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Whole No. 179

Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

ветиценем, &с. It was natural that while joining in the

colebration of Christmas, my thoughts should turn to Bethlehem, where the great event took place which we were joyfully

I had no desire to go, as some did, to take

part in the superstitious ceremonials that defile the place where the Lord was born. But I had a great desire to look on Bethlehem, and to do it alone, so that no social intercourse might come between me and the aclemn feeling of beholding the place where they laid him in a manger, because there was no room for him in the Inn. Him whom all the hosts of heaven bowed down to worship. So one bright morning in Christmas week, I got the loan of Mrs. G's. white donkey, and sallying forth at the Jaffa Gate, set off along the Bothlehom road, which, though not a road in our sense of the word, is such a marked track that there was no fear of my losing my way. Proceeding southward down a steep incline between the city walls and the Valley of Gibon, I crossed the deepest part of the valley on an embankment which must have formed the upper end of the lower Pool of Gilion. The embankment at the lower end also forms a road across the glen, and between these in old days no goubt a large body of water must have filled the wide rocky empty space which now does not hold water, even when the rains have filled the upper pool of the same name. Skirting the west side of the old gool, I passed a long row of cottages, built by Sir Moses Montefiore, for poor Jews. Then, by a steep bit of rocky road, where | the rocks formed steps up which my donkey scrambled nimbly, I reached the ridge of therising ground which is connected with the Hill of Evil Counsel, and could look | down to my left through the Valley of Himnon, and see how steeply the Hill of Zion rose up from it. There was now a a sloping plateau rising gently before me, across-which a wide track led, on which I passed many men and women on foot or on donkeys, or camels, bringing in vegetables, fire-wood, fowls, etc., for the Jerusalem market. In dry weather the Plain of Rephaim affords pleasant ground for a good canter, but after rain the unmade road or track is almost a swamp, over which the poor weary animals meander from side to side trying in vain to find firm land. Near the highest point of this plateau before it breaks down into the valley that divides it from Bethlehem, a large convent is built on the spot where, secording to tradition, the prophet Eigah rested when flying from Jezebel, and had his wants supplied by angels. At the side of the road is a rock in which is a slight depression which is pointed out by the monks, and said to have been formed by the hody of the prophet as he lay there and reated. Before reaching the convent I pasted an old well, from which tradition says the wise drew water on their way from Bothlehem to Jornsalem, and while drawing it saw reflected in the water the star which had guided them to Jerusalem, but which they had since then lost sight

Several poor pilgrims were evidently looking with great interest on these so-called sacred spots. They were proceeding to Bethlehem guided by a monk, no doubt designing to take part in the great coro-monial of Christmas day in the Church of the Nativity. Of course those hely places were nothing to me, for there is no evidence of the truth of the tradition connected with them, but every bit of the road was most interesting when soon in the light of Scrip-

ture history. Riding a very short distance past convent, I paused on the brow of the hill, and looked across an open valley to an other hill, on the sides and brow of which

Bétulehem lay spread out before me.

Even spart from the sacred interest of the place the scene was very ...tractice. The terraced cides of the hill beneath and around Bethlehem are better cultivated than most parts of Palestine, and dotted with olive trees. The little town lay right in front of me as I stood looking south, its Mai roofs rising tier above tier, and the large Church of the Nativity presenting a stately appearance at this distance. To my right away westward, a steep hillside root to be called well wooded, while the large will will be a large of Reit Jala with the large small village of Best Jala with its large sharch looked very picturesque about half maxim nonconvery promisegue, anout half maying. Turning eastward my eye ranged and over the valley below me, then over the wild hills of the wilderness of Judea, where David must have feed his father's looks, and have had his encounter with More and the bear which he overcome the lion and the bear which he overcome to the atrength of the Lord his God.

More and there, through gaps in these falls. I had on my way obtained peops of the dwid See, lying mitisting in the sun of the fact of the Mesh meantains. Those there is the gap thing that re-

unided me of its being mid-sinter, for here and there on their summit lay a slight coating of pure snow, tooking intensely white in the brilliant aunshine. I set there surveying the wide prospect, of which Bethlehem formed the central point, I could not but think of the joy which the same sight must have given to the wise men, as the star which had guided them during their long and weary journey at length rested over the place where that angel choir as the one means of bringing day. It would not have been thought safe for me to go alone, in leed, as it was, when I returned to Jerusalem, I found my kind hostess rather auxious at my long absence. On retracing my stops, I found that Jerusalom was shut out by the ridge on which the convent of Mar Elias stands, but on more than one occasion afterwards, from a point higher on that ridge, I had a prospect of both Bethlehein and Jeru-alem, thus beholding the two points between which lay the whole career of the Godman, who, though equal with God, yet took upon him the form of a servant, and while he could speak of himself as "the while he could speak of himself as "the Son of man which is in heaven," yet for our sakes began life in a manger, and ended it on the tree of shame, " being made a curse for us."

What marvellous memories this road between Jerusalem and Bethlehem bears to the mind. By this way doubtless Abraham went up to that mount of which the Lord told him, when, on the third day, he lifted up his eyes and saw the place afar off " where he was to offer up the son of promise." By this way Jacob came on that sorrowful day when his dearly loved Rachael was taken from him, and laid in the grave which yet remains close to the road to Bethlehem. By this way Mary came with Joseph from their distant home among the Gallilean bills to have their names registered in the city of their father David, the whole Roman Empire having been moved to have this registration made twelve years before the tax was collected, that thus the words of Old Testament pro-phecy might be fulfilled, and the "ruler in Israel" be born in little Bothlehem Eph-Though this look of Bethlehem from a

distance was very interesting, it only made

me long for a further acquaintance with the little town, and a German missionary who resides there was kind enough to receivo me as his guest for a few days. I found his kind wife at first rather alarmed at the idea of entertlaning a British lady, fearing that their simple style of living would not suit me. When I hard her description of an English family that had once encamped beside their house, with their fourteen mules load of personal baggage, and had turned their whole house topsy-furvy, that one of the party might sleep under a roof instead of a tent, I could not wonder that she feared I might be a troublesome guest. A most kind hostess I found her, in spite of the basy life The mission house is built almost like a little fortress, with a strong wall and gate of enclosure. It has been I needed, during the twenty six years Mr. Muller has spont in Bethlehem, he has more than once been attacked by robbers, and has been thankful that his walls and doors were strong enough to defy them. The population of Bethlehem and the neighborhood has been rather famous for its turbulence, and has suffered much in consequence. Matters are better now, but even yet it is not thought safe for a European to wander about alone. On the even-ing of my arrival in Bothlehem, I was made to feel almost like a prisoner by the kind solicitude of my hosts. I was going out for one of the solitary rambles that I found so attractive in Bible lands, but was hardly outside the gate when first a native servant girl, and then Mr. Mul'er himself, came rushing after me, entreating and insisting that I should take some one with me, and the only way in which I could get leave to go alone was by promising to keep in view of the house. Happily it stood so high that I could go a good way without losing sight of it. The family life was very interesting to me, for, beside Mr. Muller's own family, there were some dozen native boys (one a true Bedonin) and girls, who received a simple useful training in their house, in the hope that by the grace of God their truly Christian instruction and example may result in these young people growing up to serve God, and influence their own people for good. They sat at the same table with me at meals, and after suppor when the Arabic Bibles were brought out, I was glad to take my Fuglish one and follow the chapter which was being read verse about by the young peo pls, only sorry that I could not understand the questions and comments by which Mr. Muller made its meaning plain to them. The life in the mission family came a little more near native life than my Jerusalam life was, and in that way helped to illustrate some parts of Scripture to me. For instance, a pour old beggar frequently sat by the wall either outside or inside the door of the room where we were at table waiting to be fed from the crumbs that fell from this table, though it was far from being the table of a rich man. To au eastern there is not the least thought of its being an intrusion to go in and sit lown while a family is as table. I could easily understand how the woman of Luke vii would come in at the ever open door, and mingling with any other unbidden guests will were sitting outside the circle at table.

could come behind our Lord and perform

her humble act of pentent devotion, which called forth the disgust of Simon, not on account of her intrusion unhidden,

but because of her character making her very tench in his cres policition.

Our Statistics.

Editor BRITISH AMERICAN PRESENTIONAL

byterian Charch, in connection with our cent happy Union; and it is very desirable that ne should have one full and necurate statement of these for the various Charches. It is plain to any one who has young child lay, whose birth (though little Gharches. It is plain to any one who has noticed on earth) was heralded by the given any attention to the subject, that the published statistics are very unsatisfactory. both glory to God, and peace to earth, with good will for men. I did not go on to Bethlehem, I deferred that for another glance reveals numerous omissions. In summing up no attempt is made to estimate the value of these blanks, so as to give an approximately full and correct statement. These blanks may often be filled ap satisfactorily. The returns for the previous year might be taken, or, as in the late Canada Presbyterian Church, many blanks may be filled from the Home Mission Report. In every case a very near catimate can be made, in very many a perfectly correct and reliable one. As an illustration of the method followed

in giving such a fair statement, let us take

the first Presbytery on the list of that

Church, the Presbytery of Montreal, Now first, five congregations are total blanks, viz., Nazareth street, Montroal, Stanley streot, Montreal, Alexandria, Lingwick, and Kenyon. The total number of families credited to this Presbytery is 2,135, members 4,592. These five congregations are omitted, and no estimate of their value given. Now the previous year, Kenyon reported 110 families, 185 members; Lingwick, ninety families, fifty-six menibers; Alexandria, twenty-three members, estimate twenty families. The other two are new. Estimate Nazareth street at sixty families, sixty members; Stanley street at eighty families, 120 members. This gives a total of 360 families, 394 members to be added to the returns for the Presbytery. But record: Three congre. gations give partial returns. Erskine Church, Montreal, Cote street Church, Montreal, and Kuox Church, Montreal, return the number of members, but not that of families. Knox Church last year, gave 120 familiez. Erskine Church, and Coto street Church are persistently blank in this item. But taking a very low average for congregations of the same standing, we may safely credit them with 250 families each. A total of 620 families to be added. Thirdly. There are eleven Mission Stations on the Presbytery Roll. All are blank except one, Lancaster. All, however, are reported for this year in the Home Mission Statistics. The ten stations omit-ted return 285 families, 239 members, which also fall to be added to the general The sum of all these omissions, for which, let it be remembered, not even an approximate estimate is given, amounts to less than 1,265 families, 638 members, giving as the proper return for the Presby-tery a total of 3,400 families, 5,225 mem bors, instead of, as given, 2,185 families, 4,592 members

Now, Sir, the data on which the omis sions are supplied are open to all. Evident ly, they are for the most part minutely and entirely reliable. If we take the trouble to go over each Presbytery list, as in the case of Montreal, plainly we shall come very near a correct return. I have done this in the case of the late Canada Presbyterian Church, and the result is as

Families Mombers For the Presbytory of Montreal Ottawa Brockvillo.. Kingston
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Simeos
Owen Sound
Hamilton
Pans Gue'ph Durham.. Bruce Loudon Chatham Stratford Huron Manifoba. 330 60553

36346 In the Retnins for the Prosbyterian Church of the Lower Provinces, which are very complete comparatively, we find thirteen blanks in congregations. In this case also, no attempt has been made to give the value of these even approximately. Professor McKnight, Convener of the Com mettoo on Statistics, and Mr. Falconer, Clerk of the Synod, kind's examined these and furnished me with a probable estimate of each omission individually. There falls to be added to the grand total given, not less than 800 families, 1000 members. These, I think, ought to be larger. But tak ing these numbers as ichable we have for that Church a total of 15,124 families, 19, 683 members.

With the Synod of the Presbyterian Church, in connection with the Charch of Scotland, there is somewhat more difficulty. The last complete statistical returns were in 1872. Three years gives time for considerable change. At that date there were reported 11,603 families. 17,042 members. The following suggestive remarks are made in the body of the Report on Statistics. Batimating flye members to each family, our constituency appears to consist of 58,040 individuals. According to the last decennial cansus of the Dominion, we ought to be able to, account for at least 76,000 in Ontario and Quebec, so that comewhere in these Provinces there are no loss then 18,000 shopherilian shoop that

want looking after at our bands." In fact is botted in connection with the Canada Prosbyterian Church. Dear Sin, - A great deal of atiention is statistical returns have been given since given just now to the Statistics of the Fres. (1872). But, bearing in mind the met noted 3500 members, will require to be made to bring as near the probable numbers. The Statistics of 1872 refer with lew exceptions to congregations, leaving Mission Stations unnoticed. With this addition then, we reach a total of 14,105 families, 20,512

The Synod of the Lower Provinces in connection with the Church of Scotland, gives us somewhat imperfect statistics. Editor Buttish AMERICAN PRESENTEDIAN. The members tramber 4622 apparently by the latest returns. The families not given may be estimated at 3000.

Combining these and adding the number of ministers and congregations belongng to the various Churches at the last returns, we may give the Presbyterian Statistics for the Dominion of Creada, or for the Presbyterom Church of British North America, as follows:

Min-grega Fam- Merristers tions ilies, bors. 339, 650 26346 60553 124 138 15124 19893 141 179 14108 20542 31 41 800 1022 C. P. Church C. P. Church
P. C. of Lawer Province
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P. C. Kirk Lower I roymco. 635 1035 68578 105400

Now, Sir, we claim that this is the nearest approximation to a full and fair statoment of Presbyterian Statistics vet given. There is a moral certainty that it is still an understatement. But for all it contains we have sufficient data, reliable and satisfactory. Yours, M. McK. and satisfactory. Yours, Almonte.

Our Common Schools.

Edi of British American Presetterian

tir,-Has the state the right to educate? I unhesitatingly say it has. For the very existence, not to speak of the usefulness of a state depends upon education. If the government is of God, and in consequence a state has a right to exist, it has also the right to provide for its existence. Again can the state educate? I affirm not only that it can, but that it ought—that it is its duty to educate, and that the neglect of this duty imperils its very existence. But what is state education? It is not simply the raising and extending of money in providing school-houses and teachers; it must provide something to be taught, as well as to see to it that that somelody is taught, for if the very existence of the state depends on education, then there is the same right and the same need to compel children to be educated, as there is to compel the raising and expending money to provide the means of education. If the state has the right to enact laws and compel us under penalty to understand and obey them, I hold it has the same right to compel children to take advantage the educational privileges it provides. But further, the existence and efficiency of a state is as much, if not more, dependent, on the character as on the intelligence both of the ruling and the ruled. If then, as already stated, a state has the right to exist, it has the same right to provide for its existence; and it its excellency and officiency depend on its character not less than its intelligence, has it not the right to establish and enforce that which is best productive of both? But further still, one a Protestant state the right to educate? None surely, will dery this? Without however Jefining either the privileges or peculiarities of a Protestant state, I would simply say that we are a Protestant state, and that our sovereign wears a Protestant crown. If, however, some may say that Protestantism in a state means nothing, then our forefathers were worse than fools in shedding their blood to secure it, and if there are others who can contemptuously say, he it what it may, it costs us nothing, such either show a gross ignorance of what the revolution settlement secured, or a great want of common honesty in failing gratefully to acknowledge the many benefits it has conferred. Granted, Lowever, that a Protestant state has the right to exist, has it no right to teach ought of that which constitutes it a Protestant State? more, has it not the right, as a Pro-testant state, to inculcate that which will preserve and perpeturte itself in its highest excellency and efficiency? There the Roman Cacholies say no. Is this just, is this generous? If further, a Protestant state has the right and exercises it, to give to Roman Catholics separate, or in other words, sectarian schools, has it not the right to confer the same privilege on itself? There again the Roman Catholics emphatic ally say no. They not only hold control over their own schools, but forsooth they must also hold control over ours, and to such an extent that nothing must be taugh in them that has not passed through a Roman Catholic filter. Can anything be more usurping and aggravating than this? Can any Protestant defend such a course? If so, he is truckling to a tyranny that reigned rampant ero the revolution, and trainpling on a precious birthright which cost our forefathers their blood. I hold then, defiant and undaunted, not only that a Protestant state has the right to exist, but also that it has the right in spite of all to the contrary, to provide and inculcate that which constitutes and conserves its Protestant peculiarity, and especially that which will best promote and perpetuate the highest idealigence and the purset one ingreat istelligence and the purest morality, seeing that character, not less than intelligence, is essentially necessary to the dignity and stability, the excellency and the efficiency of any Protestant state. Givenieurs.

Statistics

Sir, - It may not be of much importance 1872. But, bearing in model the nact noted to notice small error in statistics which above of this discrepancy, and that the purport to be merely "approximate," but thanch has had three years to grow, and it you flook it worth while you might any addition of at least 2500 families, and that the cell of ministers of the Canada Presbyterma Church, as read by me at the Choo meeting in Montreal, on the 15th ult, contain of 350 names, not 335, as stated in the letter of "W." in your last issue.

WM. Freser.

Bond Head, July 1, 1875.

Explanation.

DEAR SIR, -- The letter headed " Irregularities," and which was written by mo, and published in your last issue of the BRITISH AMERICAN PRESENTARIAN, I am hardly responsible for, as I wrote you not to publish it. It was written increedly, and it was also written in ignorance of the fact that Mr. Skelton's position was unknown to the Presbytery, and that I myself never for a moment imagined that I was a member

This alters the case very much. It may be too that I misupprehended Mr. Skelton's motives in brunging the matter up before the Preshytory. I deeply regret the publication of the letter. It adds another testimony to the necessity of watchfulness as well as to pray not to be led into tempta. tion, and that in many things we offend and come short of our duty. - W. E. McKay. Orangeville, 18th July, 1875.

The Irish Presbyterian Assembly and Sacramental Wine.

One of the keenest discussions in the late meeting of the Irish Presbyterian Assembly was in reference to the "unfermented" wine question.

The Rev. Professor Watts, D.D., in response to an overtur brought Lefore the Assembly to the following effect:-

"That, whereas differences of opinion exist among the members of our congregations in regard to the kind of wine appointed by our Lord to be used in the celebra-tion of His suppor; and whereas these differences of opinion have greatly disturbed the peace of our churches, and led, in some instances, to what many regard as grave departures from the teaching of Scripture in the observance of this most sacred ordinance, this Presbytery earnestly asks the Assembly to issue a pastoral Ghost hath made them bishops, for their information and guidance, sotting forth authoritatively the views of the Presbyterial Church in Ireland on this question:" Moved the following resolutions:

First-" That the Assembly approve the overture, and declare that, as the wine used-in the oblations under the Old Testament at the Passover, and by the Lord Himself in the institution of the Supper, was the ordinary wine of the country, that is, the ferminted juice of the grape, they cannot sanction the use of the unfermented juice of the grape as a symbol in the ordinance." Second—"That the Assembly direct sessions to deal in a spirit of Christian charity with brethren whose consciences are troubled; and with this view, and because we should serve God with the purest which can be secured, recommend them to use a inild natural wine as most in accordance with the institution of this sacrament and the general practice of the church in all ages. Third—"That the Assembly deprecate the agitation for the introduction of the unfermented juice of the grape; affectionately exhort all members of the church to adhere to the simple and significant usage of Scripture; to avoid minute questions and divisive courses; to cherish brotherly kindness and forbearance, and to keep the unity of the Spirit in the bond of neace: and when colobrating the dving of the Lord Jesu: Christ, to lift their thoughts to the inestimable blessings which have been purchased by His blood, and that spiritual communion with Him and that fellowship with one another which may be enjoyed by all who worthily par-tage of the memorials of His sufferings." Fourth—"That a committee be appointed, ia accordance with the request of the over-tare, to prepare a pastoral letter embodying these resolutions as setting forth authoritatively the views of the Presbyterian Church in Ireland on this subject, and, if occasion require, to advise and assist the brothren in carrying them into effect.

To this an amendment was moved by the Rev. Mr. Shanks, to the effect that, masmuch as many persons have conscientious objections to the use of fermented wine at the Lord's Supper, on the ground that our Saviour used unformented wine at the insutution of that holy ordinance, fermented wine was an unsuitable emblem, and that its use in that ordinance formed a link of connection between the church and the

liquor traffic. The amendment was lost on a vote by 301 to 20.

The Rev. Mr. Pettigrew then moved in further accordment, seconded by the Rov.

Hugh Hanna .

That without pronouncing an absolute indement as to the kind of wine that must have been used by our Lord at the institution of the Supper, the Assembly decisive that the ordinance is duly observed in the use of ordinary wine. While they do not consider it accessary to issue instructions to congregations with regard to the kind of wine that must be used, the Assembly at the same time earnestly and affectionately exhort all their members to avoid anneces sary agitation on this question, and to study things that make for piece in the salebration of the Lied's flugger,
This was lost by a rote of 75 to 250.

Pastor and People.

Church Vagrants

People who live along our rural highways on any of those sprient stage-roads which lie between our larger towns, or even on the more retired country roads, are all fa miliar with the genus Tramp. During During the wintry months these human birds of passage are, for the most part, lubernating in unknown reticats, but whou the spring comes, and the weather grows pleasant, they make their appearance in endless flocks, travelling to and fro, and, like the fowls of the air, gathering their food by the wayside. They are an idle, shiftless tace, regardless of all rocal restraints, ignorant of the rights of meum and tuum, never willing to sottle down to more than a day of steady work, alike the juty and the terror of respectable housekeepers.

But the "tramps" are devoted to their strange ways, as much so as an gipsy that ever roved. There are some that have spent the better part of a bletime in these wanderings. Nothing could induce them to resign their reckless freedom from duty, and law, and custom. From the short steps of childhood to the trembing and uncertain tread of old age, they wanter along life's highway, homeless and careless, until at last they tramp into an unknown

grave.

There is in our church-life a class of peo ple who correspond very closely with these chronic vagabonds. Every close observer must have noticed them, particularly in our great cities. Physically and socially, they are not different from ordinary men and women; there is nothing in their dress or external appearance to point them out; they do not belong exclusively to any class, or race, or denomination, but ecclements.

cally they are vagrants. The qualities and habits which mark them as such are easily noted and described. They are first, and most noticeably, destitute of any church home. They are always on the move. Sometimes on one pretext, sometimes on another, often without assigning any reason other than their own sweet will, they must be fitting. The minister does not suit them, or the congregation has not paid enough attention to them, or they have been insulted or injured by some one, or, to tell the truth, they want a change of religious air. And so they tie up their spiritual bundle, and start for a new place. A year is a long time for them to be settled in any one church. They come and go among the congregations, always new people, always restless, and ready for a change.

Such a life can have but one effect.
"Three movings," says the proverb, "are as bad as a fire;" and household goods and chattles do not disappear in the regular spring migrations, more rapidly than the spiritual property of these church vagrants melts and vanishes in the course of their wanderings. The sense of worship as a duty, reverence, church feeling, that warm attachment to the people of God which marks a healthy Christian life, all are lost; and finally the only religious goods they carry with them in their changes, dwindle down to a bundle of hymn books and faus, which might easily be done up in a bandkerchief, and slung, tramp-wise, over a walking stick.

You will notice as another characteristic of this class, that they consider themselves free from the ordinary duties of church-life. They do not feel bound to take part in supporting the religious organization. They are a peculiar people, a class apart, willing to receive as much as possible from the church at the cheapest price.

It is said that the true beggar, sunning himself by the roadside, and levying an alms on every passer-ly, believes with all his heart that the earth was made for his especial benefit; that the complex machinery of society revolves principally to subserve his convenience; in short, that out his hat to receive it. The church vagrant has very much the same creed. Often he will pass years in moving from pew to pew, never, by any means, finding one which suits him well enough to rent it. If he goes to a church conducted on what is swarm advocate, you will observe that the situation of his seat has no relation what over to the figures on his envelope. That celebrated skin-fint who "thanked the Lord that he had enjoyed the blessings of may suggest some precautions. It would may suggest some precautions. At the conclusion of such a career as his, he might well have dropped a tencent note, carefully folded, so as to look like a half-dollar, is to the contribution-box with all the generosity of assured success.

Another characteristic of the ecclesiastical tramp is his dishke for work. He is always too new—too much of a stranger. He feels such a diffidence about intruding himself into the benevolent and religious operations of the church. He finds it much more congenial to sit at home and criticise, and suggest, and find fault. Besides, he does not think he has been treated with sufficient consideration; the minister has not come to see him often enough; he has not been sufficiently pressed for his valuable assistance; and really, after all, it is very doubtful how long he will remain in the church, so it is hardly worth while to begin anything at this late hour. And so he departs, having brought nothing with him, and leaving nothing behind him. Not even a footprint, a teacherless class in Sunday school, or a vacant place in the charitable society remains to tell of his presence.

Year by year this class of people seem to be increasing. The unsettled habits of our city life, the custom which consigns so large a part of our people to a summer of vagrancy and religious relaxation, the desire for sensational preaching, for a spicy gospel, something new and entertaining perhaps these are some of the causes which foster this mode of church-life. At all events, we must recognize it as a spreading

that religion is not a more matter of the emotions, to make us cry, or smile, or feel so happy. It is a new life, with its duties and ties, which we must respect and cherish. A Christian without a church is as worthless as a man without a home. It is only as he settles down into his proper place, and does his proper work, that he becomes useful. The closer he draws the londs of cherch association around him, the better he knows and loves the immster and people among whom he lives, the more homelike 'church becomes, just by so much the truer, and nobler, and sweeter will be his Christian life; just by so much the more surely will be find his children and his friends bound to him in the blessings of a common faith-Philadelphia Presbyterian.

A Just Estimate

It is seldom that the recular precs are as discriminating and just in their estimates of the character of emment clergymen, as was the New York Times of Sunday last in an article relating to the Fifth Avenue Prestyterian church of this city, and its distinguished pastor, Rev. John Hall, D.D. The point of the article to which we have special reference is that in which the causes bich lay at the bottom of the success of this great church enterprise and the personal characteristics of Dr. Hall, are stated with equal directness and truthfulness, as

tollows : "It is a capital illustration of the devotion which, in spite of our undemonstrative ! ways, our people have for the religious institutions in which they have been brought up and educated. So far as any personal up and educated. So far as any personal great men—to keep them from ruin "—that influence is concerned in this particular case, it ought to be said that the Fifth Avenue Presbyterian church has a pastor whose estimation by his congregation is something more than popularity. Dr. riall owes his influence to higher gifts and graces than those which a mere rhetorician doctor of Grand Flats, the foremost graces than those which a mere rhetorician or sensational preacher may possess. With a commanding presence and great personal dignity, Dr. Hall has a direct and unaffected style of presenting the simple truths of the gospel. He owes his power to a single-nearted purpose to preach Christianity, rather than to any desire to please men. Earnestness, simplicity, and devotion seem to be the chief elements of his success.

Strong Men's Sons.

It is a common subject of remark that men of force and character do not leave their excellencies to those who bear their name. In all probability, the facts which appear to sustain this impression are unintentionally over-estimated. For if such a young man is of only average power, he is rated below it by comparison with his father. Expectation is so high, that mere ordinary excellence disappoints. great men being conspicuous in their spliere, exceptional attention is concentrated on those who succeed them. On this very account, the notable cases of degeneracy will seem more numerous than they are because they are so striking; just as it is common to allege that more sons of clergymen turn out badly than of the same number of laymen's sons, though in point of fact, it is far from being the case. But one such scapegrace is widely known, much talked of, and multiplied to the vision and

imagination of the unreflecting.
Still making all deduction, it must be owned that in many sad instances weak or victous men inherit the fortunes and disgrace the name of famous fathers. Of a recent English landlord, of high place and low morals, this story is told. Addressing his son and heir-a known black sheep-he said: "It pains me to think that when I am dead my fortune will go to the greatest scemp in England." "Yes, father," said the dutiful and appreciative son, "when you are dead." It was a neat retort, but it was a horrible reveletion. In America, the world owes him a living, and he holds the failures of families to perpetuate their out his hat to receive it. The church value position is regarded as more common than elsowhere, from the great fluctuation, it is n' eged, of affairs, and the want of entail haws and hereditary titles. Whether it is so or not we do not stay to inquire. It is of more practical importance to throw out called the free pow system, of which he is any hints that may tend to the diminution a warm advocate, you will observe that the of an ovil which, however we may reduce

It would religion for twenty five years, and it hadn't run in some such way as this: The Honorcost him twenty five cents," must have able Henry Brown—his father—no matter been a distinguished practitioner of va- what name you fill in—was early thrown on his own resources. He had to save, and deny himself, and economize every dollar. He had hardships, endurance of which rendered him patient; and difficulties, battling with which gave him strength. Every success nerved him for a new struggle. He had no time for trifling, and no means to devote to enervating indulgence. His poverty was his defence. He had no friends to allure him from the hard road he was travelling. It was not worth any siren's while to sing to him. The only consequence he could command was the consequence he could command was the result of his hard won successes. He had every motive to effort; and that habit of application was formed which multiplied, manifold, his native energy. So he, in the working out of ordinary laws of Divine Providence, rehieved success. Simpletons called it "luck." He was credited with called it "luck." He was credited with "genus." He knew that it was genus for work; it was the power to take pains and hold on that made the difference.

But now, let us study the position of his handsome, well-dressed, elegant eldest son, Mr. Henry Brown. Mr. Henry, since the , nover wanter anything, that could be got for asking. He was cradled in a dainty crib, something between a big white lily, and a small pink cloud hanging near the setting sun. He was wrapped in furs in winter, and took his airings in summer under a parasol. He had books, pictures, toys, pleasures, as he war 1 them, for the asking, and often without it. He was "born a gentleman." The deference of the very nurse told him he was rich. He has friends of the kind the rich have. He events, we must recognize it was apreading of veil. Children are growing up under its influence. Whole families are drifting unsendously interity ways.

If it is ever to be kinethed, it must be by the own take, "for the empection," the autitivation of religious principle. We must be in the own take, "for the empection." Transmitted in the own take, "for the empection," and these who can help

him to fill it up. His condition is in absolute contract to his father's at the same time of life. All that went to make his father he misses—all that his father escaped is in his lot. No wonder if Henry Brown, Junior, be not "his father's son, as men say of a "clup of the old block," but only, as they remark with a shrug, of n weakling, "the son of his father."

Now what should be done? what for these endangered children of fortune? what by

They should be put, as far as possible, in the place their fathers occupied. Cut off all needless indulgences, luxuries, and hot house forcing. Give fitting work to the child, the boy, the youth, the man Insist on its being done. Some secons of great houses are ruined, in England, by the great schools and universities, but nicre nie saved by being put on a level with "other fellows," and outfled, and drilled and ranked "like other fellows." Some one has said that men are taught to be speakers as pupples to swim; "clinck them in!" So in many instances the youngsters of rich families should be taught to work. And yet a mistake may readily occur here. A self made man may expect that in his sons, which at the corresponding period, was in him - without just rea-Your boy, Mr. Dives, to whom your wealth is not a procound secret, can not be expected to rate a dollar as you did at his age. You must allow for this in the kind of work, the training, and the surroundings of your son, or you may "provoke him to anger." Error here is often egregious and rumous. And what should they do for themselves? "Plain rules for the sons of great men—to keep them from ruin"—that

preacher of the Enlightened Renovators Association, the richest merchant in the town of Gooseville, the smartest politician on the "lower edge of the county' -- all these are great men in their circles, and to their sons, and the sons of all like them, we give these following directions:

1. Never presume on your father's standing. He will not always be on hand. He will die. You may be where even his pre-eminence is unknown. Fortune fluctuates. Be a man on your own account. Never take liberties with money, manners or morals because your are his son. You may have friends on his account, but you may have enemies also. Great men have sometimes opponents, rivals, or envious de-Stand in your own shoes. tractors.

2. But do not churlishly refuse favours tendered you on your father's account. This is mistaken policy. It is often silly pride. Take gracefully and gratefully any tribute to him, paid through you, and proceed to prove yourself worthy of the continuance, on your account, of that confidence which was given you generously at first, on his.

3. Make the plane to which his energy and worth lifted him the starting-point from which you shall rise higher, not necessarily in wealth, or position, but in intelligence, culture, capacity to do good, and in general usefulness. You have to your hand the books, means of learning, of travel, of observation, of society, which he won by the toil of half a life-time. Go forward and upward. So you shall suggest to your generation your father's name, not by contrast, but by resemblance.—By Rev. John Hall, D.D., New York.

Freemasonary and Catholics.

The Times says :- The significance of the Prince's reception by the Free masons last week must be measured, not by what might appear its importance, but by the circumstances which it illustrates and interprets. Lord Ripon's resignation reminded the craft in the most pointed manner that they are treated by the Roman Catholic Church as an irriligious, seditious, and even anti-Christian organization. There have been perhaps some excuses in foreign countries for the extravagant jealousy of anything which seemed like a secret society, but Lord Ripon informed the craft that the same unreasoning and illiberal jealousy was maintained in England. The of popular comedians at the Crystal Palace; reception of yesterday was in a great they submit us to winning blandishments measure a national demonstration against this unjustifiable prejudice. The Prince this unjustifiable prejudice. The Prince of Wales, in accepting the office of Grand Master, has preclaimed to all the world that Freemasonary, at least in England, 18 a porfectly innocuous, loyal and virtu ous association, and the craft in welcoming him have similarly proclaimed their posses sion of the qualities. The society against which the Pope fulminates all the terrors of this world and the next for its supposed hostility to everything loyal and sacred meets in innocuous eplendor in a great music hall, welcomes with enthusiasm the heir to the throne, and rakes solemn pro testation of its loyal, religious, and charitable principles. Does not such an example say more for tolerance than for excommunication.

Tides of Grace.

Tides of grace, as opportunity, are to be taken at the flood. The Pentecost sun went down on a Church born in a day. Not here has the wonder, but in this, rather that we think it wonderful: that we see so few times of rapid ingathering and large God-ward inovements of men which can at all compare with it. Some, thank Cod, have been seen. Would you have more? Then note these two things—that ten days of steadfast, expectant prayer, in which every believing soul took part, preceded Pentecost; and that it was when the Church had first been filled with heavenly assurance, joy, and praise, the testimony of her first preacher won the hearts of thous-ands. Lessons! These are the lessons: ands. Lessons! These are the lessons:—
The Spirit works when we beg him to
work; and the ingathering to the church
holds ever a strict proportion to the life
of the church. Christians are the fountain,
fed from Christ, out of which deed souls
around are to be quickened; but not till
they run to him. As we would have the
world converted, let us see also the Church
overstuding The.—
C. Dyke; D.D.

Christ our All in All.

By the author of the Heam, "Just As I Am."

I need no other plea With which t approach my God, Than His own merry, boundless, free, Through Christ on man bestowed, A Father's love, a Sather's care, Receives and answers overy prayer

I acrd to other priest Then one High Priest above, His intercession so'or has consed Rinco first I know his love. Through that my faith shall never fiel, Even when pursing Boath's dark Cale

t need no human est In which to pour my proyer, ? Wy great High Priest is even near, On Him Least my care, To Him, Hem only I confer Who only can absolve and block

I need no prayers to saints,

Beads, robus, martyrs shrines, Hardships neath which the spirit faints Yet still, sore hardened, pincs Christ's service vields 1 y s Easy ILs youe, His t at len light I reed no other book To guide my steps to hereon, Than that on which I daily loos,

By God's own Spirit given, And this, when He dlames our eyes, 'Unto salva for makes us vise' I need no priestly mass. No purgetorial fire ; My soul to anneal, my guilt to efface,

When this brief life expires, Christ died, my elemathife to win. His blood has cleansed me from all sin. I arge no other claim,

Then His imputed righteousness, In Him complete I am. Heaven's portrie at the word fly wide. No passport do I need beside

Two Truths.

"Darling," he said, "I never meant To hurt you," and his even were wet, 'I would not hurt you for the world, Am I to blame if I forget?"

Forgive my sciffsh tears" she cried, "Forgive" I knew that I was not Recause you meant to hurt me, sweet-I knew it was that you forgot " 🍎

But all the same, deep in her heart Rankled this thought, and rankles yet When love is at its best, one leves So much that he cannot forp ... London Chastian World.

Growing Old.

It is the solemn thought connected with middle life, that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the long-est day of the year is past, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children, we thought as children. But now there has before us manhood, with its earnest work. and then old age, and then the grave, and then home. There is a second vouth for man, better and holier than his first, if he will look on, and not look back .- F. W. Robertson.

The Bishop of Manchester on Raffles

The Daily News, referring to the remarks of the Bishop of Manchester in the Sunday, says:—With very great respect we venture entirely to concur with the bis-It is quits true that the promoters of charities, public or private, show a lamentable want of scrupulousness in obtaining money from their fellow creatures. They flatter our vanity by making us stewards of high festivals; they hoodwink us by tricks There is a great deal of shocking shamelessness about the fashion in which honest people are thus cajoled out of their money. When a charming young lady presses an old gentleman to buy a photograph at eighteenpence, and then remarks, with the most winning smile, that she really cannot give him change for a sovereign which the foolish old person has handed to her, what is to be done? Robbery is not robbery when it is committed by a duke's daughter. Threving is not thisving when it is done in the service of the Church. It is with great pleasure, therefore, that we hear the Bishop of Manchester declare that we ought not to be cheated and swindled in this manner. The p. moters of claratics are warned that they should use honester means—persuasion and argument, for example. We shall be pleased to read their circulars and listen to their representations but we have the authority of a bishop for declining to be seduced into any charitable sweepstakes, raffle, or wame at cards. If the dignitaries of the Church begin to look askance at subsidies coming from such a source, what are these sensitive people to They can only keep a stricter guard over their conduct, and positively refuse to have nothing to do with that performance of shaking up bits of paper in a hat which some young gentleman is always ready to declare the most innocent thing in the world. On the other hand, as regards the promoters of local charaties who resort 'o all sorts of raffles, bazaars, sweepstakes, and similar means of raising money, we fear that they will put forward a plea of necessity, and that not even the Bishop of Manchester's caution will cause them to cease from inducing their fellow-croatures

Our trouble is, that we write our mercies on the sand, and engrave our affictions upon a rock.

to join them in these neferious devices.

Nandom Readings.

BETTER is the poor that walker, in his integrity, than he that is perverse in bu hps, and is a fool.

GREAT as the wickedness of the world appearant is like an issberg, but partly seen above the surface; for evil doers are in clined to hide their sins.

I would not give one moment of heaven for all the joy and niches of the world, even if it lasted for thousands and thousands of years - Luther.

Turne is menv a soul trudging along life a pathway with weary, uncertain steps, and and downhearted, who would, if there was a kind hand reached out to help them, walk erect and step lightly, and even sing while passing over the rough places.

Since the knowledge imparted by the Spirit, respective what is in God, is as sternal and unchanging as the Spirit of God himself, the conviction thus obtained that "God is love" becomes also the deepest and most reliable truth of our existence.

HAVE a special care to sanctify the Lord's day. Make it the market for thy soul; let the whole day be spent in prayer or meditation; lay seide the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer, -- Bunyan.

A surre may slip into a slough as well as a same. The difference is that the slicep dreads a fall, and speedily rises from it; while it is a habit with the swine to be unclean, and to love the same condition the other abhors.

In the spirit of that significant Oriental neage which drops its sandals at the palane door, the devout worshipper will divest hiraself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, "Let us worship God."

THE greatest power consists in being able to overcome ourselves, and the kingdom of Satan. God can put to shame all the devices of the craftiest, and all the might of the greatest in the world. wilt then jeer? Look to God! He can and will give the enough for all things .-

FAITH stretches itself over humanity as the prophet stretched himself above the child-eye to eye, month to mouth, heart to heart; and to work a kindred miracle. to bring back life to the dead, by restoring the one to the one—the whole nature of man to the whole nature of God.—Dora Greenwell.

THERE is nothing on earth so beautiful as the household in which Christian love for ever smiles, and religion walks, a counsellor and a friend. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such infuences, has an antepast of the joys of a heavenly home.

PEACE is better than joy. Joy is a very uneary quest, and is always on tiptos to depart. It tires and wearies us out, and yet keeps as ever fearing that the next mo-ment it will be gone. Peace is not so; it ment it will be gone. Peace is not so; it stays more contentedly, and it never exhausts our strength, nor gives us one anxious, forecasting thought. Therefore, let us have peace.

I have been young, and now I am old, and I bear my testimony that I have never found thorough, prevading, enduring morality with any but such as feared God-not in the modern sense, but in the old, childlike way. And only with such, too, have I found a rejoicing in life—a hearty, vic-torious cheerfulness of so distinguished a kind that no other is to be compared with it.—.iacobi.

Our piety should never fall in kind words, in cheerful civilities, in wholesome encouragements; we must cherish all the sweet fidelities of friendship, the gentle tones of affection. Goodness and truth are of more weight than brilliant talents, and good temper goes farther than a great gift. We cannot expect people to believe either in our principles or our sincerity, when they see them failing to amend our faults and strengthen our virtues.

CYPRIAN, on his way to martyrdom, was told by the emperor that he would him time to consider if he had not better cast a grain of incense into the fire in honour of the idol gods, than die so ignominously. Cyprian replied, "There needs no deliberation in the case." John Huss, at the stake, was offered a pardon if he would recaut. His reply was, "I am here, ready to suffer death." Thomas Hawkins, in hke circumstances, said "If I had a hundred bodies, I would suffer them all to be torn in pieces, rather than recant.

THERE is more force than we are wont to suppose in the saying of our Saviour, "Except ye become as little children ye cannot enter the kingdom of God." Childhood and youth are the periods for the easy reception of all truth, religious as well as secular. Whoever has undertaken to teach an adult the rudiments of education, has experienced difficulties, smailar, though inferior, to those which the preacher of righteousness encounters in teaching men. is not impossible for a man who has passed his second or third decade to learn his letters and make something of a scholar, but it is a herculean task, compared with the effort which a child makes to attain the same end.

Be thankful if you know, by your own experience, that there is such a thing as peace and love, even though you may for the time have lost them, if you have hake hake really had them. God never takes back his gifts. If he ever gave you a sight of his truth and love, you have it still. Clouds had not been as a sight of his truth and love, you have it still. may pass between you and the sun, but the sun is there, and will shine forth again. It may be It may be a stormy night, and the stars are hidden; but they shine on, permanent are nidden; but they shine on, permanent and pure, behind the driving rain, and will again look out upon you with their thin eyes, and say, from their inaccessible and infinite heights, "Be patient, little dries in patient; and wait till all correspond to the patient and wait till all correspond to the dries with the patient and the dries with the patient and the corresponding the patients."

Our Young Lolks.

The Chapel Spider.

(Distincted, institut permission, to those whom st may concern)

I we spiders, so the story goes, Upon a living bent, Entered the meeting house one day, And hopefully were heard to say, of Here we shall increat least but I hav, With nothing to prevent

Each chose his place and went to wer, The light volor grew tonce One on the platform spun has treat But aboutly came the "know; And swepthern oil, and so, half dend, He cought another piace

"In try the pulper next," said ne, "There surely is a prize.
The desk appears so next and closu I'm sure no spide, there has been The raster brashing dies

1, 18

He tried the pulpit But, alas: Withdusting brush the "keeper cane, And sporte this geometric game-Not give hen time nor space to claim, The right of sanctuary

At length bull starved und weak and lean, He sought his former neighbour Who now had grown so sleek and round, He weighed the fraction of a pound And looked as if the art held found Of living without labour

"How is it, friend," he asked, " that I Endure such thump, an iknocks, While you have grown so very gross Tis plain,' he answered, "not a lo-s I've met since first I spun across The contribution box "

What one Apple Did

In a small house on the outskirts of Salisbury lived old Job Peterson. No one lived in the house with him but his little grandson Ben. Back of the house was a little garden in which Job raised his potatoes and cabbages; in front was a small, grassy yard in which, by the side of the door, grow a tall apple tree—a constant scurce of great delight to little Ben, who was so lame that he could not get about from place to place without help. Every morning old Job's kind but rough hands helped him in his washing and dressing; then, when breakfast was over, he lifted him into his chair, which in winter stood by the wind w, arranged the pillows and soft cushions, placed his toys and picture books within reach, and then left him until dinner-time; the afternoon was also spent by little Ben alone, but when the day's work was over, his grandfather was with him in the evenings. On ramy days, and in the evenings, when he was not too tired, he had taught little Ben to read, and by books from the children he knew, he kept the poor child supplied with reading matter. But in the summer Ben's chair was by the open door, shaded by the long arms of the old apple tree. You, children, who can run about and play, and see so many things, can scarcely imagine the pleasure Ben took in watching all the changes of that one tree, from the first putting on of its leaf buds, and its pink and white blossoms, till the limbs were covered with their dense foliage; nor how regretfully he watched the leaves begin to fall, and knew that cold weather must ere long begin again and shut him within his four walls. keen eyes spied out every pair of birds which began house-building in its branches, and the progress of the little builders was of great interest to him. How Ben loved the summer and his apple tree, and how he fairly sang with joy when his grandfather having a little lessure at home, would lift his chair out in the grassy yard where the wind blow gently on his face, and realized the joy, so seldom his, of being outof-doors.

Ben had one trouble. A big boy, named John Smith, who hved on the same street, took intense delight in teasing him; morning, noon, and night, he kept it up. He rarely passed Ben's win low, or saw the child seated at the door, without mocking his lameness, or daring him to come out and run a race. The child had read in his New Testament about the Land Jesus who forgave his enemies, and he really wanted to forgive John Smith, and make friends with hun; but, as he sorrowfully told his grandfather, John would not let

One day old Job was figishing off a piece of work in a great hurry. He had been hired to put away a supply of coal; night was coming on, and he had still much to do. He had just filled two baskets with coal, and was preparing to lift them into the cellar, when a little girl, who lived in the adjoining house, took a notion, as she came home from the school, to clamber over the pile of coal. Her foot slipped, and in her fall, she struck the full baskets, rolling them over and emptying them. Old Job was not generally impatient, but things had been very contrary that day, and the old man was tired; therefore, he astonished the little girl, who was accustomed to his usually kind face and pleasant voice, by his harsh words and sharp repri-

"I didn't mean to do it; I'm sorry," she

said, and passed into the house. There she was met by her mother with a large, rosy checked apple, a perfect beauty. Apples were scorce that season, and her mother was very much surprised to hear her say, as she looked at the beautiful fruit. "I won't eat this apple; I'll give it to old

"Why will you do that?" said her mother.

"Because I was careless and knocked over his coal; he scolded me about

we over his coal; he scolded me about it, and I'm sorry for him. I'll give him this, and perhaps he'll forgive 'ne."
Old Job was heartily ashamed of his harsh words by the time the child had entered the house, and when she returned with the apple, he wanted to refuse it.

"No, no, little one," he said, "keep your apple. Job is sorry he spoke so

But the little girl insieted, and so the old matthebuilt archaet he put it into his person the state street the state of the state of

"I won't eat this apple; I'll take it to my

That night Ben received the apple, and an account of the cacumstances which had caused the little girl to give it. Now Ben had long been wanting an opportunity to i do a favour to John Smith, that he mi turn him into a friend, and he thought (ero

was a chance "Grandpa," said he, I wou't eat this apple, please let me give it to Joan Smith.

The old man looked at him with a queer saule, but only answered, "You may do as yea like

Next morning tob went as usual to his work, but before he started he placed the with 15, Isa xiv 22, with v. 16, Joh carefully treasured gift within Bens xxxiii 21, with v. 17, Zerh, ix 12, revel Peor Ben! It was a sacrifice to the carefully treasured to have the goods for the treatment of the carefully treasured to have the goods for the treatment of the carefully treasured to have the goods for the treatment of the carefully treasured to have the goods for the treatment of the carefully treatment of the careful to him to give a vay the apple, for front was a ranty to him, but he remembered a verse which spike of kindness to an enemy, "see also file upon he had and he had fully determined upon the sacri-

He looked patiently up and down the street for hours. At last the object of Inssearch came in sight, and no sooner was he in speaking distance than he began with bestaunts and mek names. Bon ratifed on the window and beckoned so earnestly that John was entired into the yard, and at Ben's repeated invitation through the closed window, he opened the dom and came into the house, saying as he did

"What do you want with me, broken-

"I want to give you this," said Ben, holding p the apple. "I kept it for you, grandpa said I might, he gave it to

me."
"You want to give it to me! what

"Because I want you to be kind to me. O' it is so hard to be lame and have to stay all by myself, c al not run about like other And please be friends with me, and don't call me ugly names;" and the tears came into Ben's eyes as he

Now John began to feel really ashamed of himself, for he had not meant to be cruel; he had not thought how much his words hurt little Ben.

"Well, boy, keep your apple. I'm sorry I hurt your feelings, I'll stop it, though. There, now, don't cry."

"Then you'll be friends? But please

take the apple. 'No, keep it yourself." "But I don't want it now. I've kept it

for you. Please take it.' John Smith took the apple to please Ben; but as he thought it all over, he had no appetite for it, and he felt really asham-

ed to eat it. "I won't eat this apple," said he, "Ill give it to Joe and Jane, and I'll be k nder to them, too."

Joe and Jane, his little brother and sister. were wonderfully surprised when John divided that large apple between them, and would up even take a bit himself. But they grew accustomed to John's kinder treatment after a while, for he stopped tensing Jane's cut, and heiped Joe's dog out of trouble, and to make a long story short, from day to day he began to be a better boy. Onen, after that, when old Job was busy. John would find time to lift the lame boys chair into the yard, and many were the kind turns he did for him.

So you see how a good deed and a soft word kept moving on. → Hearth and Home.

kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lite blood of a master spirit embalmed and treasured up on purpose to a life beyond life .- Milton.

If it were not that the believer is regarded by the Father as He regards His Son. there were enough of impenitence in his repentance, of heartlessness in his prayer. and of imperfection in his services, to banish him from His presence forever. There was a time when I then ht this presumption but he wno cannot enter into this truth has no clear view of his oneness with Christ.

forgiveness of sins? The proud Luarisee, who is toiling in his drudgery to earn an acceptance of God, knows it not. Nor has the man who has the terrors of a broken law dwolling on his conscience, and who has not yet beheld, with the eye of faith, a Saviour who casts out none. Even those who enjoy the closest walk with God as their Father have very inadequate ideas of what is meant by "the forgiveness of sins

Many who have been brought out from the gross world, and made a religious profession, are constrained to say, " Is this my The man is but brought into a smaller circle, and there is still the thoru. Resting in anything short of God Himself, is opposed to His Word, and can never bring peace. It is the hewing out of another cistern, which is either broken by the chisel in the act of hewing, or the Lord breaks it for us. Whatever he has promised is unspeakably precious, but I covot that grace which raises me above the promise to the Promiser.

As ic the fresh breeze to a ship becalmed at sea, filling her sails, and driving her on ward in spite of herself, so is the Spirit of God and of Christ to the torpid, languid human soul, which will not be roused except by a power greater and higher than itself. As is the fresh air to a close infected room, so is the keen, invigorating breeze from the throne of God, which pours into the narrow chamber or the heart, stuffed with the prejudices and passions and fon-cies of our own little circle, of our own little thoughts, whose doors have rever been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views. — Dean Stanley. To halls of heavenly truth admission would'st thou

On knowledge stands without, while leve may real and the second second

Sabbath School Ceacher.

LESSON XXX.

THE NEW BIRTH

COMMIT TO MEMORY, 58 7, 8 PARAMAN PASSAGES, STORE VANAL A. 10 , Numb. xxi 9

Semerer, Reades With v. 7, comp. Rom vin 5, 7, with v 8 ft on ix 15, 16, with v 3, John vi 52, with v 10, read Look, vacci, 25, with v. 11, 145 th v 12, John viii. 28, with v. 15, I Cor. F., with v. 14, comp. John xii. 32.

Hon, to them gave he power to become the sons of God - John (12)

CONDAC Tarry -- Nothing entereth into

heaven that dediath. The scene of our lesson is in Jerusalem -where less had wrought (John a. 23) in racles, in consequence of which he was visited by the Jawish ruler Nacademus is mly known to us from John's Gospet if it it is only conjectured that it is the same Nicodemus that appears in the Talmudi the was a Pharisee, a "ruler of the Jawa" in religious matters, and a recognized teacher (vs. 1, 10), of naturally timil character, yet caudid, just, and on occasion, not without firmness. We have three notices of hun, marking his growth in knowledge and firmness, and which may be studied together with advantage, the other two being at John vn. 50, and xix. 20. His coming by night was probably from the desire to learn truth without publicity. He was not withing probably to appear among even the inquiers, where none of the rulers were (John vii. 48). Porhaps there are persons still who fear to be "mixed up" with the followers of truth till they have gained a posi-

To understand the Lord's words in this momentous conversation, we must look at the progress of the interview. Nicodemus begins with some self-satisfaction. "We know," etc. It might have been thought by a common person in Jesus' place, desirable to have such patronage trom such a man. But Jesus went directly to the root of the matter. "Mero knowledge avails little without a change of

"Born again"-how can that be-with the old? (v. 4.) "Ah! it is not of the body I speak, but of the spritual change of which Ezekiel wrote; ("I will pour clean water —I will pour my spirit," &c., Ezek. xxxvi 25, 27), till this has taken place, flesh is flesh (v. 6). You wonder: but do you not remember in the next chapter, the vision of the dry bones and the breath of winddry and dead, till breathed on, then standing up and living; so is every one that is born of the spirit (v. 8). "I do

not understand—how can these things be? "What! you, a master in Israel, and not knowing these tlings, a tracher of the law and the prophets, and ignorant of these most important prophecies, and ignorant of all this?" This is the point at which our lesson takes up the connection. Note, and teach the pupils the following things regarding it.

(a) Nicodemus though afraid of man was sincere. Yet hid he a little of the pride of superior class, and plumed himself on his knowledge. Tais was like those among whom he lived (John vn. 49).

(b) Jesus dealt kindly with him, imidly glancing at his pride, and taking means to lower it. He did not reject him because UNLESS warmess be used, as good almost 1 of the mixture of evil in him. So gentle is he (see Matt. xii. 201.

(c) He does not refer to bantism here. bu to something which a teacher in Israel ought to have known, as it concerned Israel and had a high place in prophecy. And it is quite not: worthy that the two figures, the water and the wind, came in order from the two chapters (Ezek, xxxvi., xxxvi.) It is not spoken with reference to bastism, we venture to think, though connect it with that rite. would not be likely to reproach Nicodemus for ignorance regarding baptism-not yet established.

Two great truths are taught Nicode mus, and include ofth the foregoing explanation; the substance of this lesson:

1. Regeneration by the Holy Ghost. It is a matter of "marvel" that a Jew in good whom shall I ask what is mean; by the | (v. 7). This is anticipated in v. 6. "How" it is affected is the next question. answer is, in effect: the "how" is of no practical account; the fact is of essential importance. For there is much about the manner of the wind you do not understand. But the effect is undenuable. So it is here The manner of the Spirit's working is not unfolded, but the results show where he has been working. Men who walk according to the Spirit, show that somehow they are born of the Spirit."

Still Nicodemus wonders (v. 9). The reply of Christ has force only when we suppose the allusion to be to Old Testament Scriptures (v. 10; Ps. ii. 10; Jer. iv. 4; Ezek. xviii 31, etc.).

How ignorant of spiritual truth we may

be, and yet hold a high place, even in church!

The connection of the next three verses is not very clear; but it appears to be, "I have been telling you things already revealed on earth ("earthly things") and ye will not believe. How shall I be believed when I tell yo things "heavenly:" things yet to be revealed? (v. 12). For I speak not as the Old Testament prophets, what I have been told to say, but what, as God, I know and have seen. Thus, Jesus glances back to Nicodemus' word: "We know thou art a teacher come from God. 'Nay," says Christ, "I am more." this higher dignity he points again in v. 18. 'The prophets have not been in heaven to witness what they reported, the Son of Man has. I am more than the 'teacher' you make me to be. So he rebukes the self-complacency of the ruler, and brings him to his true level. Yet he does not forget his "how" (v. 6). The rest of the les-

son is the answer.

II. Redemition by Christ (vs. 14-17).

You ask how can a men be born again, w, for instance, con you? The answer wheels, believe, sea, again, as Messa (by God'a dissertage), set up the

brazen serpent, that bitten Israelites might look and live, so I am "litted up" in the preaching, on the cross, in the church, that, etc., iv 151. And all this comes of Divine love I do not win over the Father, the love see the lit is to "the world." may man of any name, color, race, who believes me can share us blessing, even eternal life. He does not wish to condemn (v 17). He loves. He gives his only begotter son, like whom there is a cother, who not a creature among creatures, for men's salvation. And the alvation is on twined by believing, by any one whose ever, who will believe, the alternative of heavy said, twee percents, the alternative of heavy said, twee presented in v. 15 and 16.

Use whole paint of anthewa night he patin this toral, "You count yourself well informed and in a good position toward reply, born of the spirit, as the prophets taught. You still ask how can at he Da-not dwell on that. 'Ve do not d this about the ejects of the ward, though its causes. are obscure, nor should we about the reality. of the Spirit's work, though the manner of a it is obscure. You say, What free am I to do, if the "bow is not revealed." Do this, the only thing needed, believe on me, the Son of God, sent of God from heaven. to reveal hun and save men, through be lieving in whom men, all men, any man, publican as ell at a Piarisee, and a Pharisee no otherwi e than as a publican can have eternal life."

Lurner called this the Bilde in minuture, ;

The explanation which possibly J. in heard, is identically the same, only at greater length, with that given in John is 12, 13. Men are born again, by the Spirit, omehow, when they believe in Jesus.

We may learn from this lesson that (a Every inquirer is to be taught, however slow, proud or timid. Let the truth work.

(b) The great things to be taught; the need of a new nature, and the way to get it by going to, believing in. Jesus.

The nature of Jesus, as a S m of God, is closely linked with the nature of the gospel.

(d) The work of teaching is not lost. though faith does not appear at once. See the latter history of this man.

(c) What is true of this ruler is true of every one in an unsaved, that is 1 . Christless condition.

SUGGESTIVE TOPICS.

Nicodemus-position - character - feel ing towards Christ—approach—where—when—how answered—meaning of born again-of" the kingdom -his questionstate of mind-reply to it-ni aning ofallusion to what- quote the passage-two chapters referred to-figures—their order—wind, how employed in Ezekiel—in John-point of comparison-Nicodemus difficulty—the further light—the Lord's nature-different from Old Testament teachers - how men are to act-the Old Testament type -where reported -- the points of resemblance—the gift of Jesus—the object—the result of receiving him—the freeness of their offer and the peraity of

Who shall be Superintendent?

In the choice of apperintendent the younger the man the botter, provided he is Sabbath school trained and thoroughly competent. Other things being equal, the young man is to be preferred to the old. The best old elder does not always make the best superincendent. There are, of course, splended exceptions to this rule, as there are to all others, because there are some There are, of men who never grow old, who continue young in spirit, even when their heads are giav There are veterans in the Sunday-school work who have always loved it, and will love it as long as they live; and these will always be good superintendents to the end. Still, as a general rule, it is best to have a ung superintendent, because he is more likely to be full of activity, full of entlinera-1em, full of joyousness, full of sympathy for the young, and because of the important fact that the young regard him as nearer to them, more congonial with them, and more accessible.—Dr. Halsey.

Northing in the world, be sure of it, can ever overcome the irresistable strength of a sweet temper. Nothing can overcome the teacher who has first of all overcome his own impatience—not even the ' bad boy."

Dr. VINCENT says in the S. S. Journal, and we will let him say it again here : " It you are a Bible class teacher don't be a lecturer. Don't be a preacher. Don't be an exhorter, Don't be a declarer. Be a teacher. A teacher gets work out of his scholars-gets questions, gets answers, gets hints, gets a good chance to keep his mouth shut a good part of the time, and the mouths of his scholars open and their brains busy, and their hearts excited. Teach! TRACH!

A WRITER in the Baptist Teacher does not speak at random, when, in answer to the question, "How better Sabbath school teachers than those ordinarily engaged in the work can be scoured?" He says:

(1). Let each one resolve to be a better teacher himself. (2). Let all together pray that the Lord

of the harvest will raise up such laborers as the whitening fields emand.

(3). Let the paste and superintendent conjointly seek out such elements of power in the church as ought to be employed in the school, and never let them go till they have brought them in. (4). Let a Normal class be formed, in

trained, and "thoroughly furnished unto all good works." which the teachers of the future shall be

I once remarked to a doctor, your profession is much simpler than mine; there are but few diseases of the human system to cure, while our cases is infinite. from the shelf and read me the names of thirty affections of one member, when I begged him to stop for fear that with such enpabilities of dissolution existence might not be possible at all. So he who thinks it enter eine beitel beite ger u en

Salar Commence of the Commence

Miscella rous.

The number off croons falled on the adways of Orest Act on last year was 1,425, and the nomber injured 5,050,

Caremoristion remains to Apail and May show a decrease of more than 6,000 upon the return of a the care quanting

New York, Jane 25 A letter from Maracarbo, Mrs 29, gives an account of the cuthorake at Cerenta New Granada. South America, on the 18th - The he though by letterer, wall in the city, longmer in a longle in faut 8,000 people ent of a population of 10,000 - Several 1997 killed subsequently died from in-10075, and many were mandered by God. But you cannot be in that good pairs 100%, and many were mandeled by those till born arguin. Van ask parks, is a rolder. The shocks continued, and the fires burned neach property. Those say at fled to the neighboring country.

> On day hist week, Mr. J. O. Van wait caught is a trap at Greenwich, Koor's Courty, a large bear, wenting , about 700 pounds. A couple of weeks Do previous, Mr. Joseph Flewelling trapped one of about the some weight in a dead full. Bears have been seen about there frequently, and lave done a great deal of duringe to cattle and sheep. A boar with two cubs were seen near the Long Reach by Mr St critt, a few days ago.

> > Buxmonn, June 21 About three o'clock a terrific storm of lightning, wind, and rain passed over this place, doing great damage to numerous buildtogs, completely destroying e Town Hail, and causing the death of a young man named As Wood.

Newrot No. Nor has determined upon the construction of a radional of about three hundred miles in length. It is to extend from east to west across the island. The preparators surveying has already been begun, and as a matter of course, so the have newspaper and platform descussions. Various routes are being proposed as the most eligible -cach route having, in the omnion of its advocates, special advantages to recommend it. There is also a considerable difference of op., non as to which guage--the broad or the nar ow -it would be most prudent to adept. The narrow guage has cheapness in the cost of construction to recommend. But an ocean traffic is expected for the Newfoundland Railroad which-it is alleged

a narrow gaage road would not have sufficient capacity to accomodate. Besides, it is said that a narrow gaage road would require a good deal more labor to keep it open during the winter than a broad guige road. Whatever guage is ultimately adopted, it is presty certain that the construction of this road will tax the resources and credit . Newfoundland to their utmost capacity.

CONTADERATION OF COLONIES. - LORD Caera ayon is so well satisfied with the working of confederation in Canada that he proposes to apply the same principle

though, necessarily, with widely different forms to the British Colonies in South Africa and the adjacent independent Dutch States. The whites are in perpetual peopardy from the turbulence of the natives. One cannot think of the vast disproportion in their numbers without in some degree realizing the perd that exists. In Natal the whites number only 17,000, while of the Zulus -fierce and daring savages -there are 300,000. The disproportion is of course not so great in the Cape Colony, but it is even greater in the Province of Griqualand West, where the diamond fields are situated. Nothing like a uniform policy is pursued toward the natives, who are suspected of designs upon the settlements. They have firearms, and . some districts have acquired rough military discipline under white leaders. The danger, then, is not altogether a naginary, and until it be removed and the problem connected with it solved, South Africa is not likely to attract the immigration which under other cucumstances it might hope to receive. It is, perhaps, as a whole, the most magnificent undeveloped portion of the British Empire: its climate is delicious, its soil fertile. and its resources diversified.

UNITED STATES .--- We learn that the total earnings of all the railroads in the country for the year 1874 were \$520,-466,874, against \$526,419,935 for 1878. a decrease of \$5.953.061, or only about 1 per cent. Considering the generally prevalent cry of the great stagnation of business during 1874, this is a remarkable exhibit. The number of miles of railroad in operation at the close of 1874 was 72,628 against 70,688 at the close 1879-an increase during the year of 1,940 nules. This is the smallest numbor of miles of railroads constructed in any one year since 1806. The total amount invested in railroads reaches the enormous sum of \$4,221,768,594, or nearly double the entire outstanding national debt.

EARTHQUAKES and Tide' waves have been running riot amongst rome of the Islands in the South Pacific Ocean, and three villages are reported to have been swept away b, the latter, with an immense destruction of life and property.

QUEEN VECTORIA has created three-field. matshala. The first is John Forster Fitzgerald, the second the Marquis of Tweeddale, and the third His Poyal Highness Albest Edward, Princip of Walk.

British Ameriorn Bresbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

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THE

"Sabbath School Bresbyterian," PUBLISHED MONIHLY,

AT 102 RAV STREET, TORONTO. TERMS. 20 cents per annum, in quantities

The vaper is good, and supplies a great desider atom among the years. It should certainly an exwith a wide circulation. Rev. Win. Ross, Ferdhill.

Specimen copies will be sent to any address C BLACKETT ROBINSON. P O Drawer ** 184, Toronto, Ont

NOTICES TO CORRESPONDENTS

We have received a letter from Mr. Skelton, Grangeville, which in other circumstances we should have a new published, but as the letter of Mr. McKay in to day's beste settles the matter se far as the public at present is concerned and vindicates the proceedings of the Presbytery we do not think it necessary to go further into the matter.

We have received a letter from the Reviousleth, in reference to the Gangeville ma

British American Presbuterian.

FRIDAY, JULY 16, 1875.

GREATER FREEDOM IN THE CHURCH OF ENGLAND.

occupying the pulpits of any other denomination of Christians in England and Mr. Fitz James Stephens, has naturally caused a good deal of excitement, and measures are being taken to try, if possible, to have the law amended. In England no clergyman of the Established Church can officiate at any religious service except in however, go to Scotland or Ireland or Americs, and do very much as he pleases.

A meeting to consider the whole question was lately held in the City Temple, the 7th inst., at the close of the usual London. Among those present were Mr. Freemantle, through whom the whole Church, Wellington Square, presented their adjournment Mr. Mitchell received the penalties, so as to bring the point at once Waterdown, presented him with the sum of to an issue by certain parties being sent to \$80, with which to purchase a borse. This, large audiences greeted him at both the all other denominations in educational risk. In authority, surely we would be unfaulted all other denominations in educational risk.

moved a resolution affirming that the real pastor and people.--Com. strictions placed upon the clergy of the Church of England, prohibiting them from taking part in services other than those prescribed by the Act of Uniformity, are the interests of Catholic Christianity. The Dean observed that he was doubtless quite satisfied with his own sphere; but at the same time he desired to show that he had not parted altogether from the spiritual descendants of Howe and Owen, Baster and Calamy, Penn, Wesley, and Robert Hall. The Deau, in fact, was in his proper place as the leader or supporter of an amendment for breadening the church, and widening its sympathies, and he was much cheered when he said that he gloried in " the freedom of the forest, the learning of the most learned, and the reasonableness of the most rational church in Christen- , the Agincourt Presbyterian Sabbath School dom." It is certain that the movement having made arrangements with the Nipismust lead to action on the part of the sing Railway Company, paid a visit to the Legislature at an early date.

THE END OF THE BEECHER TRIAL.

the Beecher trial is at last ended. That it has ended in vindicating Mr. Reech- horse to take so large a multitude as had er, is more than any one can say. That assembled on the platform. One half of it has done a great deal of harm the party was taken on the regular train, the world over, is unquestionable. We should be glad if we could believe that safety. The pastor of the church, George Mr. Beecher has come out of the furnace Burnfield, arranged the company in marchwithout the smell of fire upon him. But | ing order, and after "doing the town and unfortunately we cannot. He has not, as yet, satisfactorily explained his own letters. which are far more damaging than anything advanced by any of the witnesses. In any case he has been guilty of gross impradente, and his bosom friends, as brought out in the course of the trial and he described by himself, have been of anon a head and force looking both ways, carrie a character as very gravely to compromise along and landed the fortorn friends at

of the particular sin laid to his charge. ; is thecentre, is as unhealthy, hysicical and good things to strengthen the boys for TERMS 52 wyser, in a typic and per year, paged in at the short, the whole subject in not a pile and Physics by midi, 20 and per year, p., alle at the officer of the line of the order should be drawn in favor of the luthered club Rates and that of Presonants formshed on application. All who are descount to an institute figithe circulation of the Prise risetes. Louid said for the list of Presonants at olice, as how the time to secure new names.

C. BLACKETT BORINSON,

C. SLACKETT BORINSON, in any case the amount of talse swearms or the comise of this trial limit have been something perfectly chormons, and would slow an amount of amplicity or particionship almost beyond thought for any one to believe that all this perjury has been onone side. It is very likely that Moulton and are payable stretty in antonic. in that case, what can one say of Beccher's now before us, and were a next and attractive appearance, especially the April issue. A comparison of this of two shows derided progress, the articles in the latter being shorter, pathic, and more regulable for children than in the tower. The panel is tone than the brightness and successful the latter being shorter, pathic, and more regulable for children than in the tower. The panel is tone that the distributions are well exected. The Liberal, 6th 4mm.

Altogether the case is a most pathible one, Altogether the case is a most patiable over and we most gladly let it pass.

Ministers and Churches.

CENTRAL CHURCH, TORONTO. - The Rev. David Mitchell, of Canal Street Church, New York, having accepted the call of the lately constituted " Central Church," Toronto, will be inducted into his new charge on Monday next, the 19th inst.

BAY STREET CHURCH. TORONTO .- We Monfeith, in reference to the Gangeville matter, but as Mr McKey spologizes in to-day's issue for having seat his former communication all the object contemplated by Mr. M's latter is gained, as a which has once and again been disappoint. Mr. McKey full exonerates the Preshytary and its ed in procuring a pastor, has been at last Clerk from any blane. are glad to say that this congregation, stated clerk of the P.esbytery of New successful in securing the Rev. Mr. Smith, | telegraphed to him, the necessary docuof Bowmanville. The induction takes place on Tuesday, the 20th ult., at 2 believed that they were then on their way. o'clock, p.m. There is also, we understand, to be a soirce in the evening.

THE South Presbyterian Church, during the absence of its pastor, Rev. Alex. Reed, D.D., has its pulpit ably supplied by the The state of the law in reference to Rev. Dr. Macvicar, of Montreal. This clergymen of the Church of England clergyman, who is we believe, a Scotchman by birth, has many of the characteristics that mark the preachers of that national-Wales, as brought out by the opinion of ity, some of whom have occupied our summer pulpits so acceptably. Dr. Macvicar's style is analytical and clear, and his illustrations, which are largely drawn from Bible story, are apt, and fastened with Scripture text. His pithy forms of expression and his piquant way of putting truth one of the national churches. He can, render it attractive and long to be remembered.-Brooklyn, N.Y., Daily Eagle, Saturday, July 10th.

prayer meeting, the congregation of Knox question has been brought up, and the pastor, the Rev. S. W. Fisher, with the Dean of Westminster. The meeting was sum of \$100, for the purpose of purchasing very enthusiastic. Some of the speakers a buggy. And on Saturday evening, 10th were for ignoring the law and braving the inst., the congregation of Knox Church.

The reverend gentleman commenced exist. The Roman Catholics are attempted of equality, if it boldly proclaim the document of the congregation of the speakers of the speakers as buggy. And on Saturday evening, 10th moment our religious equality ceases to thou and deprive us of our religious rights ed." The reverend gentleman commenced exist. The Roman Catholics are attempted to the congregation of the speakers as buggy. And on Saturday evening, 10th moment our religious equality ceases to thou and deprive us of our religious rights ed." The reverend gentleman commenced exist. The Roman Catholics are attempted to the congregation of the speakers as buggy. And on Saturday evening, 10th moment our religious equality ceases to thou and deprive us of our religious rights ed." The reverend gentleman commenced exist. The Roman Catholics are attempted to the congregation of the speakers as buggy. scarcely a becoming attitude for clergymen sions of affection, with a salary regularly former he delivered a thoughtful and eto-After various speeches, Dean Stanley and Christian sympathy existing between 9:-" For ye know the grace of our Lord

Inductions .- Next week there are to be preach, Rev. J. M. King to preside and defollosing day Rev. John Smith of Bowmanville, is to be inducted pastor of Bay Street Church. Services commence at 2 and deliver the charge to the manister, and taken place, there will be ten Presbyterian

THE scholars, teachers, and friends of busy little town of Uxbridge, on Wednesday last, July 7th. It was intended to take the whole company with the regular morning train from Toronto, but on arriv-Surely every one must be thankful that ing at Agincourt station, it was seen there was not metal enough in the little iron and reached Uxbridge about ten o'clock in seeing the lions of the place," the party reached the spacious park on the south side of the village. In the meantime about two uundred of the friends were waiting with becoming resignation at Agincourt, by the space of two hours, in a number of box ears, until that Janus of a locomotive, with

him, even supposing that he was innocent; their destination. After a friendly greating from the first part of the school who The whole tone of the religious society in had arrived earlier, there was a general which Mr. Beccher hres, and of which he opening of baskets and passing round of annatural as can well be supposed. In cricket and boating and the girls for swings and eroquet. The whole party, to the number of fem hundred, enjoyed themselves to theo full with games and amuse ments. Mr Hugh Clark intimated that Mr. Wheeler, of Exhildge, had kindly placed a lost at the disposal of the party for the day which kindness was thorough easily receive. One thing is exilent, that thy appropriated by young and old. The company left I shridge at five 6'clock in merceace y talest the Frontine of the evering, and arrived home safely in due time. Before separating at Agincourt | enemies of our new unsectar an educational S ation, three touring chiefs were given for Mr. I d'n Min o Superintendent of the Sunday School, after which all dispersed. We are on the eye of forming a union with satisfied with the success and pleasures of ; times other charches, two of which we may the day. The attention and kindness of Rev. Mr. Cockburn, of Uxlander, added much to the comfort of all parties. It : We have no doubt reached a turning point should be added that owing to the care and | in our eccle instical history, and perhaps also diligence of conductor Mitchell, of the Nipissing, nothing happened to mar the pleasure of the trip. The company are forsure of the trip. The company are for bodies with which we now ally curselves, tunate in having an officer on the road of on the subject of Presbyterian union, we such urbanity and prudence.

PASTORATE OF THE CENTRAL PRESSURERS IAN CHURCH .-- On Saturday evening, 10th inst, the Presbytery of Toronto met in Knox Church, Rev. J. M. King in the chair, for the purpose of receiving papers from the Presbytery of New York with reference to Rev. David Mitcheil, the pastor elect of the Central Presbyterian Church. After prayer, Mr. Mitchell, who was present, 1 of the whole Dominion? stated that Rev. Dr. S. P. Alexander, the York, had been absent from that city all week, and, though he had both written and ments had not yet been received, but he After a short discussion, the following resolution, moved by Rev. Mr. Cameron, seconded by Rev. Dr. Jonnings, was carried unanimously :- "That Mr. Mitchell, having appeared before the Presbytery, and having stated that the clerk of the New York Presbytery was under instructions to give him his papers of transference to this Presbytery on application, but owing to the clerk's temporary absence from New York it was impossible for him to receive them so as to lay them on the table at this ness and stagnation. In resising the armeeting, it be agreed in the circumstances rogant demands of this system we struggle to proceed with the induction on Monday, the 19th, at 7.30 p.m., on the assurance of Mr. Mitchell that the proper documents will be laid on the table of the Presbytery before the induction services be proceeded with." Rev. Mr. Breckenridge was then appointed to preach on that occasion, Rev. PRESINTATION.—On Wednesday evening, | Mr. King to preside, and Rev. Messrs. Eadie and Burnfield to address the people. The Presbytery then adjourned. After the ligious body. In this Dominion all deadjournment Mr. Mitchell received the nonmonations of Christians ought to stand following telegram from Dr. Alexander:-" Mr. Mitchell in good standing in the morning and evening services. At the ters. Against this attempt we, as a church, ful to ourselves as a Protestant Church, paid in advance, shows the good feeling quent discourse from 2nd Corinthiaus, viii. prescribed by the Act of Uniformity, are injurious to the fraternal intercourse be.

The services commence, in Shaftsbury Hall, lass a full, open countenance, and a very ple.

what we believe to be soul-destroying, it we did not protest against and resent those injurious to the fraternal intercourse be.

The services commence, in Shaftsbury Hall, lass a full, open countenance, and a very ple. tween the various Protestant Churches of at 7.30 p.m., Rev. J. Breckennidge is to affable manner. He is a clear deliberate speaker, and his utterance is very slightly he came to this country, and has been against the establishment of the Church of Rome. stationed at New York since that time, p.m., Rev. E. D. Fraser, of Charles Street being for eight years pastor of the Canal might state, we set ourselves in opposition of the oldest and most respectable in the Rev. J. Carmichnel, of King, to address the city. Mr. Mitchell has always taken a congregation. When these inductions have lively interest in Sunday School work, having been the superintendent of his own school. A year ago he received a unanimous call from the Calvin Street Church, St. John, N.B., which he declined. Shortly after, he was elected Moderator of the New York Presbytery by acclamation, and presided for half a year over that large body, numbering about 180 ministers. He has also taken an active part in Scottish the power of Ontario and Quebec to deprive national societies in Ne - York, being a member of St. Andrew's Society and the Caledonian Club there, and by lectures, etc., has done much to represent his interest in them. He was also for some time editor

> M. DE REMUSAT died on the 6th of June, at Paris, where he was born in 1797, the same year in which M. Theirs was born at Marseilles. The two states. men were attached friends. M. Thiers took the lead in action, and M. de Remusat in speculation.

of the New York Sectaman.

Madama Bres, on the 4th of June passed her last examination in the Faculty of Medicine, and received the full diploma of Doctor, being the first Frenchweenses on whom such a distinction has been conferred.

Education in the Maritims Provinces.

The following Report on Education in the Mr. Pitblade, of Chalmer's Charch, Habtax, at the late meeting of Synod, previous to the consummation of Union. The importane of the subject and the desirable ness that we in the 1 pper Provinces should exactly understand the position of our brethren with reference to this ver digness. from have posted dus to give the report in full even at this somewhat late date.

We are met here in Montreal, the comthe place in the Dominion to which the institutions point as as the perfect model, according to which they would fashion the by then daystons of the Lower Provinces suppose are more inflaential than our own, and within whose territories the reparate school system has long been in existence. new era in our educational policy as a , shurch. As a Church we have had the nonour of setting a good example to all the may not be presuming too much in hoping that our example and influence may be fell upon the united body in reference to the important subject of public education May we not reasonably entertain the hope that by the united efforts of the Presbytetimes and other Protestant bodies of this Domaion in resisting the aggressions of Reman Catholic ecclesiastics, the system of free unsectainan schools may not only be maintained as a right to the Lower Provinces, but it may also become the heritage

IMPORTANCE OF THE SUBJECT.

The educational question is the great roblem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed education in some form or other has become the battle ground on which Roman, Cath. licism is now fighting for the supremacy in almost every country throughout Christen dom, and the success of Romanism would, no doubt, be the overthrow of Christian civilization. The spirit of ultramentamism is in direct antagonism to the rights of pilvate judgment, the freedom of conscience, the liberty of the piess, true representative government, and in fact all the social and religious principles which secure the progress of society. Romanism would, if it could, turn back the wheels of progress and bury society in the grave of mediæval darknot merely for civil rights, but for religious life and freedom.

OUR POSITION AS A CHURCH.

We may here be allowed to state some asons why, as a church, we feel constrained to speak out in unmistakeable terms on the subject of unsectarian education at the present time.

1. Our rights are invaded by the demands of the Roman Catholics as a reon a perfect legal equality. But when en- ; government of the country for its own agactments are made which secure special grandizement, if it boldly attempt to move on the ground of maintaining perfect religious equality, desire most surphatically to protest

Jesus Christ, that though he was rich, yet tarian purposes are misappropriated. As a heart, we would be unfaithful to that Masfor your sakes he became poor, that ye church it is our duty to protest against the ter to whose service we have been conserved. two inductions in this city. On Monday through his poverty might be rich." Mr. appropriation of public money taken from crated as witnesses for; and defenders of Rev. David Mitchell, late of New York, is Mitchell is a gentleman in the prime of what we believe to be soul-destroying, it we did not protest against and resent those us and other citizens for the propagation of that futh once delivered to the saints, if

liver the charge to the minister, and Rev. tinged with Scottish accent. He was born We would protest against the establishJ. Eadie to address the congregation. The in Glasgow in 1833, and was educated at ment of any church by the government of the Glasgow University. Ten years ago our country, much more must we protest

On these and other grounds which we is to preach, Professor Gregg to preside Street American Presbyterian Church, one to the determined attempts of ecclesiastical rulers to break down our free unsectarian school system, and substitute for it the separate school system of either Ontario or

WRONGS PERPETRATED.

We think that there is just cause for complaint against the Roman Catholic authorities for the mode in which they carry on their waifare against the educational instuttions of the Lower Provinces. They would destroy the constitution of the country in order to bury free unsectarian schools beneath its ruing. They would use us of the rights excredly guranteed to us by the compact of confederation. And we feel that the conduct of those Protestants who, for mere personal or party purposes, aid and thet them in their unconstitutional attacks, is in a very special manner reprehensible.

The Costigan resolution has been again before the House of Commons, and have witnessed the humiliating spectacle of Legislators who after spending many thousands of doilars to settle the constitutional question which secures the rights of every province over its own educational matters and which they fully endorse, nevertheless with strange inconsistency voting for a resolution which prayed for imperial interference with sacred provincial rights. And we are now told by the highest eccessisati-cal authorities of the country that this process of worrying the House of Commons is to be continued by the political servants of the Church of Rome till the constitution chall be so amended that the free timesterish school system of the Lower Provinces shall be broken down.

The new Province of Saskatchewan contracy to the spirit of the constitution Maritime Provinces was read by the Roy. has, at ultramontane dictation, been saddled with the builden of separate schools men who voted for this measure in order to prevent future trouble may bud that they have bound the man't Province with ropes of straw which when it reaches mandood it will break veta indignation aroused by the injustion anich it has suffered

We cannot behold these encroachments upon our constitutional rights, without en terms an compliatic profest a must the policy which permits such wrongs to be perpetrated.

THE PIELD.

in the province of New Brunswick and Prince Edward Island the struggle has been continued during the past year with very favourable results to the cause of free un sectarian education, and we cannot best sougratulate the people of those two Provider on their possessing public men and c newspapers that most ably defer ! and minutain the cause of constitutions. and free education against the assaults c the en mies of social progress and of civil and religious liberty.

In Nova Scotia the subject has been discussed with gratifying results. The secret capping process of the enemy has been, to a considerable extent, exposed and counteracted. Your Provincial Committee knowing the activity of foes, and the unreliability of those in power, ondeavoured through the press, and by a republication of the Synod's resolutions, with explanation and appeal, to arouse the free school sentiment of the Province, and with, they trust, such a measure of success as would warrant the faither energetic prosecution of the same Romish ecclesiastical influence is still felt asting very prejudicially upon the educational machinery of the Province, All political parties reem to vio with each other in their readiness to bid for the Roman Catholic vote, and are apparently prepared to sacrifice the interests of education on the altar of party. The discussion which has taken place during the past year has no doubt been instrumental good. Several abuses referred to in our last report have been for the present corrected, but the political character of our Council of Public instruction and the inefficiency of executive administration are felt to be great defects in the working of our

THE PRINCIPLE WE MAINTAIN.

Your Committee feel that the only sure and solid ground on which to stand in this educational struggle is on the principle of free unsectatian schools. The church that is now asking for a compromise of this principle will never rest short of complete supremacy over all our institutions. In self-defence we must make a stand against her demands at some point, and it is better for us to do so on the firm rock of principle than on the sinfting stands of expediency. Unless we make up our minds to have our institutions modelled after the fashion of Quebec, or to have our history become the record of a second Spain, we must be pre-pared to maintain the legal equality of all churches, and defend our unsectarian institutions against the attacks of those who would strangle the spirit of liberty in order that they may wield the sceptre of despotio power. It a church or denomination, as such, presume to control the legislation and representing the principles of the reformer whose history we inherit and whose names we would be unfaithful to our we honour, . Public funds that are applied for sec- country whose best interests we have st which our social welfare and religions rights are being continually assailed. We 3. Granting separate Roman Catholic englis are being continually assailed. deliverances

> A CHACFFUL Act .- Last week while the Rev. D. Wishart, of Madoc, was absent to the meeting of the General Assembly of the Presbybyterian Church at Montreal, a very valuable and favourite young horse, owned by him, died. In addition to the loss was the fact that the horse had been purchased specially for his son, who was very much attached to it. The horse died on Friday, and on the Monday following the congre gation presented his son with another horse, a tine, valuable animal, and the letter hat conveyed to Mr. Wishart the loss of the horse also carried the information the if had been replaced by the gift of his pe . . 6 A timely gift is a double gift. Well of that the Presbyterian congregation of Madoc, is noted for its liberality, and that they have been contributing largely to their new Church now in course of erection, and also that they have a most devoted Pastor, and we must say that this graceful act on the part of the people is worthy of additional commendation, and to the Pastor its value caunothe reckoned in gold,

Ose of the great benefactors of the human race, Hans Christian Anderson the wisest and most poetical of fairy tale tellers, from whose lips, as from those of the maiden in the Eastern story, drop precious jewels of wisdom, wit, and it. quisite fancy, completed his seventieth year on the 2nd of April. Public festivities were held in his honour at Copenhagen and at Odessa, his birthpiace. The en ire population did honour to themselves by doing honour to this noble son of Denmark. Who can goe-ceive of the people of Great Britain as paying a similar homage to Ir more or the author of Adms Redef seasons

grantford Presbyberian Young Ladies College

RACCALABREALE SERVICE BY REV. 1 & COCHRANTS

The President of the College, the Rev. Cochrane, preschod the Baccalsureute ! mon to the students and a large conegotion in Zion Church. Therev gentleresting realmer.

ENOUGH THOMS MONDET AND TELESIAL

The closing examinations in the collega-A place Monday and Tue-day, 5th and he parents and guardians of the pupils, pd prominent educationists of the examinations were conducted in Arthetic, Canadian Histo y and Grammar by Ashmore; in German and British Miss Sucher, in British History by Miss Society, in British History by Miss Society, and the preparatory department y Miss Francis. Dr. Clark, the Principal, vamined the higher classes in English franciar. Physical Geography, and hemistry, and Dr. Coctarane in old and " Testament History, the Fydences Christianity, and Natural Theology. he Rev. Dr. Kemp, of Galesburg, Il-nois; Rev. D. D. McLeod, of Aneaster; Rev. Mr. Keefer, M. B. F. Fitch and ther gentlemen took part in the examistions, and expressed themselves high pleased with the proficiency of the pu-

THE CONCERT.

The closing concert of the Young Ladies' College took place Monday night. The arge Dining Hall of the institution was filed to overflowing with the friends and patrons of the College. The walls were ned all round with the paintings and drawings which had been done by the pupils during the past season under the supersion of Mr. Martin, the Drawing Master, and many of them evidenced a skill and taste in the art which we have rarely seen equalled. The concert was under the rection of Professor Marten and Miss McCarrol, the Musical Governess. The overture, "Norma," by Misses A. Murray Mary Griffin, M. Leys and A. Clarke, was played very well and correctly, the per-formers keeping well together throughout. An instrumental piece "Las Gascade des was next given by Miss Mary Logie, in good time and taste, although she appeared a trifle nervous. Miss M. Loys folowed with a song, "Love hailed a little maid," which was rendered very nicely and prettily. "Elfenspiel" a piano solo by liss Belle Balmer, showed a happy control of the instrument, and a perfect appreciation of the piece. Miss Mary Keachie, assisted by Prof. Marten, did ample justice to the duet ''La chasse infernal.' M188 A. Devereux who is, we understand, the prima donna of the instituti a, then gave the "O Salutaris," and rendition showed a marked improvement of her vocal powers since former concerts. Miss Maggie Watt followed on the piano with "Faust Fantansie brilliante," which if long, was good, while Miss Devereux rendered the sparkiing piece "Tarantille" in brilliant style. The first part of the programme concluded with a quartette "Greeting to Spring," very fairly rendered and in which the singing of Miss Francis evoked a good deal of

The second part commenced with a piano duet "Robert le diable" by Muss Devereux, performed with her usual excellence. The duet "L'Amicizia" well sung by Miss Watt and Miss Devereux was followed by a brilliant instrumental piece "Invitation a la valse," by Miss Mary Griffin, who is one of the best players at the college charming in quality and touch. "The Milkmand's Marriage," a song by Miss Mary Watt was very neatly and artistically rendered. The next piece "Kindersinfonie," as perhaps from its novelty the most derening, and to translate its German title might be called "Gideon's Band." Prof. by a sweet draught long drawn out; Miss Redford sang the song of the cuckoo from a somewhat campy locking instrument of the shape of a clarionet Miss Capron peformed on a miniature kettle drum; Miss Maggie Watt with a trumpet of equally extensive dimensions; Miss Mary Watt on a flute: Miss Clarke with a whirlagig, and Miss Balengall on the tri-It was a regular musical piece, with solos, interludes, etc., and was really well done, drawing down vociferous applause from the audience.

"The flower gatherers" by a large number of the pupils was the last piece and was well received.

After a few remarks from Rev. Mr. Remp, of Illinois, and Rev. Mr. McLeod, the proceedings closed with "God Save the Queen."

DISTRIBUTION OF PRIZES.

Tuesday evening the Ladies' College closed for the year and the distribution of prizes took place. A goodly number were present, and the proceedings were of a most interesting character. The chair was occupied by Rev. Dr. Cochrane, and on the platform were A. Robertson, Esq., Chairman of the Board; B. F. Fitch, Esq., Secretary : Rev. Dr. Kemp, of Illinois; Dr. Clarke; Professor Martin, Drawing; Dr. Clarke; Professor Martin, Drawing; Master; Wm. Paterson, Esq., M.P.; Dr. Kelly, Robt. Henry, Eaq., Rev. B. B. Eester, His Honor Judy Jones, Rev. Thomas Lowry, and ethers.

The Programme opened by an instru-mental piece, "The Wanderer," by Meeers. Griffin and Clarke, on the piano, accom-panied by Pref. Marten, on the vicilin, after which the formal exercises of the

evening, exp ed his delight at the large andience that at assembled to witness the distribution c prizes. The directors and all concerned have much cause for gratitude distribution c in looking back upon the work of the year It was only nine months since the Cillege was opened, under many difficulties, but the results had been far beyond the expectations. What had been accomplished was evident in the oral and written ex-aminations which had been heard and read by many present, and in the mosic which an took for his tex the little verse of the they had heard hast evening at the concert in chapter of the Book of Esther. " Who given by the pupils and the large number members the such a time as this? I paintings that adoined the room. It was this he handled in his usual at it and in the aim of the directors to turnsh in the of tastefully and artistically executed the ann of the directors to turnish in the C: llege the most thorough training, while not feagettal of the accomplishments. It had been too much the case in years gone by that Ladies' Colleges, in endeavoring to provide for the graces and pointled dethe fully, before a considerable number of portment of society, had neglected the more important branches, and sent out graduates possessed of very little dscill knowledge. Speaking on behalf of the Discetore, he would say that no expense would be spared to make the College an expense honour not only to the Presbyterian Church but to the country at large.

Such a College, the chairman continued, had special clauss upon the community where it was located He trusted that a very large accession to the number of pupils would be made next year from families in the town. It had also special claims upon the Presbyterian Church in Canada us the first college created under her anspices, and from the way in which it had been received by the last General Assembly he safely counted upon a large and generous support both from ministers and members. It had also claims on Christians of all denominations who value a thoroughly religious, while unsectarian, training for their daughters. The College, he intimated, would be reopened on Thursday, the 9th of September, when he hoped to see many old and new pupils taking their places within its walls.

Dr. Clark, the Principal, then made a few remarks and gave some statistics of the college. During the first term there were in attendance seventy nine-40 loarders. thirty-nine day scholars and three special students. In the second term 105, in the third term eighty six, in the last term nmety-two, making an average of over ninety throughout the year. The falling off in the third term was due principally to the decrease in day pupils. Considering the difficulties incident to the opening of such an institution, the attendance was fully up to what was expected. The staff consisted of the Principal, Professor Martin in the Art Department, Rev Dr. Cochrane in Natural Theology and Evidences of Christianity, besides a course of elocution by Professor A. Melville Bell. There had been 100 pupils in music during the year, and an opportenity had been given of judging of the progress made. Professor Martin, in the Art Department, had expressed himself as extremely satisfied with the pupils under him. In another year work would compare favourably with any school work in the Dominion He concluded by paying a tribute to the excellence and good conduct of the pupils and the faithfulness of the teachers.

The distribution of the prizes was then proceeded with. The five medals were presented for competition respectively by . Henry, Esq., for English literature; H. Wallace, Esq., of Tcronto, for painting; Prof. Marten, music: A. Robertson, Esq., good conduct; and G. H. Wilkes, Esq., general proficiency. Mr. Henry presented the silver medal, and prizes for grammar, composition and history, and spoke highly of a thorough knowledge of the branches. Rev. Dr. Kemp presented in a most felicitous and happy manner the prizes in mathematics and natural sciences. He had had a good deal of experience in College edu-cation, and could sympathize with every student and every teacher who devoted their lives to promoting the interests of human knowledge. Fifteen years ago he had made a bold effort to establish a Ladies' College in Montreal, but had failed, and when he heard of the establishment of the one at Ottawa and this one at Braniford lightful and amusing performance of the he rejoiced very much and was glad to hear and see of their success. Difficulties there were in the conduct of such an Instiglass of lemonade with a straw placed who enter the College and subject them-therein to drink the cooling beverage selves to all its rules and discipline, derive a much greater advantage from it than day pupils can, who are hable to have their studies broken in upon by the calls of family and household duties. The latter cannot have the command of their time necessary to make successful and substantial progress.

PRIZE LIST.

ENGLISH LITERATURE.

(Including grammar, composition and history. 1st prize (silver medal,) Miss Annie Devereur, Brantford.
...d, Miss Lizzie Redford, Stratford.

MATRIMATICS.

(Including anthmetic, algebra and geometry.)
1st prize, Miss Lizzie Redford, Strat-

2nd, Miss Annie Devereux and Miss Mattie Mathews, Brantford-equal.

1st prize, (first year.) Maggie McHaffie, Nottawasaga, and Jessie Clapman, An-

enst.r-equal. 2nd prize, (1st year.) Maggie McCall. Norfolk, and Miss Jane Whiting, Onondaga equal.

NATURAL TREOLOGY.

1st prize, Miss Annie Devereux, Brant-2nd prize, Miss Lizzie Redford, Strat-3rd prize, Miss Maggie Leys, Sarnia. EVIDENCES OF CHRISTIANITY.

1st prize. Miss Minnie Rattray, Pembroke.

Mad prize, Miss Jessie Chapman,

lat prize, Miss Minnie Rattray, Pem-

2nd prize, Miss Mary J. Wilson, Nel on, and Lazzie Davidson, Toronto, equal. OFF TESTOWERS HISTORY. let. prize, Miss Leila Mackenzie, Hamil

2nd prize, Mes Lizzie Redfort, Strat-

MODIFIES LANGUAGE 1st pro . Mies Emily Turner, Hematon.

2nd prize, Viss May Logie, Hamilton 3rd prize, Miss Annie Devereux, Brant ford.

lst price (2nd gent), Miss Annie Devereux,

2nd prize (2nd year), Most Lizine Redford, Strattord 3rd prize (2nd year, Moss Engly Turner,

Hamilton. 4th prize and years, Mrs. Minne, Rat.

trav, Pembroke ist prize tist year). Mass Maggie Me Haffie, Northwasser i

DRAWING AND PAINGING ist prize that classi oils (silver medal), Miss Georgina Vertion, Hamilton

1st prize (2nd class) oils. Miss. Minnie. Rattray, Pembroke. 1st proze, water-colours, Miss Emily

Turner Hamilton. 1st prize, crayon, Miss Annio Devereux,

2nd, Miss Maggie Leys, Sarnia Pencil drawing, Misses Helen Rattray, Toronto; Belle Balmer, Oakville; and

Anme Clarke, Brantford -- equal FOR RAPID IMPROVEMENT IN DRAWIN 18. prize, Miss Maggie McKnight, Wind-

2nd, Miss Ellen Wilson, Seaforth. MUSIC.

1st prize (pianotorte) 1st class (silver medal) Miss Annie Devereux, Brantford. prize. (pianoforte) 1st class, Miss Mary Griffin, Brantford, 1st prize (pianoforte) 2nd class, Miss

Belle Baimer, Oakville 1st prize (vocal) Miss Annie Devereux

2nd prize, (vocal) Miss Mary Watt, Brant-

1st prize, (beginners-pianoforte) Miss Maggie McCall, Norfolk.

GENERAL PROFICIENCY prize (silver medal) Miss Maggie Leys, Sarnia. 2nd prize, Miss Jossie Barr, Norwich.

3rd prize, Miss Minnie Rattray, Pembroke.

1st prize, (preparatory) Miss Lottie Brethour, Brantford. 2nd prize, (preparatory) Miss Lizzie Mc-

Mahon, Brantford. GOOD CONDUCT.

(Open only to boarders who have attended the whole year.) 1st prize, (silver medal,) Miss Apnie Devereux, Brantford

2nd, Miss Mary Watt, Brantford. IONORABLE MENTION FOR GOOD CONDUCT. Misses Maggie Watt, Lizzie Redford,

Minnie Rattray, Maggie Leys, Mary Logie, Anna Clarke, Jessie Barr, Maggie Mc-Anna Clarke, Jessie Haffie, M. J. Wilson.

Presbytery of Barrie. The first meeting of this Presbytery was held at Barrie, ou Tuesday, 6th inst. chair was taken by Rev. W. Cleland, of Bradford, who was appointed by Synod of Toronto and Kingston to moderate. After devotional exercises, with which the Presbytery was constituted, the Moderator delivered an address eloquent and appropriate to the occasion. The roll being called, there were found to be on it 18 Ministers and 21 Elders, of whom Ministers and 12 Elders were present. There are in the bounds, besides 18 settled charges, 4 vacant congregations and 11 groups of Mission Stations, also 2 retired Ministers. A large amount of business was discharged. Mr. Cleland was elected Moderator for the next twelve months; Mr. R. Moodio was elected Clerk, and Mr. D. McDonald, Treasurer. It was agreed that the names be entered on the roll, according to the dates of ordination. Several items of business connected with the late Presbytery of Simcoe were Marten and Mr. Cornish performed on the tution, but he hoped those who had it in disposed of. In granting petitions laid on wolin; Miss Griffin and Miss Devereux at hand would not be afraid of them. He eve the table, the following changes in the the planes; Miss Logie drew the song pected that in three or four years, instead of connections of congregations were made:—
of the nightingale from an instrument counting the young ladies by tens, they I neywood was separated from Horning's which in the distance appeared like a would be counted by the hundred. Ladies Mills and joined to south line of Osprey. under name of "South line of Osprey and Honeywood," Singhampten being joined to this congregation. Dunedin was united to the Congregations of East Nottawasaga and Purple Hill. Petitions were received from Angus for separation from Alliston and Burns' Church, to be united to New Lowell, and from Cookstown and Townline, for separation from Ivy, to be united to First I. sa. These petitions were had over till next meeting, and the Clerk was directed to notify all the Sessions and Congregations concerned to appear in their interest. Mr. Knowles was permitted to withdraw his resignation of Alliston, Burns' Church, and Angus. The Home Mission Committee was appointed as follows: Mr. Rodgers, Convener; Mr. Ferguson, Vice Convener; Messrs. McKee, Cleland, Wm. McConnell, Giay, and Alex. McDonald, Ministers; and Messrs. James Wilson and John Brown, Elders. Mr. Fairbairn was appointed to moderate in a call at Guthrie Church, Oio, when required. Mr. Gray was appointed to organize the Congregation at North Mais, preside at election of Elders, and moderate in a call when requested to do so. The Home Mission Committee was directed to present, at next meeting, a scheme for Missionary meetings to be held in winter. Mr. Robert Scott, Missionary in Penetanguishene, was taken on Probationery trials, and these being sustained, the Presbytery licensed him to preach the Gospel. It was agreed to hold a meeting of Presbytery at Wyebridge, on Tuesday, 8rd August, at 7 p.m., for the purpose of ordaining Mr. Scott. Mr. D. McDonald was appointed to preach and preside at ordination. Mr. McKee to address the people, and Mr. Rodgers the newly or dained Missionary. Next meeting to be held at Barrie, on Tuesday, 28th September, at 11 a.m.—Rosmar Moodin, Press. Clark.

Presbytery of Ottawa.

This Presbytery hold its first meeting in

Knox Church, Ottawa, on the 6th and The Rev. Alexander Mann, A.M., cator. The extence minute of Syand Moderator concerning the arection of the Presbytery Paving been read and the meeting consti-tined, the Moderater addressed the Presby tery in reference to the interesting eneum stances in which they were now but, and the spirit that should characterize ad then proceedings. The Roll of the Preclytery was then made out when it was bound that consisted of 27 settled Pastors, 4 ordained Missionaries, appointed for one or more years to particular fields, and 5 receiving appointments from time to time for shorter periods, also I retired Ministers. There are 9 yearst Congregations and 17 Mission Stations On the toil being called, 12 Ministers and 8 Elders answered than names. Mr Carawell was apparented Clark at a salary of \$120.90 per annum, with postage and stationery. Mr Mann was re-elected Moderator for the next term of office. It was agreed that the term of the Moderator's office be six months, and that they be appointed according to the order of the Roll from the numerer in charge. at the commencement of the meetings at February and An ast-the regular meet ngs bear held quarterly, on the Unesday after the inst Sabbath of August, November, February and May A call week sustained from the Congregation of North Gower to the Rev A C. Stewart, Probationer, A reply was read from the Rev Edward Vincent, declining the call from Aylmer Committee was appointed to confer with the Rev. F. Home, anent the union of Buckingham and Lochaber, on the one side of the river, and Cumberland, Clar ence and Navan, on the other; and it he be favorable to the change to visit the people and urge upon them to unite as propos Mr. Mark Turnbull, the Missionary to the Upper Ottawa, was received as a Missionary of the Lumber Committee; the calary which he receives from the Home Mission Committee and the settlers to be supplemented by a grant from the Lumber Mission Fund. It was agreed that the remuneration of Probationers in vacant charges be at the rate of \$8 00 per Sabbath. The following diaft was made of the territory which it was thought desirable to to be embraced by the Presbytery :- South of the Ottawa River, the townships of W. Hawksbury, Lougaiel, Alfred, and New Plantaganet, in the county of Prescott, the counties of Russell and Carlton, the townships of Beckwith, Ramsay, Pakenham and Darling, in the county of Lanark, the county of Renfrew, including the country on the south of the Ottawa River west to Lake Nipissing, and north of the Ottawa River the counties of Ottawa and Pontiac. The Clerk was instructed to notify the Presbyteries of Brockville, Glengarry, and Montreal of this proposal, and ask what changes, if any, they desire to make. A Committee was appointed to take into consideration all matters connected with a Presbytery Find, and to devise some scheme whereby the travelling expenses of the Ministers and representative Elders of the different charges to the regular meetings of Presbytery shall be met by an equitable assessment upon each congregation, according to its membership. resignation of Mr. McLwen of the pastoral charge of Calvin Church, Pembroke, was taken up. The Rev. J. Crombie, who had been appointed to serve the edict, and meet with the congregation and session, handed in a resolution appointing him to appear before the Presbytery as the Commissioner from the congregation. He read a copy of a minute passed by both the session and the congregation, which expressed then strong attachment to Mr. McEwen as their pastor, and their sincere regret that he has intimated his intention to resign his pastoral charge—testifying that his ministration had been greatly blessed, not only in the town congregation, but also in Alice, where he has been instrumental in building up a congregation which has lately been set off as a separate charge, but stains that nevertheless they had resolved to offer no objection to the acceptance of the resignation, and expressing their best wishes for his future prosperity. Mr. McEwen stated that he still adhered to the demission The Presbytery then agr ed ; to accept of the resignation, and to dissolve the pastoral relation existing between Mr. McEwen and the congregation of Pembroke the charge vacant on the 1st Sublata of Aug. The following minute in reference to the acceptance of Mr. McEwen's resignation and his removal from the bounds was unani nously adapted. The Presbytery being constrained to accept of the resignation of Mr. McEwen, desire to place on record then high sense of his worth. For more than twenty-two years he has laboured within the bounds of this Presbytery, and is esteemed as a beloved brother and co presbyter, as well as an entnest labourer and faithful and devoted pastor, and nothing in connection with this step has diminished but rather increased that esteem. Having neard the report of the commissioner, Mr. Crombie, and ascertained that the Seasion are unanimous in expressing their warm attachment to Mr. McEwen personally, and their satisfaction with his labours as a minister, and that the congregation, with the exception of a very few individuals, concurred in these expressions of attachment and satisfaction, the Presbytery cannot but express a feeling of painful regret that in such circumstances where the minister stands so high in the regards of both session and people, and is acknowledged by them to have been the chief instrument under God in building up the congregation as well as in doing much to further the progress of the cause of Christ beyond his own unmediate field of labor; he has been constrained by the disaffection of so small a number, to tender his resignation, and for the congregations welfare to adhere to We caunot but state our conviction that a grievous wrong has been done to the congregation and to the Presbytery, and that it is to be deplored as very dangerous that such a small element of disaffection existing in a congregation, should have the power to biridg alidat state reliable, a state of states which which the population of states which which we have a state of states which is stated as a state of states which is stated as a state of states with the states of states with the states of states with the states of states of states with the states of states of

cectified. Mr McEwen, in leaving the the I resbytery, carries with him the untagned tespect of the members, and their cordial desire for his wolfure and success in whatever field the Lord may place him in the future. We commend him to God and to the word of his giaco, which is able to build him up and to give bun an inhernance among all them was are sancti-J. Canswerr, Clerk

Gavazzi on the State of Italy

cately Signer Gavazzi gave an address en London on the Evange leation of Haly In the course of his remark, he said . ' that the work of the everyclisation of Italy was to be dated from the year 1860 and war almost enterly due to a special encunstance so much indebted who had done to be to It dy there all other Italians put together to his friend and general, loseph Grad die Wiene Grad Mil was the victor of Naples, he said to him was the victor of says, and french the the speaker; "Go new and preach the Gorool to your heart's content," and he did Gospel to your heart's content. concevargely about broughout the whole of the enchempated provinces. At that time the Italian Government was not very favourable to the enous of Christian missionaries, but they could not be behind Garibaldi in the cause of liberty and they had to give them greater corritonance. He was glad to ay that they were emoying now in Italy liberty of creed and conserence and worship as foll as we emoved in king Sometimes he was tempted to say that Italy enjoyed greater liberty in religi ons matters than we did, because that English newspapers had often declined to receive his advertisem ints, to notice deputations from his church in Italy, and even to print his placards. And why! Simply order not to displease certain parties, and with a view to election times. In Italy they had none of that sort of thing, and they empoyed real liberty. There were now four different Evangelical agencies in Italythe Free Christian Church in Italy which he represented that night, the Waldensian Church, the Wesleyan Church, and the Baptist Church of America and England. There were 125 Evangelical congregations spread all over the country from Turm to Sicily, so that there was no large town without any Evangelical station in it. They had from 8000 to 10,000 communicants, and some 40,000 hearers, many of whom were becoming communicants. There had been great progress in their work. In the year 1848 there was not a single Christian in Italy; between 1848 and 1859 there arose five Christian congregations, with 400 communicants; and from 1860 to 1864 the numbers had increased, as he had said, to 125 congregations, with from 8000 to 10,000 communicants, and some 40,000 constant hearers. In all enterprises the great difficulty lay in the beginning, and now that they had overcome then difficulties he beheved they could quadruple their numbers in the next ten years. No nation was so ready to receive the Gospel as his dear countrymen, and fortunately political and moral circumstances were in their It was true that he had great difficulties to contend with in the opposition of the Roman Catholic priesthood. never expected that they would leave them alone, and he was prepared for the battle. He followed Gambaldi from 1848 to 1867 on the field of battle-not, of course, as a soldier, but to tend his dying and wounded companions in the field and at the hispitals. But he had been under fire, and shen a man had become in a measure used to real musketry he would care very little about the gunnery of priests. The priests tried to annoy them in various ways, and finding all unsuccessful they at length challenged the missionaries to public discussion. On every occasion the challenge was accepted, but of all the challenges given only two were carried, and in both he had ins finger. The most important and the (Laughter.) final discussion was upon the question of the presence of St. Peter in Rome, which he devied. The Pope blessed his champions for the discussion, and loudly hoped that they would sma h up the Evangebrals altogether, but in that instance the Pope's infallibility failed gitevously. The newspapers who were not on the side of the Evangelicals admitted that they had the best of the argument, as was shown by the action of the Catholies themselves. discussion had resulted in great good to the work of evangelisation. He had been asked why, instead of forming a new church in ou and after the last Sabbath of July, and Italy, he not introduced some of the deno-appointed Mr. Siewart to preach and declare annational churches of this coroury there, or attempted to reform the Roman Cathe he Church. He answered that he had tormed no new church, but had renewed an old one, restoring to the Italians their primitive Apostolic Christianity, which they had lost in the Papacy—the church a established in Rome by St. Pani lemself. He had not introduced an English denomina-tional church, because he wished to avoid giving displeasure to any other sect; and he had declined the task of reforming the Church of Rome because it was unreformable. The Old Catholics were trying the latter experiment; but if they continued as they were they would never win the day, He hoped they would move on, and if they did they would land where he was. To use a homely English saying, they were at present neither fish, flesh, nor fowl. (Laughter.) The last difficulty to be overcome by those engaged in the work of exangelisation in Italy was to get possession of Rome. They had now got possession of it, and how? On the 17th July, 1870, the Emperor Napoleon, the stanneliest protector of the temporal power of the Pope, war against Prussia, and on the 17th July in the same year the Vatican Council Two months declared the Pope infallible. after that declaration of war Napoleon was no longer an Emperor, but a prisoner at Sedan-the judgment of God on the protectors! and two months after the declaration of infallibility, the Pope was no longer a prince but a dethroned king-the judgment of God on the protected! Popes in past centuries had dared to do terrible things, but had nover set themselves and in his heart, "I am equal to God in glory and in infallibinity," and God had defeated him, had trampled his throne under foot, and his possessions were sow the heads of King Victor Emissional, notice to be reasoned to him and the fact of King Victor Emissional, notice to

Roving Habits of Thought.

Lying, theft, gambling, slander, murder, and such like -they are all children of a neglected imagination. Much of the ovil of this world to begotten by idle, similess thinking. No pains being taken to restrain wandering thoughts, they take to perverse ways as mevitably as ducks to water. It often happens after the fashion follow-

A child of vivid imagination and uncommon sensitiveness has great lear of suffering. It naturally falls into the habit of picturing the woes that threaten it, whether they be associated with the school teacher a birch rod, the parents chiding, or the conmon peril of the playground. A threat or an acadent will induce morbid brooding, which, if no discerning adult perceive and interrupt, soon become chronic, and results in loss of solf-respect, cowardice and

lving.
Or a lad hears at his father's table ondless discussions of plans for making money; of fortunes won by great strokes of luck, of the luxury and display belonging to the wealthy. His imagination feeds on these themes. Covetoneness grows like a word after rain. His mind takes its bent from these repeated suggestions. No healthy counteracting induence is brought to bear, and he develops exclusively in the direction of loose, casual thoughts. He becomes au intriguer, a spendthrift, or a gambler in his innocent, unguided imagination, and at last worthless or vicious in res .y. Every one is surprised. Is not his tather an honest business man and a Christian? But no one has the eves to see that hour after hour, month in and month out, for years money, in plans for interminable expenditure, and vet without suspicion of wrong, He has been "only thinking' how fine all this would be-just what his father a thoughtless speech implied.

Or a girl is left to herself by a burdened mother. There is barely time to inspect her clothes; none at all to inquire : ito her thoughts. If she goes to Sunda school and says her lesson well; if she and ads no bad books and keeps no undesirable company, what can be asked more? But, if you knew it, mother, she has a distorted imagination, inherited from a grandparent by one of those curious skip-and-jump sucsssions which leave out a generation or two. She is predestined to extravagance, yet not by any such law that you cannot limit and guide. She cannot help hearing much weak, wild talk, and she is atimulated by it in a direction which, above all others, she needs no stimulus. Some day you are startled to learn that your daughter is a fool. It hardly comforts you in your bitter grief to reflect that she has become such at the request of a villain. She might have known. The world was full of might have known. The world was full of warnings for her. The Bible, the church, the family, the love of a good name-each and all were influences powerful enough to make the dishonor impossible. But it has come-how? It was born of careful fancies, indulged over and over again. She has nourished a foolish conception of heroism all these years, and has dreamed dreams of mawkish sentiment. This villian found it out sooner than her own tather and mother. He played the part of her imaginary, toolish hero. He spoke the weak words that answered to her mawkish sentiment. He persuaded her that she might somehow, by sinning with him, realize her ideal.

How little thought is bestowed by most parents on guiding and restraining the imaginations of children, such results as these bear witness: It is not enough to instruct in righteousness, to admonish daily of sin, to notice open acts of transgression. The current of a child's thoughts should be closely watched. The tendencies of the imagination should be learned by free exchange of confidences. Exaggerated ideals and unwholesome habits of thought should be made to give place to rational expectations and earnest thinking. Making aircastles may be harmless as a pastime, but as a steady pursuit it is ruinous to mind and

The Greenwich Observatory

The Royal Observatory of Greenwich takes the lead, for its past labours as well as for its present position, over the other establishments of the same kind possessed this establishment. The ordinance of 1672 dec.ees that "the astronomer royal shall devote his time to rectifying the tables of celestral bodies and the positions of the fixed stars in order to obtain the means of finding the longitude at sea." To indicate in a precise manner the position of the stars, to predict with certainty the course of the moon in relation to these fixed data, is the great work reserved for sedentary astronomy in the progressive imprevement of the art of navigation. The heavens constitute as it were, a revolving dial-plate, on which the moon, making her way from star to star, marks for the navigator the absolute time, the time at Greenwich, while the height of the sun above the horizon furnishes the time of the place where he chances to be, and .. is by com parison that he finds out his longitude, that is, the recridian under which he is passing. The regular and long-continued servation of the fixed stars, sun and moon, was then traditional in this illustrious establishment of Greenwich, which has had for directors such astronomers as Flamstead, Halley, Bradley, Maskelyne, Pond. and George-Biddell Airy, who has been director since 1835. It is there that the first foundation of modern astronomy has been laid, that is to say, the astronomy of precision. Far from secking an easily obtained glory in the discoveries, more brilliant than really important, that strike the mind of the crowd, the Greenwich astronomers have invariably applied themselves to the laboricus investigation of those minution upon which the edifice of science reposes, and where often the trace of great unknown laws is revealed. -Emma M. Converse, in Popular Science

Streienmite, P. E. Island was visited with a sand storm on the 20rd ult.

Fear and Love of Publicity.

There are two great evils movitably aris ing from the present state of things. fear of publicity and the love of publicity As regards the former, how many tunid and shausfaced persons text to take the right course, fear to take the course which would lead to just results, because of the aversion they have to this demon of publicity? On the other hand, a still greater danger larks in the love of publicity, which come to be a besetting sin, sometimes even of the greatest minds, and which leads to talseness, restlessness, and to a most dangerous desire aways to stand well with tract public which is sure, very soon, to be unall acquainted with all that the lever of publicity may write, or speak, or intend. icity is also a great absorber of that time which might be much better spent. The desire for knowing everything about every body what no or she tlanks, or says, or does, on any trivial occasion such desire, indeed, now occupies a large time of the civilized world, and must be a great hindrance to steady thought about a man's concerns, and about those subjects which ought most deeply to interest mankind. A stupid kind of gossip becomes the riost pleasant and the most absorbing topic for the generality of men. I do not agree with a certain friend of nane who has told us that "the folly of mankind is a constant quantity," but I do admit that this fulsome publicity I have described is one of the facts which speaks most in favor of the view he has been taking. It every one wore his heart upon his sleeve, we should at losst get rid of all falseness, and the world would know with whom and with what it of growth, that boy had been reveling in was dealing. It publicity could be perfect, imaginary wealth, in visions of uncarned there would be less to be said in its disperagement. But a studied publicity is very dangerous. When all people know that what they may say or do is likely to be be made public, they will dress up then sayings or doings to meet this appailing publicity. And that which they deem will not be pleasing to the public, though it may be the thing, of all others, which the public ought to hear, they will carefully suppress. "Social Pressure," by the Au thor of "Friends in Council."

Rest from Labor.

We suspect that what makes many men look eagerly forward to an early retirement from their regular labors, is not so much the craving for time to devote to other pursuits than that of their main calling, as vague hope that in greater quietness of life they may gain a tranquility and clearness of spirit to which practical life is a stranger -nay, which in the hurry of petty engagements and a constant necessity for a close packing of small endeavors, there is no room left. In the crowding of our duties lose the distinction between the means and the ends of life, and hardly discriminate between the success gained at the cost of qualities which we once valued, and those which we have gained by the steady use and discipline of those qualities. Matthew Arnold has expressed finely enough, in one of his most delicate poems, the sense of hurry and confusion which unquestionably engenders a great deal or that vain craving for a breathing time at the close of life, for which, unfortunately, it so badly prepares us. He is contrasting two peacetur graves, one beside the Mediterraneau, one at the foot of the Hunalayas, with the din and the fiet of the lives which ended there :-

" In cities should we English Lie Where cires are rising ever new, And men's incessart stream goes by ! We who pursue

· ·)ur business with unslackene l stride. Traverse in troops, with care-filled breast The soft Mediterranean side. The Nile, the East

"And see all sights from pole to pole, And glance, and nod, and bustle by, And never one possess our soul, Before we die

And almost every man, however practical, teels this obscurely; has a not in that his own lite is a riddle to him, that he hardly knows where its has failed, and still less why; where it has succeeded, and whether he has reason to be proud of or humiliated by his success; and from the oppression of this confused feeling arises, we believe, a by the English. It was founded in 1675. The interest of the marine was the controllation at the end of life which disguises itself in the form of s me fond and usually faise anticipation that the lucidity of vision into the meaning of life which we have nover attained during the activity of its eager aims, may be secured when those eager aims have been put aside towards its close. But, as a rule, it is then too late, if not too paintul, to comprehend all its blunders and its burn ng heats, even when they have not been forgotten. Besides, the mind is then too much accustomed to be engaged in trivial undertakings of short periods; and to give itself up to the interest of promoting the desired event; and some equivalent for these small efforts must be found, or the worst of all results, vacuity of mind, succeeds to the pattry interests which have been foregone. Thus, instead of new clearness of vision, retirement from active work means, nine times out of ten, a sleepier study of the newspaper, more naps, more sudolent reading, less real reflection, and a gread deal more sheer gossip .- Speciator .

> That was a capital address which Edward Eggleston gave not long ago on Edward Eggleston gave not to the He Adaptation in the S. S. Teaching. He "Adaptation in the S. S. Teaching." There closed with this just remark: "There never was a time when S. S. teachers should be so intimate with boys and girls You should learn their innermost hearts; draw them close to you; put your-selves in their situation. It is not enough to teach them morality and truth as it is in Scripture; you have got to be their bosom friends to 1 ad them to you. When you can do this, you will think my speech on "Adaptation" worth nothing at all, because you will shee talk with them as easily and simply as with a friend."

FREQUENTLY a word can be better spoken by a teacher to a scholar through a letter, than in any other way. There is no child but is assessing pleased to get a letter by

Old English forms of the Lord's Prayer.

A. D. 1258.

Fader ure in houne, halewoide booth the neune, cumen the kuneriche, the wille beath iden in house and in orthe. The enerych dawe bried git ous tuitk dawn. And vorsif the detters as vi vorziten tre dettoures. And lene ous nought into temptationn but delyvor ous of uvel. Ашоп.

A. D. 1305

"Fadier our in hevens, Halowyd by the name, the kingdom come, Tor wills be don as in hevens and in eithe, Onie urche days bred gives us to day. And to give us ouro detters, as we lorgive our defloutes. And lede us not min temptation, I etc de lynerous of yvel. Amen.

A. D. 1582.

" Ovr father which art in heaven anoch; had be thy name. Let thy Kingdom come. Thy will be done, as in heaven, in earth also. Gine ve to day our super-substantial bread. And forgine us our dettes, as we also forgue our detters. And lead vs not into temptation. But deliver vs from evil.

A. D. 1611.

"Our father which art in heaven, hallow ed be thy Name. Thy kingdome come. Thy will be done, in earth, as it is in heaven. Give vs this day our dayly bread. And forgino vs our debts as we torgine our debtors. And leas vs not into temptation, but debuer vs hom evil. For thine is the kingdome, and the power, and the glory for ever. Amen."

The Hour of Temptation.

In the hour of temptation "be vigilant. The watchtulness joined with sobriety, extenus to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are suares laid for us in every path we walk m, and mevery step we take in our meat and drink, in our calling and labour; in our house at home; in our journeying abroad; yea, even in God's house, and in our spiritual exercises, both there and in private. And, meantime, our "adversary, the devil, as a rearing hon, walketh about seeking whom he may deyour." An alarm to watchiulness is here given from the watchtulness of our grand adversary. Observe here his strength, his diligence, and his cruelty. His strength, a hon; his diligence, going about and seeking; his crueity, rosing and seeking to devour. Is it not most reasonable, hence. to impress watchfulness? to keep continual watch, to see what comes in and what goes out, to try what is under every offer of the world, every motion of our natural hearts whether there be not some treachery. some secret intelligence or not? Especially atter a time of some special seasons of grace received in such seasons has after the Holy Sacrament) they will be set on most eagerwhen he knows of the nichest booty. The pirates that let the ships pass as they go by empty, watch them well when they return richly laden; so doth this great pirate. Did he not assault our Saviour straight after His baptism?

And that we may watch, it concerns us to be sober. The instruction is multiny, a drunken soldier is not fit to be on the wa.ch. Thus most of us are drunken with our several fancies and vanities, and so exposed to this adversary, And when we have gained some advantage to a conflict, or when the enemy seems to retne, and be gone, vet even then are we to be watchful, yea, then especially. How many, presuming on false sateties that way, and sitting down to carouse, or lying down to sleep, have been reassaulted and cut off! Invadunt urbem somno vinoque sepultam. Oh, beware when you think yourselves most safe! That very thought makes you least safe. Be like Gideon's army, fit to follow God and to be victorious in time; not lying down to drink, but taking of it only for necessity, in passing. Take our Saviour's own words: "Take heed lost at any time your hearts be surcharged with surfeitings and drunkenness, and the cares of this life." These will overcharge you and These will overcharge you, and make you drunk, and cast you asleep. Oh, mind your work and your warfare always, more than your ease and pleasure! Seck them not here; your rest is not here Oh, poor short rest, it it were; but follow the Lord Jesus through conflict and sufferings. A little while and you shall have certain victory, and after it everlasting triumph. -Archbishop Leighton.

Fox-Hunting and Science.

Sir Roderick L. Murchison was recognized throughout the world as one of the most distinguished geologists of the present century. In his classification and arrangement of the Silurian system he in fact had the foundation of the methods of classifying and describing the various formations which have been continued by the geologists of all countries. Yet he came very near never being anything more than a reckless English fox-hunting squire. He seems to have been rather wild at school; active and venturesome in the army; an enthusiastic hunter, proud of his stud of horses, and inclined to a taste for taik"; and withal a desultory dabbler in art and archeology. All of a sudden, when thirty years old, he became converted into a diligent student of science. How this came about is told in his own words, quoted ın Geike's Biography :

As time rolled on I got blase and tired of all for-hunting life. In the summer following the hunting season of 1822.8, when revisiting my old friend Morritt, of Rokeby, I fell in with Sir Humphry Davy, and experienced much gratification in his lively illustration of great physical truths. As we shot partridges together in the morning, I perceived that a man might pursus philosophy without abandoning field-sports; and Davy, seeing that I had already made observations on the Alps and Apenuines, independently of my antiquarian rambles, encouraged me to come to London and set to at science by releasing and the London and set to at science by releasing and the least of the company of the last of the company of the last of the la

Humphry said its would soon get me into the lived Society, Fwas fairly and easily

Resord his horses and went to London to study chemistry. The study did not suit him, being too sedentary, while he was of an active disposition. Then his attention was turned to geology, and his favor gained for it, as a science which, need ing much observation in the field, would offer an easy outlet for his physical astivity, and came nearest to his old field sports in the opportunity it afforded for open-air evereise. On the invitation of Dr land he visited Oxford, where he had the opportunity of hearing the lectures of the protessor, and also of joining in one of his protessor, and also of joining in one of his held eccursions. This occursion determined Murcheson's career. He determined to observe for humself, and buckling on his geological hammer for the first time, he started on a tour along the south coast, ac companied by his wife. From this time forth he threw temselt into his new science with the same ardor which had been dia played in his field sports; and each season he started on some fresh campaign which would furnish hen with materials for his witter's work. The record of those geological journeye at home and abroad naturally forms the bulk of Murchison's memours.

"The Benefits of Civilization."

Dealing with speeches recently delivered, at the annual meeting of the Society for the Propagation of the Gospel, the Standard draws particular attention to the remarks of Mr. Gorst, who spoke of the progress of Christianity and Anglo-Saxon ideas in the South Pacific, and drew a very blended picture of the influence of both. Mr. Gorst has practical experience of the subject, and sheu we find him suggesting that if the South Pacific Irelanders or New Zealanders could tell their own tale, we should hear a very different version of the benefits of civilization from that to which we have been accustomed, it is impossible not to feel perplexed. The clothes, food, and drink that we have introduced to these races, to begin with, seem all to disagree with them, and evidence is wanting that the spiritual benefits we have conferred instead are an equivalent for what we have destroyed. Whether order built on superstition, anarchy built upon the want of it, is the worst evil of the two, is a question for philosophers to settle. But the latter is the state of things which we have elected to support, and as Mr. Gorst says, the fact that we have done so maker it doubly incumbent on us to support Christianity as an antidote. If rum, potatoes, and blankets have undermined the physique of the New Zealanders, we are bound to compensate them by an improved morale; and if their indigenous ideas of government have collapsed with their indigenous supers.itions, we are bound to find them some-thing better. This is practical common sense, which we heartily commend to all those enthusiastic propagandists who are for pushing on their steps without locking to the right or to the left, regardless the wounds which they judict and of the permanent odmin which they

Paris, June 25 -The loss of life by the flood at Toulouse is appalling. In St. Cyprian quarter 215 corpses have already been found. The victence of the torient frustrated all efforts to rescue the unfortunate innuites of the houses. Several men were drowned in the attempt. 20,000 persons are deprived of means of subsistence in Toulouse alone. Disasters elsewhere are of almost equal magnitude. The lower part of the city of Moissac on Tarn is hidden under water. At Tovemoullett in the department of Ariege, five houses only remain standing out of 400. In the district of Foix, in the same department, two villages are completely submerged, and many bodies have been found. Crops of all kinds throughout the mundated districts have been destroyed. The troops and the authorities are doing everything in their power to save life and property. The run has ceased, but it is feared that the melting of the mountain snows will raise the water of and as far as it has learned, the prospec the Adour still higher. Later accounts state that the damage by the flood is estimated at from £12,000,000 to £15,-000,000. The lowest estimate of deaths is 2,000. The French Assembly has appropriated \$898,000 for the relief of the sufferers.

DETAILS are being received by cable of the damage caused by the mundation of the River Garonne. The destruction to life and property has been very large. Upwards of one hundred and fifty per. sons have been drowned, their buildings having been inundated and swept from their foundations by the flood before the mmates had a chance of escaping. The crops, for miles on each side the river banks are ruined, and still under water. Thousands of cattle, horses, etc., have been drowned.

Тик organ of the Vatican, the Osser vator Romano, has an article in which that journal reads the Prince of Wales a severe lesson for accepting the Grand Mastership of the English Freemasons. It ascribes the downfall of Charles X., Louis Philippe, and Louis Napoleon, to their connection with the craft, and implores the Prince to take warning before it is too late.

STATISTICS have been collected in France, Algeria and Prussia, by which it is shown that the Jewish race has a mean average duration of life exceeding that of Christians by about five years, and that this people enjoy greater im-munity them disease than Obsteting

Scientific and Aseful.

In watering plants, do it regularly watering plants, do it regularly be not drown them. systematically. Do not drown the starve them.

BEANS chould not be planted off ground at the purious for the residence of the second sections. bean is the best for held culture.

As many bushels of beans can be per acre as wheat, and the price per benper acre as where, and the more care is more than double, and no more care eallivation, cie or marketing. State Register.

Thrue are rotten potatoes in my farmers cellars. If they are not good removed, and the cellar sprinkled with a there will be occasion for the daily vis a physician to the home.

ASPARAGUS AND BEANS.

Cut the tender parts of asparague a quarter inch lengths, boil in an . ina' tity of water, adding about an equal and well-cooked Lina beans, of well-cooked trainer, and erve ware Instead of beans the asparagus may thickened with flour or with crackcrumbs ... Science of Health.

GARBLE FOR SORE PHROAT.

Dr. F. A. Burrall, of New York, and that for two years he has had expenses in practice in the use of the follows: gargle, which is especially serviceable wis gargie, which is ospecially serviceshie was used early in sore throat, when it seem sometimes, to abort the attack. R. Brown chloralum: Giycerin, aa p. 24. Tr ca qs. M. Two teaspoonfuls in a gobiel a water used as a gargle every half hour.

BAKED POTATORS.

Potatoes are more nutritious baked that they are in any other meanor, and the relish better with those who have not be accustomed to eat them without seasoning Wash them clean, but do not soak then Bake them as quickly as possible, without burning in the least. As noon as they a done, press each potate in a cloth, so as crack the skin, and allow the steam to cape. If this is comitted, the best pote will not be mealy. They should be broad immediately to the table.

REMEDY FOR CROUP.

Spirits of turpentine is a sovereign ready for croup. Saturate a piece of flame with it, and place it on the throat and send send for your family physician. It is case be very urgent, and the child in gradientees, and the distance to the decay are also as the control of the decay creat does the send of the decay creat does the residence be very great, drop three drops the turpentine on a lump of sugar and ga internally. Or a good emetic of tinein of blood root, or lobelia, or both combinational be given. Every family should keep a bottle of spirits of turpentine in the loans.

VALUE OF EVERGREEN TREES AMONG FRU TREES.

well grown evergreen tree gives continually an exodium of warmth and moisture, that reaches a distance of is area in height; and when the tree planters advocate shelterbelts surrounding tract of orchard of fifty or more sens, when the influence of such belt can our reach a distance of the height of the tree in said belt, they do that which will pros of lit le value. To ameliorate chust, to assist in prevention of injury against extreme climatic cold weather, and s the frosting of the germ-bud of the im in spring, all orchards should have plant ed in and among them indiscriminate evergreen trees at distances each of at more than 150 feet apart. Such a count pursued we have no doubt will render greater health to the trees, and be preductive of more regular and uniform com of fruit.

CHLORINE GAS IN A NEW RELATION.

During the late cholera epidemu a Vienna, a new remedy, called camphona was used with great success in the hosptals. It is prepared simply by passed chlorine gas into pure turpentine c until saturated; it gives a thick, bear, oily fluid, of brown colour, with a strong amell of chlorine. This is freed for muriatic acid by washing with water. To remedy is applied by placing a portion a a fit vessel, and holding it to the patient mbale .- Erlectic.

PROSPECTS OF THE FRUIT CROP.

The Rochester Express says that it be taken a great deal of pains to ascertain to long and intensely cold weather for the past six or eight weeks, is yet uninjurs; the fruit buds looking healthy and vigor ous, with a prospect of good yield the coming season. The apple, plum, as c'ry crops also promise well. Numer men have no reason for complaint of be

small fruits, vines, flowering sirubs, ast the different varieties of the more delicate evergreens, as those have been protected by quite a large body of snow, which covered the ground with scarcely and interruption ever since the last of Novem

The best vanilla comes from the provint of Oaxaca, in South America. The Tonque bean, which is often sold for it, is a por and cheap substitute. The pure vanilla commerce is the product of tropical America, being the bean of the Epidendrus Vanilla, a species of orchidaceous plant. The vine has a trailing stem, not unlike the common ivy, but not so woody. It a vigorous grower, and attaches itself w any tree standing near it, and rises to the height of eighteen or twenty feet. The ledians propagate it by planting outtings at the foot of trees selected for that purpose. The flowers are of a greenish yellow color, mil-ed with white; the fruit is about seven eight inches long, of a yellow color who gathered, but which gradually turns b brownish-black. It is wrinkled on the st side, and is full of seeds like grains of said. riun, and is full of seeds like grains of side.

The capsule of vacilla is arounatic, and remarkable for the fregrant odor, and for markable for the fregrant odor, and for the fregrant odor, and for the free of As a modicine, it is elicimid by some possess powers analogous to value while it this came there is not greater than the same th

Is the annual report of the English urch Union, it is stated that the numof branches has increased to 186, of members to 12,602. Resolutions readopted disapproving of the course said by the Irish Church Body on revision of the prayer book, and in sting points of ritual which should be to the discretion of clergy and congre-

HALIFAX NATAL DAY .-- The hundred dtwenty sixth anniversary of the settieut of Halifax was kept on the 25th

The war ships and merchan' vesthat were in port were gaily diessed chags. The customary salute of one fred guns was fired at six a.m. by Halifax Field Battery, under the numand of Capt J. R. Graham, the and church bells were runs, and exsion trips were organized

CHARLOTTETOWN, P.E.I. -In a heavy all on the night of the 28th nit., five hermen were drowned in Rustico Har-The storm caused great destrucof property on the Northern coast of

Bersand Pestu, in Europe, were visit-than awful thunder and hail storm the 28th uit. One hundred persons he killed, and about five hundred mis-

The lightning was incessant, and foll in such quantities that the hills droofs of houses were covered with ice feet thick.

NEW YORK, July 5 A collision ocrred on the South side rullway near r Rockaway, between two trains going ast and West. The trains were ecked seven persons killed, and twenty hers injured.

A REMARKABLY destructive tornade sed over Detroit on the 27th ult. path was about 500 feet wide. In than half an hour it demolished re than two dozen buildings, killed r people, and did pecuniary damage the extent of about 25,000 dollars. tis estimated that each of the Dioceses France sends, on an average, the nual sum of 100,000 francs to the tican.—Jamaica is suffering very erely from the hurricane of last wember. So great is the scarcity of od that the peasantry are selling their at season's coffee crop in anticipation, rice, mar, and other necessities of

We are told that a farmer in Bath junty, Ky., while engaged in ploughing cently, unearthed a city of regular cts, curbed with stone, and evincing higher order of architectural knowge, and a greater civilization than any her prehistoric remains yet found in is country.

THE President of the Italian Geograical Society has just received favourle intelligence of the expedition sent examine the possibility of conducting waters of the sea into the hollow sins of the Sahara. The Tunisian vernment co-operate energetically in pplying guides, escorts, tents, horses, for the expedition, which at Gares ll be divided into two parties. Une is explore the basis of Gerid, and carry some interesting collateral researchamong the ruins at Carthage, pard the remarkable lead mountain of THE VERY NEWEST PATTERNS AND darly the remains of the aqueducts, and ebel Drucas.

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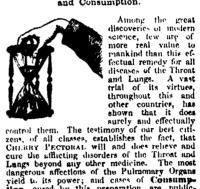
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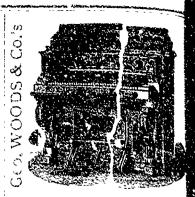
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