cheap fire might be had without sheet-iron at all. But it is better to have the iron if you can get it, or failing it, to cover the bars with a sheet of paper for a while. This is done some little air is sure to find its way through the coal in the case of paper, and without it, the fire would of course get into ordinary activity as soon as it had burned down to close upon the bottom bars. We need hardly say that this sort of fire will not answer the purposes of cooking, but for a sitting room or bed room it will be found to have what must now be regarded as the one cardinal virtue of a fire—namely, cheapness with comfort.

THE BIBLE IN GREECE

The following letter appears in the *Livonia Times*. As the circulation of the Scriptures in Turkey has been attracting late the attention of your readers, it may not be out of place to inform them how the authorities of the kingdom of Greece regard such matters. The following facts may be relied on, M. Koukouriotis, the agent at Athens of the British and Foreign Bible Society when visiting Corfu in the course of a professional tour for the sale of the Holy Scriptures, in the month of June last, was interfered with by M. Pier, the chief of the police, who stopped him from selling, caused him to bring the books he had for sale to the police office, in order, as he said, to have them examined by the Governor or Prefect of Corfu, and though challenged to cite any law to authorize such conduct, justified himself by saying that the books were false and anathematized by the Synod, and by accusing the seller of seeking to pervert the faith of the people. The Governor himself persisted in the same course, but knowing that these same Scriptures were, and had been for more than twelve years, publicly sold in Athens, and in other parts of Greece, he contented himself by affirming that the Corfiotes were among the most superstitious people of all Europe, and ranking them with the inhabitants of Rome and Malta. On finding, however, that the agent was not to be deterred by these considerations, he begged him at least not to attempt to sell on the following day, which was a feast day, and that was consented to. On the day after he recommenced selling, and had made a good beginning, when he was rudely interrupted by M. Pier, who, in no very complimentary terms, asked if he had not been forbidden to sell these cursed books. On the other affirming that he knew no law to prevent him, M. Pier exclaimed, "Then I hold myself free from all responsibility," and walked off. The immediate consequence of such conduct was a tumult in which the chapman's table was overturned and his books torn and carried off, and himself obliged to take refuge, first in the office of the British Vice Consul and afterwards in the police office, to which M. Pier, who soon afterwards reappeared, very obligingly offered to escort him. For this conduct, which I hold to have been both illegal, and oppressive, not to say insulting, the agent, as a Greek subject, is seeking redress in the Greek Courts.

EXTERMINATING THE BUFFALO.

The *Denver Tribune* says "Few persons probably know how rapidly the American bison is disappearing from the Western plain. At one time it is said that they were to be found everywhere west of Lake Winnipeg and the Hudson River, but for many years they have been extinct east of the Mississippi River. The work of extermination, however, appears to go more bravely in proportion as they are driven into narrower and narrower limits, and it is not unlikely that the fate of the European bison, which once abounded in the woody wilderness of Germany, northern Gaul, and neighboring parts of the continent, but which is now to be found alone and rarely in the forests of Lattinania will soon be theirs. Some idea of the extent of this ruthless slaughter may be formed from the fact that twenty-five thousand bison were killed during the month of May, south of the Kansas and Pacific Railroad, for the sake of their hides alone, which are sold at the paltry price of two dollars each on delivery for shipment to the eastern markets. And to this five thousand—a small estimate—shot by tourists and killed by Indians to supply meat to the people on the frontier, and we have a sum total of thirty thousand as the victims to a single month. If the bison were a wild, savage animal—if to kill one required any especial skill, or bravery, or nerve, there might be some justification for this enormous slaughter. But the fact is that the bison is an exceedingly mild-dispositioned animal. His looks indicate ferocity and malignity, but his nature does not correspond with his appearance."

In the course of an apology for publishing four sermons the *St. Louis Democrat* says: "It is not our duty to be more concerned to the humor of our hearers, nor to mention the fact that there is more thought in the pulpit than in the parlor, occasionally a sermon is dull, but generally a political speech is dull, and a dull sermon is better than a dull speech. We wish all pulpit orators were Beechers, but anything to beat Satan."

The pleasures of the world are deceitful, they promise more than they give. They trouble us in seeking them, they do not satisfy us when possessing them, and they make us despair in losing them.

Whatever may be the means, or whatever the more immediate end of any kind of art, all of it that is good agrees in this, that it is the expression of one soul talking to another, and is precious according to the greatness of the soul that utters it.—Ruskin.

One ought to love society if he wishes to enjoy solitude. It is a social nature that solitude works upon with the most various power. If one is misanthropic, and betakes him to loneliness that he may get away from natural things, solitude is a silent emptiness to him.—Simmons.

CONGREGATIONAL SINGING.

Why has congregational singing so declined, especially in country churches? There is to-day more attention paid to vocal culture in our day-school, and more of your young people have some knowledge of music, our Sabbath-schools sing oftener and better than ever there is too much variety there, yet our church psalmody was never poorer. Can it be that this is only owing to the introduction of choirs who have monopolized our singing, when so often they have devoted themselves to retaining the old tunes, in hope of simplifying the people? Or does not the evil arise where so many seeds of failure are sown, in the family?

Time was when from every home altar ascended the song of praise from every lip, when singing was an intrinsic part of the family worship, and when old and young, master and servant, joined in some of the good old songs of the Church.

One can remember when "I'm a kind-ness," "Jesus, lover of my soul," and "How sweet the name of Jesus sounds," were household words, and when an occasional innovation was made for the sake of the little ones, it was, "There is a happy land," or, "I think when I read that sweet story of old." Then the children all sang, at home and in church.

Let the children learn to sing in the family, and they will sing in church. Let them hear the good old words, and sing them over and over, day after day, at home with father and mother, and they can never hear them in church without joining to praise.

Let us then earnestly suggest to the parents of all families who constitute the Church a hearty return to the old custom of singing at family worship.

The children will thus take a deeper interest in the family service and gain a familiarity with the hymns which incline them always to sing when the larger congregation are joined together.—*Christian at Work*.

THE PIETY OF BOAZ

"The Lord be with you"—by "directs to the reapers on entering the harvest field—has the ring of sterling metal. What a contrast Boaz offers to farmers we have known, by whose lips God's name was frequently profaned, but never honoured—their servants, like their dogs and horses, being often cursed, but never once blessed! And in accordance with the apothegm, "Like master like man," what shocking oaths have we heard, volleying, as it were, out of the mouth of hell, from the lips of coarse, animal, sensual farm-servants!

Boaz almost never opens his mouth but pearls drop out. His speech breathes forth piety utterances. All his conversation is seasoned with grace, and, though the result of a divine change of heart, how natural his religion seems! and like a gala-dress assumed for the occasion—not like gum flowers worn for ornament, but such as spring living from the sward; not like an artificial perfume that imparts a passing odor to a thing that is dead, but the odors exhaled by roses or lilies bathed in the dews of heaven. One who could say, "I have set the Lord always before me." God is in all the good man's thoughts; and his holy name as often in his mouth to be honored as it is in others to be profaned. Thought it may have been a common custom to bless the harvest and its reapers, he did it in the heart, nor were they words of course or custom he spoke when, bending on Ruth an eye of mingled pity and admiration, he said, "If hath been fully showed me all that thou hast done unto thy mother-in-law since the death of thy husband and how thou hast left thy father, and thy mother, and the land of thy nativity, and art come unto a people which thou knowest not heretofore. The Lord remember thy work; and a full reward be given thee of the Lord God of Israel, under whose wings that art come to trust."

Nor was it only in the language of piety that his piety expressed itself. It did not evaporate in words. We have heard him speak, see how he acts. One night, sleeping by a heap of corn, alone as he supposed, he wakes to find a woman lying at his feet. It is Ruth. Instructed by Naomi, she takes this strange Jewish fashion to seek her rights, and commit her fortunes into his hands. There is not in all history a passage more honorable to true religion than the story of that midnight meeting. Silver seven times purified never shone brighter as it flowed from the glowing furnace, than Boaz's high principles then and there—nor purer or brighter the stars that look down on the scene of such a trial and such a triumph. The house of God, the holy table where, by the symbols of Christ's bloody death, saints have held high intercourse with heaven never begot purer thoughts than this threshing-floor that night. A noble contrast to such as, disgracing their professions, have received women beneath their roof to undermine their virtue and work their ruin. Boaz, in his fear of God and sacred regard to a poor gleaner's good name, is a pattern to all men. Ruling his own spirit, he stands there "better than he that taketh a city." He is enrolled among the progenitors of the Messiah; nor, take him for all in all, was there one in the list of whom Christ had less cause to be ashamed, one more worthy to be the ancestor of an incarnate God of him who was "holy, harmless, and unfeigned, separate from sinners."—*From Studies of Character, by Dr. Guthrie*.

Remembrance is the only paradise out of which we cannot be driven away. Indeed, our first parent, were not to be deprived of it.—*Richter*.

No man ever stated his griefs as lightly as he might. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—*Emerson*.

Every reader reads himself out of the book that he reads; nay, has he a strong mind, reads himself into the book, and amalgamates his thoughts with the author's.—*Goethe*.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the *British American Presbyterian*, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

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

LIBERAL OFFER.

New Subscribers can have the *British American Presbyterian* from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subscribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time. All who send us new subscribers now, will have the benefit of it.

British American Presbyterian.
 TORONTO, FRIDAY, OCT. 11, 1872.

TOPICS OF THE WEEK.

The Provincial Exhibition at Hamilton was upon the whole a great success. The local one at Guelph even more so; and that of London if possible better still.

The Governor General of Canada is now established for some little time in "his own hired house" in Toronto and is winning golden opinions from all sorts of people. In replying to an address from the Synod of the "Kirk" in Canada, an account of which we give in another column, it will be observed his Lordship says: "Wherever a Presbyterian congregation is established, there you are sure to find energy, industry, sobriety of life and all the noblest virtues to which the race can attain." We wish that in every case the encomium of the Governor were fully deserved. So far, however, it is quite in accordance with fact.

The wretched young man Coyle whose name has been so much before the public in connection with the Missouri murder has been tried and acquitted. Perhaps it is as well, though very few indeed could have had any doubt of his guilt. The wife was the great offender and with her execution the law may be regarded as vindicated.

The case of stabbing in Toronto which has caused a great deal of local interest will now come regularly before the courts of law as the unfortunate lad has died, and the Coroners jury has returned a verdict which has resulted in the person who inflicted the wounds being committed for trial. The number of worthless young men that congregate around the street corners in Toronto and elsewhere, and make the night hideous is becoming perfectly alarming. They are generally rude, profane and drunk on young blackguards; not seldom the children of respectable parents and are the natural products of the miserable saloons and other drunkeneries with which our officials in their egregious folly are everywhere flooding our country. In Toronto there are a good many houses being got up on the London gin palace pattern with glaring lights, any quantity of paint, coloured glass and vulgar decorations. Every one of these is a gambling "hell" which indeed may be said of almost every tavern in the city; while there are other places on the plan of the "free and easy's" of the old country which are if possible still worse. These wretched dens of iniquity are now permitted by our local authorities in Toronto to ply their infamous traffic till midnight. Eleven o'clock used to be the time when they were required to close. But that was too early an hour, and now they can legally keep open till twelve, but practically on to any hour of the night. We have seen them open till one, and at that hour as many as twenty or thirty turned out of single establishments, not one of whom were above twenty years of age. With singular inconsistency local magnates encourage these demoralizing agencies to the utmost by giving them the longest time possible, and the best possible opportunities for plying their nefarious traffic and then order that their victims when found drunk or swearing should be fined and imprisoned! It is the same all over the country, and when it culminates now and then in murder, as in the case of this lad Barley, or in murderous attacks upon quiet citizens, as too frequently takes place, then there is stupid moralizing by those who license and encourage those who are at the bottom of it all over the increasing viciousness of young Canadians.

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The recent state elections the other side have virtually decided the Presidential contest. There is now no doubt but that Grant will be president for the next four years, and with all the imperfections of his administration, few well wishers to the Union will regret the result. The union of Greeley with his life long opponents has been too much for his former anti-slavery friends.

In Britain every one who can has been having a holiday but the great mass of the toilers have been going on as usual. The agitation on the land question is always proceeding and will always gather strength. A kindred topic is that of the game laws. A large number of the proprietors with the infatuation almost always characteristic of the unduly privileged, are standing out against conversion to the demands of the tenant farmer for modification of these laws if not the total abolition. Of course the result will be that the change, when it comes, will be much more radical and sweeping. In one respect it is a great mercy that the supporters of abuses hold by them till they can hold no longer. If they were only wise, by a little timely concession they might hold on by their unjust privileges for an indefinite length of time both in secular and ecclesiastical matters.

That the German authorities are determined to vindicate the supremacy of the civil laws may be seen from the following notice which is going the round of the newspapers: The authorities at Konisberg have received orders from the Imperial Government to withhold payment of the temporalities and episcopal revenue from the Bishop of Ermeland, Mgr. Kromentz, from the 1st of October next. It is understood the payment will be suspended till the Bishop formally retracts his statement that the laws of the Church claim precedence before those of the State.

MINISTERS AND CHURCHES.

Father Chiniquy preached in Knox Church, Goderich, last Sabbath evening, and gave some interesting information regarding his mission at Kankakee, Ill. He will visit many of the principal towns and villages in Ontario before he returns to his western field of labour.

The *Banner* states that at recent meeting of the C. P. Church, Dundas, it was resolved to extend an unanimous call to the Rev. H. Horkin, of Lindsay. The salary offered is \$1000 a year, payable quarterly, and a manse.

The *Sentinel* is of opinion that the ladies of Knox Church, Woodstock, are becoming noted for their bazars. Last year during the North riding show they held one for two days and netted the satisfactory sum of \$600. This year another has been held for the same length of time and its pecuniary success even surpasses that of the inaugural one; the receipts amounting, we are informed, to about \$700.

The Rev. John McMillan, the esteemed pastor of Knox Church, Mount Forest, after his return from a trip to the Lower Provinces, was "surprised" by a large number of his congregation, when an address of welcome was read by Mrs. Lowrey, who presented the reverend gentleman with a purse containing over one hundred dollars.

Rev. D. McDonald, has been unanimously called by the congregation at Arthur.

The Presbyterians of Eldon will be pleased to learn that the Rev. Mr. McKay, of Alexandria, Glengarry, has intimated his acceptance of the call given him by the Eldon congregation (vacant since the removal of Mr. McDougall to Manitoba.)

The Rev. J. Allister Murray has been lecturing most acceptably at Woodville on "Heroes." The lecture was delivered under the auspices of the "Excelsior" Lodge O. G. T., and the hall was densely crowded.

A new brick Church was formally opened at Dunsford, Verulam, on the 22nd ult. by the Rev. Prof. Caven of Knox College, Toronto. The *Canadian Post* says:—The building reared under the superintendence of Mr. Thos. Nisbet, of Lindsay, though not large, is remarkably neat and tasteful and entirely finished in the best style of workmanship. The entire cost is about \$1,330, beside the drawing of the brick from Lindsay, equal to another \$150. The attendance on the occasion, notwithstanding the unfavorable state of the weather, was overflowing. The collection, intended for the liquidation of the remaining debt, was fully \$100. At a soiree on the following evening the debt remaining on the church, (\$230) was in a few minutes subscribed and partly paid, all of which is highly creditable to the Christian liberality of the Presbyterians of Verulam.

The Westminster (B. C.) *Herald* of a recent date says:—"The Rev. Mr. Jamieson having been requested by the directors of the British and Foreign Bible Society to resuscitate the Society which once existed here, and act himself as Secretary, has succeeded in carrying out the wishes of the Parent Society. The Society has been organized as a branch of the Upper Canada Bible Society, and an annual subscription of one dollar constitutes membership." The Society has been exceedingly fortunate in securing the services of so competent a man as Mr. Jamieson to discharge the duties of Secretary. We wish the Society abundant success.

We understand that the Rev. Thos. Alexander, late of Percy has undertaken the charge of the Mount Pleasant Congregation, and the new station at Claremont Burford, near Dunsford. The station was opened only a few weeks ago by Mr. Junot, Student, but already gives indications of being a prosperous one.

PRESBYTERIAN COLLEGE, MONTREAL.

At the close of the opening lecture of the winter course of this College by Rev. J. M. Gibson, Dr. McVicar said:—

"I am happy to state that this session opens under circumstances of hope and promise to our institution. Allow me to present a few facts from the report of our College Board to the General Assembly in June last. The total assets of the College at this date amount to \$70,863. This sum is distributed among our various funds. I mention a few of the items: Scholarship Endowment Fund, \$929; Library and Fittings, \$9,000; Endowment Fund, \$23,520; Subscription for an additional Professor's salary extending over a period of five years, \$10,000; Subscription for the erection of College Buildings, one-third payable on demand, and the balance in March, 1873, and March, 1874, \$26,276. The contract for the erection of the buildings has been given out, and the work will advance as far as possible this fall, and be completed next summer so as to be ready for occupation next session. This will greatly add to the power and efficiency of the College. I rejoice, in this connection, to acknowledge the enlightened zeal, energy and liberality of the members of the College Board, as well as the generous and praiseworthy liberality of the members and adherents of the Church by whom our work is supported. The raising of the amount just mentioned, viz., \$70,863, within five years and from three Presbyteries, is one of the most significant and pleasing facts in the history of our Church. In estimating the liberality of our people in this matter, we must remember the amount of other church work which has been carried on at the same time. While building up our college, what, for example has been done in other respects in Montreal? The following churches have been built, viz.—Eskrine Church, Knox Church, St. Joseph street Church, Chalmers Church, Cote-de-Negies Church, the Mission Houses in Griffintown and at Petite Cote. When you take into account the fact that these works have gone on contemporaneously with our efforts for the College, surely they misjudge the case who imagine that our church during this period has not made gratifying and surprising progress. But I must not give you the idea that all that is necessary has been done. We still require seven or eight thousands dollars to complete our buildings and have them free from debt. This amount I believe will be forthcoming when the whole of our little territory has been canvassed. As yet we have visited only Montreal, Ottawa and Quebec.

I might speak, did time permit, of the missionary work of the students during the vacation. Between twenty and thirty of them have been thus engaged, and much good has been accomplished. The labours of our French students have been specially successful. I believe that it will be found that over 30 persons have been, through their instrumentality, brought out of the darkness of the Church of Rome.

I am happy to state that the staff of instructors for this session have been greatly strengthened. Rev. J. McLaren is to lecture three months in Apologetics, Rev. J. Campbell three months in Church History, Rev. Wm. Mackenzie to give a special course of lectures on Evangelical Effort. Prof. Andrew will give two lectures a week in Election. These services are additional to the work of the regular staff.

Dr. McVicar said he might allude to a personal matter. It was known that he had been asked to accept another position than that which he now holds. On purely public grounds he had resolved to continue his present work. Had he consulted his personal interests he would have yielded to the proposals made to him. His principle was to occupy the position in which he could best serve God and the Church, and on this principle he remained in the meantime at his present post.

The announcement was received with manifestations of satisfaction by the assembly.

The following additions to the library were mentioned, viz:—From T. M. Thomson, Esq., 8 vols.; Rev. Dr. Burns, 5 vols.; Thos. Allan, Esq., 1 vol.; Rev. A. McIver, Glasgow, 1 vol., and by purchase 48 vols. The meeting was closed with the benediction.

PRESENTATION OF ADDRESS OF WELCOME TO THE GOVERNOR-GENERAL BY THE CHURCH OF SCOTLAND.

As some of our readers will remember, it was agreed, at the Synod of the Church of Scotland in June, to present an address of welcome to the Earl of Dufferin as soon after his Lordship's arrival as circumstances would permit. For the preparation and presentation of that address a committee was appointed, consisting of the Rev. Gavin Laug, of St. Andrew's Church, Montreal, Convener; Rev. Professor MacKerras, of Queen's College, Kingston; Rev. Daniel M. Gordon, P.D. of Ottawa; Hon. Alex. Morris, Minister of Inland Revenues now Chief Justice of Manitoba; and Mr. Andrew Drummond, banker, Ottawa. On account of the prolonged stay of His Excellency in the lower part of the Province of Quebec, the presentation was delayed till he should come to Ontario; the original idea being that it should be made at Ottawa. That ceremony took place on Wednesday last, in this city, by appointment of the Governor-General. At a little after ten o'clock a deputation—composed of the Rev. Gavin Laug, of St. Andrew's Church, Montreal; Rev. D. J. Macdonnell, B.D., of St. Andrew's Church, Toronto; and Messrs. James Michie, William Mitchell, George H. Wilson, Isaac C. Gilmor, William Henderson, Russell Inglis, D. B. Pearson, George Keith, and James Bothune, M.P., office-bearers of the church in Toronto—proceeded to His Excellency by Col. Fletcher. The Rev. Gavin Laug made the presentation, and read the following address:—

"To His Excellency, the Right Honourable Frederick Temple, Earl of Dufferin, K.P., K.C.B., &c., &c., Governor-General of Canada, &c., &c., &c."

"May it please Your Excellency:

"At a recent meeting of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, it was resolved to present a handsome address of welcome to your Excellency on assuming the office and dignity of Governor-General of this Dominion. As representing one of the National Churches of the Empire, it was felt to be most fitting and proper to assure Your Excellency, at the very commencement of your administration, of our desire and determination to uphold and promote sentiments of devoted loyalty to the throne and to your Government.

"We beg to offer our sincere congratulations on your Excellency's safe arrival amongst us, and on the prosperous and auspicious circumstances in which the Dominion is at present placed.

"We are profoundly thankful to Her Majesty for your Excellency's appointment, which we hail as a proof of the unabated interest with which our Dominion is regarded by the Imperial Government.

"That every spiritual and temporal blessing may ever attend your Excellency, is the heartfelt and earnest prayer of this branch of the Church of Scotland.

"Signed, in name and by appointment of Synod, on this, the Twelfth day of July, one thousand eight hundred and twenty-two years.

"JOHN HOGG, D.D., Moderator.

"J. H. MACKERRAS, Synod Clerk."

His Excellency replied in substance as follows:

Gentlemen—
 "It gives me great pleasure to receive an address from the Synod of the Church of Canada in connection with the Church of Scotland.

"Myself descended, on one side of the house, from Presbyterian ancestors, and the landlord of a Presbyterian tenantry, I have had good opportunities of observing the character and work of the Presbyterian Church.

"The Church of Scotland has, in all times, been distinguished for loyalty to the Crown and love of intellectual liberty. Wherever a Presbyterian Congregation is established, there you are sure to find energy, industry, sobriety of life, and all the noblest virtues to which the race can obtain; and wherever the Church of Scotland has planted her standards, this result has invariably been secured.

"I thank you heartily, on behalf of Lady Dufferin and myself, for the good wishes you have so kindly expressed. I can assure you that from the time we set our feet on the shores of Canada, nothing has given us great pleasure than to observe the harmony which characterises the relations of the various religious communities to one another.

"I beg to apologise that want of time has prevented me from doing more at present than making this verbal reply; but it will give me much pleasure to reduce these sentiments to a more formal statement and to forward it in writing."

At His Excellency's request, the members of the deputation were then presented by the Rev. D. J. Macdonnell, and after a few minutes' conversation with His Excellency, withdrew.

"Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" asked a clergyman of some children. For a while no one answered; at last seeing a little drummer-boy who looked as if he could give an answer, the clergyman said—"Well, little soldier, what say you?"

"Because it's headquarters," replied the drummer.

Time appeared very short, eternity near, and a great name either in or after life, together with all earthly pleasures and profits, but an empty bubble, a deluding dream.—*Draught.*

INAUGURAL LECTURE BY PROF. GREGG, M. A., AT THE OPENING OF KNOX COLLEGE, 2ND OCTOBER 1872.

APOLOGETICS.

Having been called, gentlemen, to occupy the chair of Apologetics in Knox College, I shall endeavour in this introductory lecture to state and define the position which the Christian Apologist may be fairly expected to establish and defend; to give an outline of what seems to me the best method to adopt in conducting the argument; and to indicate the spirit and temper of mind, with which we should prosecute this department of study.

The term Apologetics, I may observe, at the outset, may be defined as the science or art of defending the revealed theology. It is derived from the Greek word *Apologia*, which is translated "defence" in Paul's address to the Jews (Acts 22) "Men, brethren, and fathers, hear my defence which I make now unto you, and which is elsewhere translated "answer" as in 1 Peter 3-15 "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." In the earlier centuries the name *Apologia* was given to defences which were made of the Christian faith against various assailants. Thus we have the *Apologies* of Justin Martyr, addressed to the Emperor, Princes, and Senate of Rome, and the Apologeticus of Tertullian, addressed to the chief magistrates of Africa.

The sphere of Apologetics is clearly distinguishable from that of *Polemics*. The region of *Polemics* lies within the limits which it is the part of the Apologist to defend from outside assailants. Polemical controversies are carried on among professing Christians, the one with the other. The Apologist contends with those who reject revealed religion—with infidels, with Deists, with Pantheists, with Atheists. Polemics dispute with each other on such topics as the Divine decrees, predestination, election, the nature and extent of the atonement, the perseverance of the saints, and the nature, use, and efficacy of the Sacraments of Baptism and the Lord's Supper. The Apologist takes his stand on the walls which enclose the theological arena, feels a friendly concern for all who are within, keeps an anxious outlook on the forces of infidelity and scepticism, and endeavours to repel them.

Taking this position and having such objects in view, the Christian Apologist has simply to defend the great fundamental facts and doctrines of revealed theology. Is there satisfactory evidence that God has in a supernatural manner revealed to man his character, his will, the way of salvation and eternal life? Has the eternal Son of God become incarnate? Has the Lord Jesus Christ, as our Redeemer, obeyed the law, suffered and died in our room, risen from the dead, and ascended up on high? Did he personally and by his accredited apostles and servants, teach that whosoever believeth in him shall not perish but have eternal life? The affirmative of such questions as these the Christian Apologist is bound to maintain. It may be added that in undertaking to prove and defend such facts and doctrines as those referred to, the Christian Apologist is, of course, bound to maintain, at the same time, the great principles of Natural Theology which are taken for granted in revealed theology.

In contending, however, with those who who reject supernatural revelation, the Christian Apologist cannot fairly be expected to establish the divine inspiration of the sixty-six different treatises which constitute the canonical Scriptures of the old and new testament—called canonical because the Christian church receives them as the rule of faith and life. This is a matter which systematic Theologians, and polemics may settle among themselves, and which they ought to settle, for it is a matter of the utmost importance. But the infidel has no right to ask the Apologist to settle it. All the latter can be fairly expected to do is to furnish satisfactory evidence that God has, in a supernatural manner, revealed himself to men, and that a way of salvation has been wrought out through the incarnation, death, and resurrection of the Lord Jesus Christ.

It is quite true that, as a matter of fact, Christian Apologists frequently deal with the question of the Inspiration of the Sacred Scriptures, and to this subject I intend to direct your attention during the session. But I am now anxious that you should clearly understand that we are not fairly bound to discuss this subject in contending with infidels. There may be a supernatural revelation without any record of it whatsoever. There may have been supernatural events, without any inspired accounts of them. In point of fact supernatural revelations were made to Enoch, to Noah, to Abraham, to Isaac, to Jacob, centuries before they were recorded by Moses. In like manner a generation passed away before the words and miracles of Christ were recorded by evangelists and apostles. Evidently, therefore, the questions of supernatural revelation, and of the inspiration of the Scriptures, are independent of questions respecting the inspiration of particular written records of them. It is quite enough that in any way the Christian Apologist can prove the great facts, and doctrines, of revealed theology.

Christian Apologist is bound to establish and defend. I need scarcely add that as he is not bound to defend the inspiration of the Sacred Scriptures, so neither is he bound to defend the truthfulness of doctrines, or the reality of miracles, the Canonical Scriptures do not record. He is not bound to defend certain doctrines and facts which are recorded in the apocryphal books, gospels, or epistles, or which are handed down by mere tradition. He is, for example, under no necessity of establishing the credibility of such stories as that of Bel and the dragon or that of the miraculous assumption of Mary, as such doctrines as those of the immaculate conception, baptismal regeneration, transubstantiation and the infallibility of the Roman Pontiff. So far from this, it is his duty to protest against the reception of such legends, and dogmas, as tending to expose supernatural theology to scorn and contempt; and to produce, as in point of fact it has very extensively produced, the fruits of infidelity, and skepticism.

You will thus understand that in contending with infidels, the Christian Apologist is not bound to maintain any thing claiming to be supernatural, of which no record is contained in the sixty-six treatises, which constitute the canonical books of Scripture, as he is not bound to maintain the divine inspiration of any or of all those treatises. He is simply bound to maintain the truth of such doctrines and the reality of such facts, as are expressed or implied in the brief but comprehensive declaration that "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"—or in the still briefer declaration "that Christ Jesus came into the world to save sinners." For the comfort and edification of Christians he may, and ought to show that all Scripture is given by inspiration of God, but for the defence of revealed theology against infidels he is only bound to maintain its great fundamental facts and doctrines.

Having thus briefly defined the precise position which, in dealing with infidels, the Christian Apologist is bound to establish and defend, let me now indicate the plan or method according to which the argument may be satisfactorily conducted. It has already been stated that in supernatural theology the principles of natural theology are assumed, but as these are questioned by Positivists, Atheists and Pantheists, it will be proper to commence with a statement and defence of the principles of Natural Theology. Revealed Theology comprehends the fourfold division of theology proper (the doctrines respecting God) Anthropology (the doctrines respecting man) Soteriology (the doctrine respecting the Redeemer,) and Eschatology (the doctrines respecting the future state of existence.) Natural Theology may, I think, include three of these divisions, or Anthropology being omitted, inasmuch as nature sheds no light on the doctrine of a Redeemer, except on the fact that a Redeemer is needed.

The order and manner in which I think it will be best to treat the other divisions is the following *Natural Anthropology*, (the doctrines concerning man, so far as discernible by reason, and so far as they bear on his relation to God) ought I think to be first discussed. In this connection, such questions ought to be considered as the following—Do we know of our own existence as beings capable of feeling, thinking, and reasoning? Do we know or legitimately believe in the existence of an external material world? Can each man legitimately infer, from observing the actions of other men, that they have capacities of feeling, thinking and reasoning, like his own? Are men placed under some sort of natural government according to which their happiness and misery are dependent on their own conduct? Does man possess the capacity of distinguishing between right and wrong, and is conscience to be entitled supremacy over all the other faculties? Is man placed under some sort of moral government according to which he is rewarded or punished according as his dispositions, and conduct, are virtuous or vicious? What is the light which science sheds on the questions of man's origin and antiquity? The discussion of these questions will bring us face to face with some of those philosophical and scientific theories, according to which it is held not merely that man's existence is derived from the lower animals, but that he is incapable of knowing even as much as is plainly known by them, his own existence, and the existence of an external world; and of course that he is utterly incapable of knowing the existence or apprehending the character of God.

After discussing such questions as these in connection with *Natural Anthropology*, the next subject to be considered will be *Natural Theology proper*. Here the great question for consideration is the existence and character of God. Are the invisible things of God discoverable from the things which are made? As we reason from the actions and works of our fellowmen to the existence in them of minds endowed with faculties and powers like our own, can we in like manner from the movements, order and adaptation of the different parts of the universe infer the existence of a great being possessed of wisdom and intelligence, commensurate to the production and preservation of so wondrous a mechanism? Can we rise from the consideration of our own spiritual character to the spirituality of God? Do the heavens declare the glory of the Lord, and does the firmament shew forth his handy-works? Can we in the disposition and organization of matter, in the constitution of our minds, in the mutual adaptation of the mental and material worlds find evidence of a wisdom which is at least inconceivably great? Can we from the existence and supremacy of conscience, and the moral government under which we are placed rise to the legitimate conviction that he who made and rules the world is holy, just, and good? Are there any *a priori* arguments which in addition to, or independent of the *a posteriori* prove or confirm the doctrines of the existence and character of God? The discussion of these questions will lead us to consider some of the leading atheistic, or pantheistic theories, according to which the existence of a real personal God is denied, or at all events the knowledge of his existence held to be impossible.

The next subject which will fall to be

considered under the head of Natural Theology is *Natural Eschatology*, or the doctrines of a future state of existence. Does death terminate our life? When our bodies are dissolved into dust do our spirits cease to exist? Is there no more thinking or feeling—no more hope or fear, or joy, or sorrow? Beneath the clay that covers our mouldering dust, are our virtues and vices for ever entombed? Is death an eternal sleep? Or is there on the other hand a future state of existence—of rewards and punishments? Do not the analogies of nature, the reviving life of spring, the stalk growing up from the rotting seed, the butterfly bursting from the torpid chrysalis—do not our longings after immortality and our capacities for something higher and nobler than we experience in this life—do not the imperfect development of a moral administration in this life, and the dictates of our consciences, conspire to form at least a strong presumption that the whole drama of human existence does not terminate when the curtain of death drops upon the stage, but that there is yet another scene, where we shall enter on a new career—where our aspirations shall be realized and our capacities find their counter part employment—where virtue and vice shall be more fully rewarded and punished, and where the rectitude of God's moral administration shall be more fully unfolded? These are the questions which will fall to be discussed under the head of Natural Eschatology.

In discussing the three subjects which have now been indicated it will become abundantly manifest that, however valuable the information which Natural Theology furnishes, it fails to afford sufficient guidance in regard to the great questions which relate to God, to ourselves, and to our future destiny. Before leaving therefore the subject of Natural Theology, it will be proper for us to consider its imperfections, and not merely to state these, as they are evident from the nature of the case, but as they are illustrated by the moral and religious state and character of the nations that have been wholly or almost wholly, left to the unassisted light of reason in constructing systems of ethics and theology. A review and illustration of the imperfections of natural theology, will I trust convince us of the necessity of a supernatural revelation, while the positive teachings of natural theology, will, I think, convince us of the possibility of a supernatural theology—of supernatural revelations, and supernatural facts, for if the existence of a real living personal God be established, it is absurd to suppose that he cannot reveal himself more fully to man than he has done and by means different from the ordinary teachings of nature, or that he cannot interpose in a miraculous or supernatural way to rectify the abnormal condition into which sin has brought the human family. Thus the imperfections of Natural Theology on the one hand, and its positive teaching on the other will prepare us for the fair and candid consideration of the evidences of that system of theology which is contained in the canonical Scriptures, and which claims to be supernatural.

When we proceed to consider the evidences of revealed Theology, I think it will be best to arrange them under two great divisions, according to the sources from which they are derived. In dealing with all kinds of testimonies, facts and doctrines, we of course make use of our judgment and reason, of our conscience and feelings. These are the instruments and tests by the use of which each man must decide on the various kinds of evidence and on the character of the Theology which claims to be supernatural. It is according as our minds our consciences, and our dispositions and feelings are affected by external testimonies, facts or doctrines, that we are warranted in judging of their character and credibility. Now the external testimonies, facts, and doctrines which our minds, hearts and consciences are called to decide on, are presented to us either, first, from within, or second, from without the pages of the canonical books of Scripture. They may thus be ranged under the two great divisions of *intra-canonical* and *extra-canonical*, or, which is the same thing, the *intra-Scriptural* and *extra-Scriptural*—the first comprising the various kinds of evidence drawn from the Scriptures themselves, and the second comprising the various kinds of collateral and confirmatory evidence drawn from extra-Scriptural sources, as for example, from the testimonies of Jews, Pagans, Infidels and Christian writers from ancient monuments, and catacombs, from the continuous observance of Circumcision and the Passover, of Baptism and the Supper, of the Jewish Sabbath and the Lord's day, and from the observed fruits of religion in men's hearts and lives. I prefer the words *intra-canonical* and *extra-canonical*, or *intra-Scriptural* and *extra-Scriptural*, to the words *internal* and *external*, because of the indefiniteness and varied use of the latter. When the words *internal* and *external* are used in connection with the Christian evidences, they are sometimes used to distinguish inward experience from external testimony, sometimes to distinguish the supernatural revelation itself from the miracles and testimonies which accredit it, e.g. Miracles and Prophecy, and sometimes in the sense of *intra-Scriptural* and *extra-Scriptural*.

On the *intra-Scriptural* department of evidence we shall first enter. This department of evidence is the simplest and most satisfactory. It is the most accessible and the most intelligible. It is that which chiefly convinces the reason, satisfies the conscience, and affects the hearts of the great masses of men. The multitudes may not be able to analyze this evidence, or exactly to estimate the force of its various parts, but they feel its power in the reading and hearing of the word, and they are legitimately convinced by it. When carefully studied it will be found to embrace such particular points as the following: the simplicity, frankness, and candour particularly of the sacred writers, the consistency of each writer with himself, and with all the others, the undersigned coincidences between different parts of the sacred writings, as between the Epistles of Paul and the Acts of the Apostles; the sublimity of the doctrine contained in the Scriptures, the purity of the morality they teach, the character and design of the miracles recorded, the unity, consistency, and high moral tone of the Prophecies, and the harmony of these with recorded facts,

particularly in the life and history of Christ, the recorded experiences of those people, the wonderful accounts given of the person, work, words and character of Christ, the remarkable silence also of the Scriptures on topics irrelevant to the grand subjects of which they profess to treat, and the intimation of which might distract attention from the topics of chief concern.

In the consideration of these and kindred points we shall doubtless find difficulties which may puzzle and perplex. There are difficulties in the Scriptures apparent even to the wisest, discerning and candid, and apparent contentions given to violations of moral law. These have been eagerly laid hold of and criticised by infidel writers, of earlier and later times, with a view to shake our confidence not merely in the divine inspiration of all parts of Scripture, but in all the supernatural revelations and facts it records. It will therefore be necessary for us to examine the apparent difficulties, and I trust we shall find that they are not inexplicable and that they are by no means such as seriously to discredit the great system of revealed Theology.

The *extra-Scriptural* confirmation of the evidences found in the Scriptures themselves will next be considered. Here a wide field will be opened for investigation. What light do history, mythology, tradition, architecture and science reflect on the Mosiac account of the origin of man, the unity of the human species, the Noachian deluge, and the exodus from Egypt? What confirmation of the history of the Israelites and other ancient nations may be found in the monumental remains of Egypt and Assyria, of Palmyra and Moab? What are the testimonies to the truth of the New Testament history which may be found in the writings of Jews like Josephus and Philo, of heathens like Tacitus, Suetonius and Pliny, of infidels like Lucian, Porphyry, Celsus, Hierocles and Celsus, as well as of the early Christian fathers? What confirmation of the facts and doctrines of revealed Theology may be drawn from the Catacombs of Rome, and the inscriptions therein contained? What is the extra-Scriptural evidence by which it can be shown that long before the time of Christ predictions had been made respecting him, and that these have been fulfilled, and also that other prophecies respecting nations, countries, cities, churches were given and afterwards verified by facts? What confirmation of the truthfulness of the sacred Scriptures can be derived from researches in etymology, in geography and in the languages, manners and customs of Eastern lands? What is the confirmatory evidence which is furnished by their genuine effects on the morality and condition of nations, communities, families, individuals, by the religion which claims to be supernatural?

I trust the results of these inquiries, taken in connection with the results of our examination of the Scriptures themselves will be found quite sufficient to convince us, if not in the first place of the divine inspiration of every word and sentence of the sacred volume, at all events, of the general truthfulness of the whole, and particularly of the record of the great fundamental facts and doctrines on which our faith and hopes are based, and, further, to convince us that there are no objections founded on metaphysical speculations, on physical science, on historical researches, or on the destructive criticism which has been applied to the canonical writings, which are at all sufficient sensibly to counterbalance the overwhelming weight of evidence which proves that the eternal Son of God assumed our nature, obeyed the law, died for our sins, rose triumphant from the grave, ascended up on high, and that eternal life belongs to those who believe in His name.

When this point is reached, our controversy with infidels will be virtually closed. It will be proper, however, as has already been stated, that we proceed a step farther for the comfort and edification of believers, and particularly that we discuss the question of the *divine inspiration* of the Canonical Scriptures. In maintaining their inspiration it will not be necessary for us to shew the perfect accuracy of the different versions and translations of the inspired volume; although it will be satisfactory to know that for all practical purposes these are sufficiently correct, and that this is particularly the case with our English translation. Neither will it be necessary for us to shew that every word or letter of the Greek and Hebrew Scripture, as we now have them in our hands, was divinely inspired. We admit that some few words and sentences have been omitted, altered, or interpolated. The question we have to discuss is whether the original Scriptures as they came from the Pen of Apostles, Prophets, and Evangelists, were written by them as they were moved by the Holy Ghost, and I trust we shall be able to prove that all Scripture, whether of the New or of the Old Testament was given by inspiration of God. Just as the giant oak which rooted on the mountain's side, has braved a thousand storms, may be moved to be the work of God, although here and there a branch or twig may be twisted or broken, or although schoolboys may have inscribed their names on its bark, so, I think, we may prove that the Bible—the tree of life—is God's work, although here and there a sentence has been mutilated, or the Schoolmen have introduced their glosses into the sacred text.

Having thus sketched the outlines of the course along which I shall endeavour, gentlemen, to guide you in the study of Apologetics, let me now in a few sentences, indicate the spirit and temper of mind in which we should enter on and prosecute this department of study. Let me say to you then in the first place, that this subject demands the most earnest attention we can possibly give to it. It has in past times engaged the most earnest attention of the wisest and best of men, who have exhausted upon it the resources of keenest intellect, and most extensive learning. It still attracts to its discussion minds of the highest order. Great statesmen, men of rank and title, men of science and philosophy, as well as learned theologians, are giving to it their earnest thoughtful attention. It is worthy of the most careful study. The religion whose divine origin it is ours to defend is the great promoter of virtue and happiness among men. It tames our passions and sanctifies our affections; it dignifies and ennobles our nature; it brings

peace to our troubled consciences, and exalts our guilty fears. It indicates the chamber of sickness with beams of celestial light, and beyond the shadows of the dark valley points to the bright realms of the eternal day. Let man's confidence in Christianity be destroyed and the highest incentives to virtue, and the purest sources of happiness are at the same time annihilated. Our chief interests for time and eternity depend on the settlement of the question, is revealed theology a fact or a fiction? The question is thus worthy of the earnest attention of all.

Aspiring as you gentlemen, are to the office of the sacred ministry of the Gospel, it is especially incumbent on you to give heed to this study that you may be able to deliver your message with greater confidence and be able when occasion demands it to repel the assaults of the adversary; and also that you may be able to resolve the doubts of earnest enquirers who may seek your guidance. It may happen, and probably will happen, that in the course of your ministry you will be asked for counsel again and again by men of thoughtful honest minds, who have become perplexed by conclusions unwarrantably drawn from physical science, from historical researches, from critical examination of the sacred text, from *a priori* speculations as to what a supernatural revelation should unfold, and the manner in which it ought to be made, or from apparent inconsistencies and incongruities in the doctrines and precepts of the Word of God, and should it stimulate your most earnest efforts to master the subject of Apologetics that you may be able, by God's blessing, to satisfy such enquirers and to guide them in the way of truth.

Let me further say to you that in prosecuting this department of study you should endeavour to prosecute it with a frank and candid spirit, with a conscientious desire to welcome truth from every quarter, to deal fairly with every objection. Candour and truth are cardinal virtues in the religion we defend, and its triumph cannot be achieved at the expense of these. There are systems of religion which cannot be upheld but by craft and cunning and that cannot bear the light of truth. It is otherwise with the religion whose claims we maintain. It has no secrets to conceal from the light of day. It has no impostures to be detected by the advancing light of science and philosophy. Perverted system of Christianity may need forged testimonies, lying legends and false traditions, to give countenance to their errors; and then upholders may well tremble in the presence of searching enquiry. But Christianity itself has nothing to lose, but everything to gain from the results of genuine research. So it has been in the past, and so we are confident it will be in the future. Let us therefore exhibit no sensitiveness because of the progress of science and philosophy, but rather welcome these triumphs, assured that however their bearing may be for a time misinterpreted, they will all ultimately serve to confirm and illustrate the truth of our holy religion.

I shall only further say that in prosecuting the study of Apologetics we should not fail to pray for the guidance of God's Holy Spirit. God can hear prayer. Our Father in heaven is not powerless to do what earthly parents are able to do. They hear their children's prayers and instruct and guide them. Shall we hesitate to believe that if men be given, much more will our Father, who is in heaven, give his holy Spirit to them who ask? He can hear prayer, has promised to hear it, has heard and answered it. In our study of Apologetics therefore as in all our studies, let us pray for the illumination of the Holy Spirit, who can guide us into all truth, and enable us to realize its saving power.

The Archbishop of Canterbury is afraid that the Hindus may heathenize England. The Indian "Mirror," speaking without any knowledge of the Archbishop's misgivings, avows its fear that the English will heathenize Hindustan. The higher schools of India are under the charge of the English Government, and the influences which are at work in them are, if we may trust the "Mirror," not such as to encourage the hope of the speedy conversion of the Hindus to Christianity.

It is a notorious fact that young men, fresh from college, impudently parade their materialism and infidelity before their half-educated comrades, and pool pool the sacred truths of religion and morality. Nothing is more disgusting than the offrontry and conceit with which our B.As. and M.As. scoff at God, immortality, and conscience. We confess we were shocked the other day to hear a learned Babu argue that to marry one's widow is not a sin, but simply unexpedient. How painful it must be to native parents—whether Hindu, Mohammedan, Christian, or Brahmo—to find that their young hopefuls, after receiving the highest education, have lost their faith in morality and regard conscience as a delusion. We hope the Syndicate will introduce such books in the University course, and the education department will adopt such other arrangements as may elevate the moral tone of native youths. We are really very anxious that the morals of the rising generation should be carefully looked after, and the country spared the terrible scourge of an increasing body of enlightened materialists and unbelievers.

We think this a very fair retort upon the Archbishop of Canterbury—the furer because it is not intended. If the English Government is exporting materialism and infidelity to India, it is quite time that the English clergy made the discovery that the danger to Christianity arising from the presence of a few Hindus in London is trifling compared with the influences which are at work in its own Universities, at home and abroad.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Oct. 20.

Jesus before Pilate. MATT. XXVII. 11-18. Prove that Christ is the Captain of Salvation.

Repeat Psalm 118. 4-6; Text, Rev. I. 7; Shorter Catechism, 97.

Parallel passage, Mark xv. 2-10; Luke xliii. 1-17; John xviii. 20-39.

VER. 11.

What was the name of the governor? v. 2. What was his nation? Roman. What was his religion? Heathen. Where was Jesus at this time? In the hall of judgment, a part of the castle of Antonia which was garrisoned by Roman soldiers, John xviii. 28. What did the governor ask him? v. 11. The priests had charged Jesus with claiming to be a king, Luke xxiii. 2, and the governor knew that the Jews were expecting a king or Messiah to appear. What did Pilate mean by asking this question? He spoke no doubt in contempt. Art thou a king? He could not imagine such a meek, poor man would ever suppose himself to be a king. How did Jesus reply? Thou sayest means Yes. What thou sayest is true. Read John xviii. 38-39, where Jesus explains the nature of his kingdom. "My kingdom is not of this world." For this cause came I into the world, that I should bear witness unto the truth. What proof that Jesus was King had been given? The vision of the shepherds, Luke ii.; the visit of the wise men, Matt. ii.; the baptism of the Holy Ghost, Matt. iii., &c.

LESSON. We must obey Jesus as King as well as believe in him as Saviour. Dan. vii. 13, 14. To obey his commands and do his will is our chief end, Phil. ii. 9-13.

VER. 12-14.

Of what did the priests accuse him? They first tried to get Pilate to condemn him unheard, by calling him "a malefactor," John xviii. 30. When they did not succeed, they said that he forbade them to give tribute to Caesar, saying that he himself was Christ, a king, Luke xxiii. 2, 8. And lastly, they said, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place," Luke xxiii. 4, 6. Why did Jesus make no reply to their charges? It was not necessary, they were so frivolous. Why did not he answer Pilate? He came to die, not to defend himself. What did Pilate do next? Read Luke xxiii. 6-12, where it is said he was taken to Herod, and there mocked and insulted.

LESSONS. 1. The fulfilment of prophecy. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed" (His Christ), Ps. ii. 2.

2. The patience of Jesus. "When reviled, he reviled not again." Cultivate this meek and quiet spirit, which is, in the sight of the Lord, of great price.

VER. 15-18.

When was the prisoner released? Every year at the passover. What sort of prisoners were released? Political prisoners. The governor set free some popular Jew, who had been imprisoned for suspected treason. In the same way Napoleon and the Emperor of Russia used to act on their birthdays. Who chose the person to be released? v. 16. What crimes had Barabbas committed? He had risen against the Roman government, and committed murder, Mark xv. 7, 8. What made the people gather together? v. 17. They began to cry aloud that he would do as he had ever done, Mark xv. 8. It was this that led him to ask the question, v. 17. The priests wished that Jesus would be put to death, but Pilate thought the people might be more just, so he gave them the choice between Jesus and Barabbas. Why had the priests delivered him to Pilate? v. 18. They envied him for his popularity, and hated him for rebuking their sins.

LESSON. 1. A bad choice. The people would save the life of a murderer, and put to death the Saviour of men's lives and souls. All who do not love God make an equally bad choice. They prefer sin to holiness, and the love of bad men to the love of our heavenly Father.

2. A bad governor. Pilate knowing Jesus was innocent, ought to have set him free. He was totally wanting in moral courage. Do what is right, no matter what men think. Fear God and keep His commandments.

3. Jesus is the Christ. Pilate spoke the truth without knowing its value. He is Jesus, for he saves his people from their sins, Matt. i. 21. He is the Christ, or the anointed one, for God hath sent him to be the Teacher, the Saviour, and the King. Is he your Saviour yet? Do you obey him as your Lord?

THE WILDERNESS OF LONDON.

Who is generally known or cared about in London? I do not say universally known, for nobody enjoys that proud distinction, not even the Prince of Wales—may, not even the Tichborne claimant. But who is ever generally known? Gladstone and Disraeli are; and Bright is. Dickens was, and, to a certain extent, Thackeray, Archbishop Manning and Mr. Spurgeon are, perhaps; but I cannot remember anybody else just now. Palmerston, in his day, was better known than any of these; and the Duke of Wellington was by far the most widely known of all. The Duke of Wellington was the only man who during my time was nearly as well known as Mr. Greeley is in New York. "How can you, you know?" as Mr. Pecksniff asks. We have four millions of people crowded into one city. It takes a giant of popularity indeed, to be seen and recognized above that crowd. As for your Brownings and Spencers and Flanders and the rest—your mere men of genius—well, they have their literary celebrity, and they will doubtless have their fame. But average London knows their names no more about them than it does about you or me.—Justin McCarthy, in Galaxy for September.

Our Young Folks.

FINISH.

What you begin, my little friend, Finish, finish. Never stop until you've reached the end. Finish, finish. Be it a lesson hard to get, Don't take the time to scold and fret, Nor think of aught besides, while yet It's unfinished.

Do it a toy you've tried to make, Finish, finish. Let old and Jack-knives bond and break, Finish, finish. And ere to Sunday-school you go, Your thoughts upon your lessons throw, Nor cease your efforts till you know That it's finished.

Whatever good you wish to do, Finish, finish. Don't leave it when you're half-way through, Finish, finish. And when at last you come to die, And all life's work must be laid by, Oh! like the Saviour may you cry, "It is finished!"

HOW FATHER CURED HIS HORSE.

Well, said Reuben, the story teller, father always wanted a horse, because the folks in Greene lived scattered, and he had so far to go to attend funerals and weddings and visit schools you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildroth, and a stranger asked him to ride.

Father said, "That is a handsome horse you're driving. I should like to own such a horse myself."

"What will you give for him?" said the man.

"Do you want to sell?" says father.

"Yes, I do, and I'll sell cheap too," says he.

"Oh well," said father, "it's no use talking, for I haven't the money to buy with."

"Make me an offer," said he.

"Well, just to put an end to the talk," father says, "I'll give you seventy-five dollars for the horse."

"You may have him," says the man, as quick as a flash, "but you'll repent of your bargain in a week."

"Why, what ails the horse?" says father.

"Ails him? He's got the the 'Old Nick' in him, that's what ails him," says he. "If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat ran off me in streams; I've fired a gun close to his ears; I've burnt shaving under him. I might have beat him to death, or roasted him alive, before he'd have budged an inch."

"I'll take the horse," says father. "What is his name?"

"George," says the man.

"I shall call him Georgie," said father.

Well, father brought him home, and we boys were pleased, and we fixed a place for him in the barn, and curried him down and fed him well and father said, "Talk to him, boys, and let him know you feel friendly."

So we coaxed and petted him, and the next morning father harnessed him, and got into the wagon to go. But George wouldn't stir a step. Father got out and patted him, and we boys brought him apples and clover tops, and once in a while father would say, "Get up, Georgie," but he didn't strike the horse a blow. By and-by he says, "This is going to take time. Well Georgie, we'll see who has got the most patience, you or I." So he sat in the wagon, and took out his skeletons—

"Skeletons?" said Poppot, inquiringly.

Of sermons you know. Ministers always carry around a little book to put things into that they think of when they are out of walking or driving, or loeing in the garden.

Well, father sat there two full hours before the horse was ready to start; but, when he did there was no more trouble for that day. The next morning 'twas the same thing over again, only Georgie gave in a little sooner. All the while it seemed as if father couldn't do enough for the horse. He was round the stable, feeding him and fussing over him, and talking to him in his pleasant, gentle way; and the third morning, when he had fed and curried and harnessed him with his own hands, somehow there was a very different look in his eyes. But when father was ready to go, Georgie put his feet together laid his ears back and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool and climbed up by the horse's head.

"Dove, tell what you said to Georgie this morning."

"I gave him an awful talking to," said the little girl. "I told him it was perfectly ridiculous for him to act so, that he'd come to a real good place to live, where every body helped every body; that he was a minister's horse and ought to set a good 'sample to all the other horses, and God would not love him he wasn't a good horse. That's what I told him. Then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said, and when I got through, he felt so 'shamed of himself, he couldn't hold up his head; so he just dropped it till it most touched the ground, and he looked as sheepish as if he had been stealing a hundred sheeps."

"Yes," said Reuben, "and when father told him to go, he was off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night when he was unharnessing, he rubbed his nose against father's shoulder, and told him as plain as a horse could speak, that he was sorry. He's tried to make it up with father ever since, for the trouble he made him. When he's loose in the pasture, father has only to stand at the barn and call his name, and he walks up as quick as an old snipe. Whop!

I've seen him back himself between the shafts of the wagon many a time, to save father trouble. Father wouldn't take two hundred dollars for the horse to-day. He eats anything you give him. Sis often brings out some of her dinner to him." "He likes to eat out of a plate," said Dove, "it makes him think he's a folks."—Evangelist.

GIRLS AND THEIR MOTHERS.

Does any parent ask, What would you have our little girls do? We reply: Learn in earliest life to help to be useful; to wait on others, rather than be waited on. They should learn to be thoughtful; to take care, to accept responsibility; to live a life as serious as their mental powers, and their social, domestic, and individual affection are pure, dignified, and exalted. If any say we have over-colored the statement of the case, and girls are not brought up in idleness, frivolity, and dissipation, we are glad, for the sake of those who deny the picture, that their daughters are better educated. We do not write for their instruction; but for the instruction of those who neglect that moral education of their children, which is not to be found in sermons and Sunday-school lessons, but in the actual service of life; that moral education which is to keep childhood pure, sweet, and holy, and make it strong for the purposes of existence.—Christian Register.

SOME FEATS IN WALKING.

There is something very striking in the reaction against steam locomotion which has set in simultaneously with the rise in the price of coal. Not only have the old four-horse coaches reappeared on the roads in the neighborhood of London, not only has an attempt been made to swim across the channel, but a Scotch minister has just set the example of walking from Edinburgh to London. On Monday forenoon says the London correspondent of the Dundee Advertiser, the Rev. Mr. Jamieson of St. Matthews, Glasgow, arrived at Charing Cross in excellent condition, "after footing every inch of the space that lies between the metropolis of England and the Register Office, Edinburgh." The time spent on the road was eighteen days and a forenoon; and Mr. Jamieson never started until after breakfast, nor walked in the heat of the day. His route was the old coach road through Carlisle, Gretna Bridge, Doncaster, Newark, Huntingdon, &c., and his luggage was a knapsack weighing twenty-pounds, which he carried on his shoulders. Mr. Jamieson deserves credit for starting this new idea of a holiday expedition, and perhaps, the old road to Scotland will before the long thronged with pedestrians walking, not like Mr. Jamieson, with a stately step and slow, but hurrying between the capitals as fast as their legs can carry them. Philipides, who was sent from Athens to Sparta, is stated to have run one hundred and fifty Roman miles in two days. In October, 1811, Mr. Rivington, farmer near Dorchester, walked five hundred and sixty miles in seven days; and a still more remarkable feat was performed by Mr. Glanville, a native of Shropshire, who in 1806 walked one hundred and twenty-two miles on the Bath road in twenty-nine hours and three-quarters.—Pall Mall Gazette.

BEECHER FOR GREELEY.

W. H. Beecher, writing in a Greeleyite journal, stands up for the "honest farmer of Chappaqua" in the following curious style:—"I find many of our orthodox Republicans have the notion that Greeley is an infidel. Now, I believe him to be a Christian. He is a communicant of Dr. Chaplin's Church, and believes in the ultimate restoration of all God's children, here or hereafter. I suppose he has used some profane language. But so has Grant, and so has Wilson to a far greater extent than ever Mr. Greeley did, for he is not habitually profane; even Washington and Jackson were guilty of the same. I do not consider this an evidence of piety, but neither is it evidence that one is not right at heart, and many a Christian, witnessing great injustice feels swear if he don't utter it. This sort of exculpation reads like the boast of the naughty child who triumphantly exclaimed—'I don't bite, and I don't pinch, but I slap.'"

PHYSIOLOGY OF PREACHING.

Husband all your strength for the delivery of the sermon. Take not a step, sing not a line, speak not a word unnecessarily, for we rise in the morning with a certain amount of physical power, and acquire but little power during the day from other sources. It is the recuperation which it gives, and that force be expended in a long walk or ride to church, or in any muscular effort whatever, you have just that much less for the sermon; and every clergyman must know that the more physical vigor he has the easier he can preach.

Singing is an effort; hence every verse sung is a loss of vocal power.

Be more of a man than to be the slave of a sip of water, a lozenge, or a lump of sugar, before, or during preaching; the necessity of these grows upon a man with great rapidity, and detracts from his independence and self-reliance.

Avoid conversation from the time of rising in the morning until the sermon is delivered, for the more your subject absorbs your whole being, the greater will be the union with which the message is delivered. Begin in a low tone, but with the utmost distinctness of utterance; and as the lungs grow warm and the vocal organs more pliable, throw in more voice gradually until the end of the discourse, otherwise you will break down before you are half through.

Never study a gesture or an intonation; this involves a mental diversion from the subject, and impairs your force.—Vermont Chronicle.

Most of the shivers that creep over your back each day are caused by standing in our own light.

Scientific and Useful.

MOTHS AMONG CLOTHES.

"To prevent the ravages of these insidious pests, the first desideratum is a box with a close fitting lid. Nothing else will serve the purpose of keeping out the moths for any length of time; for when they cannot get in bodily, they will thrust in the ovipositor, and deposit their eggs. To destroy the larva and moths, if they have entered benzole will be found the most efficacious. This may be sprinkled over the apparel; if, as before mentioned, the lid is close fitting, the benzole will retain its influence for a length of time. If economy is an object, rags saturated with turpentine, alone or mixed with benzole, may be placed in a corner of the box. It need hardly be stated that a light should not be brought near the box when first opened, as the vapor of benzole is highly inflammable, but soon passes off."

The above item, from an exchange, is all well enough, except the advice to use benzole, which is more dangerous than gunpowder. The latter requires that fire shall not be carried into contact with it, but the vapor of benzole travels of itself to the lamp and explodes. Almost any highly odorous substance will be found useful in place of benzole. For example, cedar wood or camphor may be used, and they have the advantage of being safe.

DEATH FROM GLANDERS.

A letter from the New York News, dated Greenwood, Steuben county, Sept. 18th, gives the following most sad and remarkable case of poisoning by this somewhat disease of horses:

A glandered horse, owned by Roswell C. Miner of this town, in blowing his nostrils threw a drop of the poisonous matter into one of Mr. Miner's eyes. He immediately wiped it out, as he supposed, but in a short time (within twenty-four hours) his eye began to swell and pain him. Medical aid was procured, and his case pronounced by able physicians a hopeless one; that the glandered matter had so permeated his eye system that he could not recover. His flesh turned purple and was pronounced poisonous. He lingered in agony about twenty days before expiring. His friends were compelled to bury him early the next morning, and with him the entire bed and bedding on which he had lain. Mr. Miner was a highly esteemed farmer, and leaves a wife and two children to regret his strange death.

WEARING FLANNEL.

The majority of people are not aware of the beneficial effects of wearing flannel next to the body both in warm and cold weather. Flannel is not so uncomfortable in warm weather as prejudiced people believe. Frequent colds and constant hacking coughs have been cured by adopting flannel garments. There is no need of great bulk about the waist, which condemns the wearing of flannel with those who prefer waists to health, for in that case the flannel can be cut as loosely fitting waists, always fastening at the back. There are scarcely any of the bad effects of sudden changes of weather felt by those who wear flannel garments, and mothers especially should endeavour to secure such for their little people, in preference to all those showy outside trimmings which fashion commends.

PUTTING ON LIGHTER CLOTHING.

All change to lighter garments should be made at dressing in the morning, and if in any case the change leaves the body chilly, or if, soon after it is made, the weather changes to be much cooler, by all means promptly, without half an hour's delay, resume the full winter dress. The old, the young, the invalid, in short, all persons of feeble constitutions, of small vitality, should be especially careful to heed these suggestions; inattention to which gives rise to the very frequent announcements in the morning papers, in the early Spring, "Died suddenly, yesterday, —, of pneumonia," often the very friend whom we had met in the street, or at church, within a week, apparently as well and hearty as ever before. Journal of Health.

CURE FOR WARTS.

It is not a matter entirely within the limits which you prescribe, and yet one of public interest; and hence I am led to say to those afflicted with warts (for it is sometimes a source of great annoyance, and often of pain, to have them on the hands or exposed parts of the body) that I have been entirely relieved by the use of kerosene. After trying all the recognized cures in the medical works within reach—chromic, nitric, sulphuric acid, nitrate of silver, caustic, potash, etc., etc. I was advised by a "corn doctor" to try kerosene oil. When I began its use, three months since, I had thirty-seven on my hands, some very large and painful. Where they were covered with hard cuticle, I carefully pared it off and saturated them daily, using a camel-hair pencil and common coal oil. They began to disappear, by absorption, in about two weeks, and are now entirely removed, leaving no scar or mark, as was the result in the three places in which I succeeded in eating them by caustic.

I do not suggest it as a specific, but as a means of cure to me, that others may try it. The remedy is always at hand, and, if persistently used, may do others the good service I have had from it.

No one need pride himself upon genius, for it is the true gift of God; but of honest industry, and true devotion to his destiny, any man may well be proud; indeed, this thorough integrity of purpose is itself the Divine idea in its most common form, and no really honest mind is without communion with God.—Fichte.

One of the most popular of the papers read, at the late meeting of the British Association, was one on the "Higher Education of Women," by Miss Emily Shirreff. Schools were wanted, she said, which would effectually banish that flimsy teaching, that substitution of ill-taught accomplishments for solid knowledge which called down the severe censures of the Schools Inquiry Commission, and should be placed beyond the control of parental caprice and the fancies of fashion.

WELSH NOMENCLATURE.

A full measure of human sympathy is due to a people, who have to contend with such nomenclature as has been bestowed upon the charming villages of Brynllys, Aberedw, Cefn-y-bodd, Clavdd-y-gaer, Pytingtijn, Llandefillogach, Maenmawr-y-myn, Cwnabu, Digswylla, Bettws, Llynynggfwddaur, Marthowan, Blaun-Gwrach, Llanvaieruonion, Llanvaierbryn, and Llicheynnyrwyddvach, and it can be well understood that difficulties may occasionally arise with respect to their correct spelling. But no circumstances can excuse the manner which Nathaniel Rosser, of Pontrow-y-nydd, has recently adopted for settling a controversy of this character. It appears from the evidence given at the Pontypool police court, whither Mr. Rosser was summoned to answer a charge of assault, that a question had arisen between himself and one Mr. Morgan Evans, who keeps Coed-y-David farm near Troveta Church, as to the orthography of the above-mentioned Llynynggfwddaur. Mr. Morgan Evans was for rendering the fourteenth letter 'd'; Mr. Rosser, like Sam Weller's parent, was for 'spelling it with a w.' Ultimately Mr. Rosser, finding it impossible to bring Mr. Morgan Evans to his way of thinking, went out, procured some hot lime from an adjoining building, and returning to the Coed-y-David farm, rubbed the lime in Mr. Morgan Evans' eyes. Whether, in the event of Mr. Morgan Evans being able to see again, he will spell the word 'Llynynggfwddaur' or 'Llynynggfwddaur,' remains to be seen. But at the present moment he is blind, and Mr. Nathaniel Rosser is in jail under remand awaiting the issue of the remedies which have been applied.—Pall Mall Gazette.

HOW TREES ARE KILLED BY LIGHTNING.

All who have examined a tree which has been destroyed by a "thunderbolt" will have noticed not only how the layers of the wood have been shattered and separated into strips as if full of wind shakes, but also the dryness, hardness, and brittleness of the wood, as though it had been through the process of curing in a kiln. This is attributed to the instantaneous reduction of the sap—the moisture within the wood—into steam. When this moisture is abundant, as in May or early in June, the amount and force of the steam not only separates the layers and fibers, but rends the trunk in pieces or throws off a portion of it, down a line of greatest power or of least resistance. And when the amount of steam thus suddenly generated is less, owing to the drier condition of the stem from continual evaporation and leaf exhalation, there may be no external trace of the lightning stroke; yet the leaves will wither in a few days, showing that the stem has been rendered incapable of conveying supplies, and the tree will either partially or entirely die. Still lighter discharges may be conducted down the moist stem, without any lesion or hurt.—Building News.

CREEDS AND CONFESSIONS.

Recently the Gowrock U. P. Church celebrated the 25th anniversary of its opening. In the forenoon Mr. Macrae preached on ecclesiastical freedom—demanding for the Church the right, on the one hand, to maintain her purity, and on the other, her right to avail herself of every truth that science, history or exegesis could bring to light. Nor, he said, was any truth to be abandoned because it had been overlooked for generations, or had fallen into the hands of an enemy. These golden vessels must be recovered and brought back from the temples of Baal to the temple of the living and true God, who was the God of all truth. He ridiculed the indiscriminate outcry against creeds and confessions as too childish for serious refutation. Co-operation for any conceivable purpose—social, political, or religious—required some basis of agreement. The moment any portion of the great invisible Church of Christ began to organize it became necessary for its members to understand one another coherently as to the distinctive object for which they were organizing, and how that precise object was to be attained. If the object of the Church was to bring men to Christ that they might be liberated from the bondage of sin, its members must come to some common understanding as to who Christ was, and what was meant by bringing people to Him, and how this work was to be done. This common understanding was a creed. But there were Churches with so little faith in the inherent strength of truth that they encased themselves in cumbersome creeds that smothered and hampered them. They reminded him of those ancient knights who sheathed themselves in such heavy cap-a-pie armour that when unhorsed they could scarcely rise from the ground, far less fight. Creeds were designed to facilitate, not hinder, a Church's activity; to develop its life, not to stifle it; to help men together, not to keep them apart. The right continually to revise doctrinal formulae was implied in the Church having life, and in the promise of the Spirit. Theology was progressive. God was perfect, but not our knowledge of Him.—Weekly Review.

Say less than you think, rather than think only half what you say.

A secret has been defined as "anything made known to every body in a whisper." A maxim is the exact and noble expression of an important and indisputable truth. Sound maxims are the germs of good; stongly imprinted in the memory, they nourish the will.

Be always frank and true; spurn every sort of affectation and disguise. Have the courage to confess your ignorance and awkwardness. Confide your faults and follies to but few.

The man who would shine in conversation must possess original ideas and strong sympathies—be able both to communicate and to listen.

Some men are like cats. You may stroke the fur the right way for years, and nothing but parring; but accidentally tread on the tail, and all memory of former kindness is obliterated.

Scotland.

ABERDEENSHIRE.

On the 10th ult., a man named James Adams, aged 30 years, was accidentally killed in the quarry at Pree...

Alexander McNeill, a shoemaker, 67 years of age, and who lodged in Pettigrew's, committed suicide on the 6th ult. by cutting his throat with a razor.

Dr. Alexander Grant, son of Mr. Grant, of Kingsford, was killed on the 11th ult. by the accidental discharge of a pistol with which he had been working.

Aberdeen and vicinity were visited by a terrible sea storm on the 26th ult. The railway stations was submerged, and the streets were flooded to such an extent as to make them impassable. The crops were ruined.

ARGYLSHIRE.

The bakers of Kilmaronock have raised the price of bread one halfpenny per 4 lb. loaf. A new supply of water is to be provided for the people of Macleodine. A new well has been sunk at Lorn, from which about 2400 gallons per day.

Crosbie Hill Farm, owned and occupied by Mr. Grant, the valuation of the part of the property lying in the parish of West Kilbride, has been raised from £305 to £400 2.

ARGYLSHIRE.

The telegraph has been laid from Corran (Argyrd) to Strontan.

During a recent cruise on the Kintyre coast, His Grace the Duke of Argyll captured a shark 4 ft long.

Mr. John G. Smith, student of divinity, has, after examination, been licensed by the Presbytery of Dunoon, to preach the Gospel.

The Inverness Courier learns from a correspondent that in connection with St. John's Episcopal Church, Ballachulish, of which the Rev. D. Mackenzie is the much respected incumbent, a new church is to be erected at Glenros, and another at North Malloch.

The Church of the Holy Trinity, Dunoon, has been having some handsome additions made to its internal decorations, the most recent being six magnificent stained-glass windows, the gift of two of the trustees of the church, which have been introduced into the east, south, and north walls of the chancel.

Sheep stealing is being carried on upon a large scale in this county. Mr. John White farmer, Ballochyle, has lost nearly two hundred sheep within the last month; another farmer has had upwards of 80 stolen since last October, and another farmer in the district of Cowal have been from time to time suffering losses of a similar nature.

PERKSHIRE.

The Presbytery of Chirnside has inducted the Rev. George Gibson Gunn, A.M., late of West Lothian, to the pastoral charge of the parish.

On the 17th inst., a boy six years of age, son of Andrew Dougal, fisherman, Eymouth, was found drowned in the river a little above the harbor.

The following have been chosen officers for Dundee Musical Association:—Rev. Daniel Kerr, honorary president; Rev. Dr. Ritchie, president; Rev. John Miller, vice-president; Mr. James Young (re-elected), secretary; and Mr. John Moore (re-elected), treasurer.

CAITHNESS-SHIRE.

The electoral roll for Wick now contains 804 names.

Mary Macdonald, Malloch, aged 45, suddenly fell down dead, lately, while tending her cows.

Mr. James Wyllie has been presented with the sum of £12 by the inhabitants of Haver, as a recognition of his long and faithful services to that town.

The Sabbath school scholars and Bible classes of Dunbeath and Merredale had a picnic on the 12th inst., at which there were about two hundred pupils present.

A sailor named Donald Dunnet belonging to Wick, was killed on the 16th ult. on board a steamer bound from Bilboa to Glasgow, by falling from the top-gallant yard to the deck.

Mr. Hugh Brock, Greenland, is gazetted as first Lieutenant of the Castle tower Artillery, vice Lieutenant Mackenzie resigned, and Francis Henderson, as first Lieutenant of the Thrumper company, vice Lieutenant Murray deceased.

DUMFRIESHIRE.

Mr. and Mrs. Malcolm have been elected master and motion of the Dumfries Industrial School.

William Brownhead, plasterer, Langholm, has died from injuries received by a fall from a scaffold.

The people of Langholm have just presented Dr. Carlyle with an elegant silver ewer and three hundred guineas.

The Rev. T. Boyd, reformed Presbyterian minister, Penpont, has received a call from the Reformed Presbyterian congregation, Kingsburgh, Inverness.

The officers-bearers and members of the congregation of Greenwade, Annan, are making a vigorous effort to complete the endowment of the church within the present year, and have raised £1000.

DUMFRIESHIRE.

In consequence of great satisfaction with the large front gable of a new Free Church at Greenwade, the gable gable gable gable are estimated that the gable gable gable will fall.

A fire took place on the 11th ult., at Bellhairsin House, near Balfour, the seat of Mr. Archibald Orr Ewing, M.P., but the fire was got under before it did much damage.

EDINBURGH.

We understand that Mr. Walter Thomas of London and Mr. Stoddard, has with a view to the "Executive" committee of the Edinburgh Association, the time of his appointment to the Edinburgh Association, the time of his appointment to the Edinburgh Association...

On the 16th inst., the remains of John Smith, a piouser, were buried in the Canongate Churchyard with military honours. Deceased shared the fortunes of the Black Watch, and was killed at the battle of Waterloo.

On the 14th ult., a fire broke out in the premises of the Edinburgh Association, the time of his appointment to the Edinburgh Association...

The following gentlemen have been added to the Sanitary Committee of the Local Authority:—Mr. John Currie, William Lochore, Andrew Spence, James Miller, and William Thomson.

On the 14th ult., a pedlar, named Robert Haysman, was drowned in the Spey, near Alvie.

The list of voters in the burgh of Elgin shows that the number of voters on the roll is 708, or 42 more than last year.

The remains of Mr. Grier, Procurator Fiscal of Elginshire, were interred in the Cathedral, Elgin, on the 12th inst. The funeral was attended by the Town Council, the members of the Society of Solicitors, and a large assembly of gentlemen belonging to the town and surrounding districts.

On the 14th ult., a fisherman, named Robert Mann, belonging to Nairn, was drowned on the 17th ult. by falling into the sea.

At a recent meeting of Penmans Street Congregational Church, Dundee, the Rev. Robert Lang tendered his resignation at the pastoral office.

A lad named David Miller, sixteen years, was instantaneously killed on the 18th inst., by the opening of a tin of Alex. Low & Sons, Hillhead, Dundee.

The Rev. W. Falconer, minister of the Free Church, Maryton, has been presented with a handsome gold watch and chain from the ladies of his congregation on the occasion of his marriage.

FIFE-SHIRE.

G. Baird, Procurator Fiscal for Newburgh, has been fined for refusing to leave a public house.

The Dumfriesshire Congregational Church have unanimously agreed to give their minister, Professor Holbe, an advance of £250 to his present stipend.

The oldest inhabitant of Kettle, Helen Donaldson, aged 91 years, relict of John Donaldson, has during the few days past, been busily employed welding the reaping-hook.

The whole of the tradesmen and laborers employed in the engineering department of the Edinburgh, Perth, and Dundee section of the North British Railway are to have their rate of wages advanced 1s. per week.

GLASGOW.

This city is about to appoint a medical officer of health at a salary of £600 a year.

The foundation stone of a new Episcopal Church, in Pollockshaws Road, was laid on the 16th inst., by Bishop Wilson.

What was termed a great Irish National Demonstration was held on the 17th ult., in the City Hall, to advocate Federalism on the basis of Home Rule.

At a special meeting of the Free Church Presbytery held on the 18th ult., Thomas Wilson, relict of Mrs. Wilson, was elected Moderator, after passing the usual trials, was licensed to preach the Gospel.

The movement in this city to erect a monument to Burns by means of selling subscriptions has made good progress. Upwards of eleven thousand individuals have contributed their shillings, making a total of £5,828.

The Rev. Dr. Buchanan of St. Andrew's Parish Church, this city, died in Kilmarnock, on the 18th ult. Dr. Buchanan was born in the parish of Easton, Berwickshire.

In 1804, and was at the time of his death, 68 years of age. His first charge was that of Newington Established Church, Edinburgh, in 1810, the time of his appointment as Hope Park Church. In that charge he labored arduously and successfully till 1844, shortly after the expiration of which he was appointed to the charge of St. Andrew's in which he officiated till his death.

INVERNESSHIRE.

The Observatory Buildings, Inverness, have been bought by Messrs. Anderson & Gordon, solicitors, for £750.

Colonel Innes, late Government Inspector of the Volunteers in the North, has been appointed Deputy Quartermaster General of Malto.

The first exhibition of the Balmuccia and Balmuccine Horticultural Society was held in the parish schoolroom, Augustus, on the 14th ult.

At a recent meeting of the Pastoral Board of this city, Dr. Collet, locally, was elected medical officer for the parish, in room of the late Dr. Corrick.

On the 14th ult., a fire broke out in the premises of the Edinburgh Association, the time of his appointment to the Edinburgh Association...

LANARKSHIRE.

The blacksmiths employed at Messrs. Pickering's Wagon Works, Wishaw, have struck for an advance of wages.

On the 17th ult., a young man named James Walker, residing at High Ligguld, Airdrie, was accidentally killed on a sailing near St. Andrew's.

Another ordination to the congregation at Douglas has been appointed to take place, Mr. Drummond, probationer, having declined to accept of the office.

The Lunark Town Council have required hotel keepers to keep a register of the names and residences of the persons to whom they supplied drink on Sunday.

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MORAYSHIRE.

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ORKNEY AND SHETLAND.

Mr. CONNOR and the Board of Supervisors, who understand that the Board of Supervisors has declined to raise an action against the Board of Supervisors for wrongs done.

A branch of the National Bank of Scotland is to be started in Orkney.

On the 14th ult., an infant child belonging to Mr. Keck, weaver, Thread street, Paisley, was accidentally suffocated by being too closely wrapped in a shawl.

On Sunday, the 16th ult., Dr. Gillan, of Inverness, preached a funeral sermon on the text, "We understand that the Board of Supervisors has declined to raise an action against the Board of Supervisors for wrongs done."

A married woman named Barker was found on the 19th ult. in her house in Greenock, with injuries on her person which have resulted in her death. Her husband has been arrested on suspicion of being the murderer.

It is rumored that a sum of money is about to be lodged by an esteemed townsman in the hands of the Faculty Town Council, the interest to be given to poor persons of the name of Halliton or Ferguson.—Gazette.

On the 16th ult., a girl named Elizabeth Alfred had her left arm torn off from the shoulder joint, her lower jaw fractured, and received other injuries through being caught by the machinery while at work in the Greenock Flax Mill.

ROSS-SHIRE.

The use of telegraph to Skye is now in public use. The telegrams sent from and received in Portree average about fifty daily.

The communion of the Lord's Supper in connection with the Table Free Church, North Uist, was dispensed, on the 1st ult., in the open air at which there were about 3000 present.

A gold cross presented to the Ayrce Volunteers by Mr. Fletcher of Howhaugh, was completed for on the 7th inst., and was given by the Rev. Andrew Grant, with a score of 41 shots.

The Nkve volunteers were recently inspected by Col. Fraser, but out of a rank and file of one hundred there was only sixty-eight present. The company was under the command of Captain McLean, Lieutenant Macdonald, and a captain of the class from Inverness.

ROSELANDSHIRE.

James Fraser, a painter at Kilsno station, was killed on the 11th inst. by being run over by a slow carriage.

The valuation of the county of Roseland for 1864 is £167,746 10s. 7d., being an increase of £2418 in 1863 over that of last year.

The amount of the number and names of voters within the burgh of Jedburgh is 850, being twice above that of last year.

SUTHERLANDSHIRE.

It is rumored that the Marquis of Lothian and Duchess of Sutherland had a quarrel on the 14th ult.

SEAKIRKSHIRE.

The Melnik Town Council has agreed to spend £100 on alterations on the Town Hall.

Foot and mouth disease is still prevailing badly throughout the county, although believed to be nearly at its height.

A two-story mill has been added to the farm of Balloch & Loch, Seakirk, and is equipped with boiler and engine. The mill has been put up by Anderson & Scott, who will shortly commence a spinning mill. The population of the burgh is estimated to be 1000, and the building trade is very busy, working people's houses being in such demand.

STIRLINGSHIRE.

The Stirling Free Presbytery have resolved to hold a meeting on October 8th to take evidence in the Garrochuck case.

On the 16th inst., a little girl named Mary Dunning, daughter of a miner residing on one of the colliery rows in Denry, received injuries, through her dress catching fire, so severe a nature that she died in a few hours.

PERTHSHIRE.

St. Paul's Established Church, Perth, has been re-opened after undergoing various alterations and improvements.

The Rev. Mr. Rose, the recently-elected assistant to the Rev. Mr. Wright, West Free Church, Alton, has now entered upon his duties.

A mass meeting of the Clackmannanshire miners was held in the Corn Exchange, Alton, on the 12th inst., for the purpose of presenting Mr. McDonald, secretary of the Scottish Miners' Association with a purse of sovereigns, as an appreciation of his services in behalf of the mining interest.

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A mass meeting of the Clackmannanshire miners was held in the Corn Exchange, Alton, on the 12th inst., for the purpose of presenting Mr. McDonald, secretary of the Scottish Miners' Association with a purse of sovereigns, as an appreciation of his services in behalf of the mining interest.

Five persons, some of them boys, were killed by an explosion at Messrs. Curtis & Barry's gaspolder mill at Honeaster on the 16th inst.

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Claims Arbitration Tribunal in Geneva, sailed from Liverpool for New York on the 26th inst., in the steamship "Oreano."

On the 6th inst., a canister filled with gunpowder and bits of iron with a fuse in the mouth of it, was found concealed under the window of a house in the town. The police are investigating the affair.

The "Gazette" announces that the Queen has appointed her Lord High Treasurer, and that the Rev. Mr. Wright, West Free Church, Alton, has now entered upon his duties.

It is stated in Southampton that Colonel Lushington, the nominal defendant in the Trellick case, is about to quit Trellick, and will be succeeded by the Lady Lushington, mother of the infant plaintiff.

At a recent municipal election at Yarmouth, the Conservatives employed two men to mark off on the register the name of each voter as he came out of the booth, and to direct the voters of a non-voting class, who had abstained from voting.

In moving the earth for the foundations of the new building in Queen Victoria street, London, the bed of the Old Wall Brook has been reached, with a margin of narrow pavement in preservation, and about 1000 bushels of human bones have been picked up in the alluvial soil.

It is reported that Lord John Russell is pursuing a review of the proceedings and the result of the late trial of the Duke of Argyll. The Chamber of Commerce in several leading cities of Britain have adopted resolutions commending the Rev. Mr. Wright, West Free Church, Alton, for his services in behalf of the fund for the relief of the sick and wounded in the war.—Post.

During the month of August the Rev. Charles Versey was absent from London, and the Rev. Mr. Wright, West Free Church, Alton, has now entered upon his duties.

The attention of the Bishop of Winchester, in whose diocese Perth is situated, has been directed to the matter, his lordship proceeded to call Dr. Wild to account; but it was ascertained that just previously Dr. Wild had written to his lordship, stating that he had no further control over him, and the matter must be taken up, if at all, by the Archbishop of the province. On the 4th of September, 1870, Mr. Versey was elected to the office of minister of the Free Church on behalf of the fund for the relief of the sick and wounded in the war.—Post.

St. Paul's Established Church, Perth, has been re-opened after undergoing various alterations and improvements.

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Ireland.

The assistant secretary of the Cork Gas Company has associated with him variously estimated at from £5000 to £7000.

At a recent meeting of the Roman Catholic Bishops of the province, the Archbishop of Dublin proposed the principle of some rule for the majority of the bishops void in favor of it.

The waste land of Ireland is stated to be 4,320,786 acres, consisting of bog, mountain, &c. No applications have been made for the land for its reclamation and purchase.

The Irishman and the Flag of Ireland have been "warned" in the Dublin Gazette for the use of sedition expressions in articles published in the Standard in those papers on the 1st of August.

The Dublin Gazette contains a notice from the Irish Privy Council, under the provisions of the Ballot Act, appointing special assessors for the purpose of dividing the several counties into electoral districts, and appointing polling places.

The Dublin Gazette contains an order prohibiting the importation of all kinds of cattle and sheep from England and Germany, on the ground that some from Scotland are prohibited, the export of which must be accompanied by a certificate that they are Scotch sheep, and have never been out of Scotland.

At an agricultural dinner in the County of Antrim, late Lord Lisgar (late Governor-General of Canada) said it would be found that the change effected by the Land Bill was smaller than people supposed. If a satisfactory code of the Land Bill could not be had, the Legislature should pass some declaratory law, stating its intention. He did not believe such a course would be necessary. The Act was accepted of some extent. The landlords would lose little, while the tenants would have greater security. His lordship discouraged emigration. Wages and other advantages had gradually been introduced into the United States were now nearly on a par. It was late to talk of the depopulation of the country. One class of persons were emigrating, and the interest of the landlords that wages should not rise, and he was therefore opposed to emigration. The farmer buys out his neighbor because he wants a larger farm; it is not because he is a miserly man, who would not let a tenant. The man who had been bought out leaves contentedly with the money he gets, and seeks his fortune elsewhere. The Act was accepted of some extent. The landlords would lose little, while the tenants would have greater security. His lordship discouraged emigration. Wages and other advantages had gradually been introduced into the United States were now nearly on a par. It was late to talk of the depopulation of the country. One class of persons were emigrating, and the interest of the landlords that wages should not rise, and he was therefore opposed to emigration. The farmer buys out his neighbor because he wants a larger farm; it is not because he is a miserly man, who would not let a tenant. The man who had been bought out leaves contentedly with the money he gets, and seeks his fortune elsewhere.

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MARRIED.

On Wednesday, 25th September, at the residence of the bride's brother, Chatham, by Professor Reginald of Knox College, R. J. Hunter, Esq., Toronto, to Annie Isabella, youngest daughter of Dr. Killa, Chatham

DIED.

In Elphra, Illinois, on the 24th Sept. 1872, Mr. John McMillan, after a severe and lingering illness at the age of 63.

Mr. McMillan was an elder in Knox Church, since its organization and was always a regular attendant at church on Sabbath. He was a member of the choir and of the meetings of society, till failing health compelled him to remain in his house. He was a native of Lochacation, Scotland. He came to this country over thirty years ago, and settled on the farm on which he died. Shortly after his arrival in this country, he was afflicted with a chronic disposition and liberal toward every good cause presented, in a special manner to the church of his home. He was always a home to the ministers of his church. He suffered very much, but while he lived, he was sustained by grace, and I fell asleep in hope of that rest that remains to the people of God. The great assembly spontaneously gathered together to look upon his venerable face for the last time, and to follow his remains to the grave, was a noble and eloquent tribute to his departed worth.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times respectively mentioned, viz:—
Huron.—At Seaford, on the 2nd Tuesday of October, at 11 a. m.
Kingston.—At Kingston, in Chalmers' Church, on the 2nd Tuesday of October, at 3 o'clock, p. m.
Montreal.—At Montreal, in Erskine Church, on the first Wednesday in October, at 10 o'clock, a. m.
Ottawa.—At Ottawa, in Bank St. Church, on first Tuesday of Nov., at 2 o'clock, p. m.
London.—At London, in St. Andrew's Church, on Oct. 2nd.
Stratford.—At Mitchell in Knox Church, on 17th Dec., at 11 o'clock.
Paris.—At Woodstock, in Chalmers' Church, on 17th Dec., at 1 o'clock.
Huron.—At Tiverton, on 2nd Tuesday of Dec., at 2 o'clock, p. m.
Simcoe.—At Barrie, on 3rd Tuesday of Dec., at 11 o'clock.
Chatham.—Adjourned meeting will be held (D. V.) in Wellington St., Church, Chatham, on Tuesday, 15th Oct. at 11 o'clock, a. m.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business connected with the HOME MISSION COMMITTEE, to the Rev. William Cochran, Brantford, Ontario.

TORONTO MARKET.

The only grain which has yet begun to come forward plentifully is barley. All other sorts continue scarce, and much below these sorts at this time last year. The inquiry is generally active, and prices in our firm. We quote:
WHEAT.—No. 1 Fall \$1 40; No. 2 Treadwell \$1 30 \$1 40.
BARLEY.—65c. 75c.
OATS.—35c.
PEAS.—65c.
FLOUR.—Superfine \$6 20 \$6 25
SPRING WHEAT Extra, \$6 35 \$6 40
PASTY.—\$6 55 \$6 75
EXTRA.—\$8 85 \$8 90
OATMEAL.—\$4 50 \$5 00
CORNFLOUR.—\$3 15
BUTTER.—Selected lots 13c to 14c. Choice Dairy 78c.
CHEESE.—Cable despatches quote the English market at 55c. for American Factory which is a slight decline from late rates. Prices are, nevertheless, firm at 11c. to 11 1/2c. at the factories, according to make.
EGGS.—Strictly fresh are wanted, and guaranteed would command from 15c to 16c, with very few offerings.
LARD.—Stocks are quite light, and sales are only in a retail way at 10 1/2c.
BACON.—Cumberland cut has again advanced, with sales at 8c to 9c. There are no sellers now, however, under 8 1/2c. at which holders are very firm.
HAMS.—There have been some new receipts of cured hams at a small extent, and these are now selling at 15c to 15 1/2c.
POULTRY.—No news on the spot. To arrive sales of broken lots have been made at \$1 60 to \$1 75.
WOOL.—The market has been dull and drooping, owing partly to the stringency of the money market, with holders finding it necessary to sell. Rates are nominally 45c to 48c, for fleece, and 35c to 40c for pulled.

MONTREAL MARKETS.

MONTREAL, Sept. 25.

FLOUR.—Receipts 9,250 bbls. Market quiet and slightly easier. Buyers in holding to hold off in view of impending receipts; extra extra at \$7 50, fancy at \$7 75, a few holders in the ordinary at \$6 85. 2,500 bbls. of a city brand taken for sale at \$6 75. Lower grades nominal.
WHEAT.—Car lots, Treadwell, sold on spot and to arrive at \$1 47; \$1 45 bid for red winter.
PROVISIONS.—Quiet at late rates.
BUTTER.—Choice in fair demand; ordinary and poor not wanted.

Special Notice.

Many persons, apparently healthy on a long ride, during the evening hours from three to five in the morning. The life force being lowest at the time, nature more readily succumbs. Individuals on the shady side of forty, and whose vitality has been impaired, are most susceptible. Full weight and strength of Hippophiles will sustain and tone the nervous system, and it is necessary precaution against consumption and fatality.

FORT WILLIAM AND PRINCE ALBERT'S LANDING.

A Proclamation is wanted by the Home Mission Committee for Fort William and Prince Albert's Landing during the winter months. As it is of the greatest importance that the persons who are to be stationed locally before the close of navigation, arrangements should be made at once to the REV. WILLIAM COCHRAN, Brantford.

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