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Contributors and Correspondents.

NEW BRUNSWICK.

UNION IN THE SYNODS,-THE SCHEMES OF THE CHURCH AS SEEN IN THE REPORTS. SALARY OF PROFESSORS.

As you are already aware, doubtless, the Union question has been carried in both our Synods, in the one unanimously, and in the other with one dissenting, but there was no protest recorded. In the Synod of the Lower Provinces there were but two items discussed at any longth, one in the basis and the other in the resolutions accompanying the basis-in that bearing on Col. legiate Education. The point in the basis raised for discussion was with reference to the subordinate standards. It was contended by some that the Catechisms equally with the Confession should have a place in the standards as it appears they have had in this Church since the Union of 1860. Dr. M'Leod, of Cape Breton, took the lead. In his first statement his views were put forward in a hesitating way, suggesting rather than moving that the article should run in the manner he indicated, but as the discussion went on and appeals were made for him to withdraw the point he became more and more obstinate, until at last he seems to have convinced himself that a great principle was at stake. On the other side it was tliat t_{10} Confession contended and the Catechisms got in the article the place to which, in their nature and the intention of the compiler they were entitled. That is to say, the Confession is regarded as a Confession, and the Catechisms as Catechisms. It was contonded still further that a change in the basis now of the kind proposed would stullfy this Synod, inasmuch as two years an article which did not mention the Larger Catechism at all was adopted by a very large majority, and it was on that resolution that the Committee had acted over since. And finally it was urged that to make such a clause as that proposed at this stage would stay proceedings in the mutter of Union for at least a year. When the vote was taken 89 declared for the basis as it was referred from the Committee, while only 18 voted for the amendment. The other item that called forth some discussion, or perliaps it would be more safe to say explanation, was with reference to the relation which the United Church will bear to the Professors which the Synod has in Dalhousic College. It was shown that no policy was intended on the part of the brethren of the Upper Provinces that would bear disastrously on the action of this Synod in the premises. A short rider was carried, asking the United Church to assume the position which the Synod now occupies. These were the only points on which issue was taken, all the others passed at once and

Owing to the length of time spent at some other matters, there was not so much left to be given to a consideration of the schemes of the Church. The Home Mission, as I told you before, differs from yours in Ontario in this, that there are two distinet departments of it, the one which embraces vacancies and the opening of stations in now localities, and the other which at tends to the supplementing of the incomes of pasters whose congregations are of themzelves unable to provide an adequate support. A collection or contribution is demanded from all congregations for each of these departments. It is strange-it is in one sense utterly unaccountable—that in the folines department the funds provided ato always sufficient, and that without any special appeals being made, while in the latter there is generally a deficiency, though the special claims that it has on the Church are dwelt upon again and again in every available way. It is a source of gratification, however, that a growing interest in the supplement department is perceptible every year. Perhaps the growth is not equal mall parts of the Church, but a steady increase is seen year afteryear in the contributions given. It would be invidious, perlmps, to point out the parts of the Church that are most defective. I made some reference to this last year. I pointed out parts of the Church that reminded me of the lady of missionary spirit whose char- | are to be had on board the Messis. Beatly s actor has been drawn by Dickens, and who was so intent on providing garments for the people of Timbuctoo that she utterly neglected the training other own children. The | this line that nothing approaching to rule | are dependent upon the kindness of such same phenomenon is manifest thus year in some districts that I could name. The congregations however, of true missionary only to be known to make the "Manitoba" are compelled to meet in Schools or Court show a healthy, disposition in giving the largest proportion of the money raised by them to the aid of weak congregations.

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I Collingwood, remarks that it wanted a three to the aid of weak congregations who have no meetings for three thr spirit, (and the same remark would apply to and her concert ships highly popular with Houses, often at very inconvenient hours,

could give you some illustrations but it is not necessary. The Foreign Mission Board presented a report of a very encouraging the world without a heid." This cannot be kind. The death of Dr. Geddie of course said of the "Manitoba. In the person of was noticed; but in all other respects the statements made were such that we were able to rejoice eyer, it we except the wreck of the Dayspring. In Trinidad the work is oxtending. It was stated that in communi. cations that had passed between the planters of that island and our missionaries there appear to be good hopes of a calary being guaranteed to a third missionary, and as soon as the arrangements are made one will be sent. Mr. Thomas Christie, son of Rev. George Christic, Yarmouth, N.S., is the candidate selected. He has been at Union Seminary, New York, for some 'sessions and is now ready to receive license.

There was come discussion over a proposed increase of the salaries of the Profersors. The amount paid was fixed many years ago, and as yet no regard has been pald to the increased rate of hving. \$1,200 may have been a sufficient income ten years ago; it certainly is anything but that now. For some cause or other the collections given to that object were smaller this year than last, and that in the mind of many was an obstacle that they could not get over. However, it was remitted to the Board of Superintendence to act as the response of the Church would warrant them in the matter. The Board will certainly do their best. An addition of \$800 was made to the salary of the Agent of the

The meeting altogether was a very harmonious one, all the proceedings being conducted in a fine spirit. The hospitality of the people of Truro was given with no grudging hand, indeed I would not wonder if the Synod wants to go back again soon, after the treatment given. There is this to be said about it-the people of Truro would not be following the example set them by their honored pastor if they were not hospitable, and it is plain that this example has not been in vain.

St. John, 8th July, 1873.

NOTES FROM THE NORTH-WEST.

S. S. MARITOHA, July 9th, 1878.

Aditor Bustish Americas Preserventas. DEAR Str. -I promised that on our way to Manitoba, and while in the Province, I would give you occasional rough jottings of our work and welfare. I cannot indeed promise anything fiesh regarding the scenery of Lake Huron and Lake Superior. Recent works, such as "Ocean to Ocean," by Mr. Grant, of Halifax, are now in the hands of every North-west traveller, affording complete details concerning the many points of interest on the route from Sarnia or Collingwood -- on to a region far beyond the termini of your correspondent.

We left Sarnia on Saturday evening at 11 p.m. The vessel was crowded with passengers. Some for Goderich and South ampton, more for Duluth and back, making the round trip, and a goodly number for Winnipeg and the country beyond. Among those bound for Mantoba, in addition to the two deputies of our Church, were Mrs. Governor Morris and family, Mr. Gilbert McMicken, Assistant Receiver General of the new Province, and Rev. Mr. Walton, a new missionary sent by the Wesleyan Methodist Church to High Bluffs, and several government officials on their return to Fort Garry. At the last Conference the Methodist Church agreed to send three additional missionaries to aid these already in the field. The gentleman above Lamed is the first of those appointed-the others intending to follow in the course of a few weeks. Our Presbyterian Church will see from this the urgent necessity of immediate effort and increased liberality if we tre to secure in Manitoba a position of infleen . similar to that we hold in Ontario.

As regards the "Mamtoba" it may sifely be said that no better appointed vessel sails on Lake Superior. The officers, from Captain Symmes downward, are all most attentive and courteous to the wants of passengers, and do everything in their power te make the voyage comfortable and hone like. No such thing as intoxicating liquers are unable without assistance to build heard upon the lips of any of the crew It of no snall importance in retaining peris evidently the intention of the owners of manent congregation. As it is now, w ness or meanity should be permitted in of

"head," adding, as the old Scotch mad lamented, "its an unco thing to gar through Captain Symmes as commander, and Mr. Pullerton as Chief Engineer, Mr. Bain as Purser, and Mr. McNab as Mato, order and discipline are admirably maintained.

Saturday night and Sabbath morning were boisterous and stormy. Sea-sickness and general melanchely prevailed on Sabbath morning, and but few passengers appeared at breakfast table. The gale increased during the day, as we lay at Godcrich, so that the Captain determined not to venture out on the lake until the swell had somewhat subsided. At noon Divine Service was conducted by Mr. Uve and your correspondent, and in the evening we held a prayer meeting to which Mr. Vidai took part. Doth occasions were seasons of much enjoyment, if we may judge by the quietness and selemnity of the congregations, and their desire that such services should be continued throughout the passage. Our remaining at Goderich enabled us to visit the Sabbath School of Knox Church, and say words of farewell to teachers and scholars.

On Monday morning at 8 a.m. we reached Kincardine, and at 8 a.m. arrived at Southampton. Thento we kept steadily on our way, passing the Manitoulin Islands, until we touched at Bruce Mines at midnight. Crossing over to St. Joseph's I-land -where the vessel wooded-we again set out upon our voyage gt 4 a.m. (Tuesday) for Sault St. Marie. The scenery from Bruce Mines to Sault St. Marie is exceedingly beautiful and as was remarked by a passenger, worth the whole cost of the trip to Duluth. It certainly rivals the famous thousand islands and the rapids of the St. Lawrence, and can favourably compare with the Hudson, and southern parts of Locklomond.

At Sault St. Marie we met Mr. W. H. Rennelson, M.A., who labors in the summer months at this station, under the Home Mission Committee of our Church. This is one of the points selected by the Missiouary Society of Knox College for the present year, the expenses being defrayed from the same. Mr. Rennelson reports favourably corcerning the prospects of Presbyterianism M the Sault, provided we can send a lubourer for the coming winter. If we can not do so the cause may as well be abandowed at once. The giving of 4 months service is of little value. What is gained during the summer, is more than lost by the lack of a minister during the winter. The people have rallied wonderfully under Mr. Rennelson, and are talking of buying ground, and erecting a church forthwith. provided we can hold out hopes of a settled minister. Should this meet the eye of any minister or probationer of our church who feels called upon to undertake the work in this district for a time, I shall be glad to hear from him forthwith, addressed to Winni. peg, Manitoba. It need hardly be added that the Home Mission Committee are also desirous of settling ordained ministers at Silver Islet and Prince Arthur's Landing, and will deal as liberally with those undertaking the work as the funds of our Church will allow. The Episcopalians and Wesleyan Methodists have churches and ministers at all these points, attended more or less I numerously as our church is supplied or va-

At Garden river, on the way to the Sault. Missions are established by the Roman Catholic and Episcopalian churches, chiefly to the Indians. Rome never misses an opportunity of possessing the field, in advance of all evangelical denominations. The many churches adorned with crosses testify to her yeal and missionary spirit. In places where you see nothing but trees and barren rocks, and where you would hardly expect to find human beings at all, little churches peep out from the forest, all equipped with their priests and Josuists, in far greater numbers than the combined forces of all the Evangelical churches in our Dominion.

An appeal will doubtless be made to friends in our charch at large, for sid in helping to erect buildings at our Mission Stations along Lake Superior. While the people are willing to do what they can, they charches. The other denonnuations have vessels, and profane language is now i near and comfortable buildings-an element Evangelical Christians (when they may not heers or passengers, a fact which needs' themselves be holding divino service,) or

It is too early for me to say anything from personal observation of any relative strougth and influence in Maintaba. But gentlemen of position in Winnipeg—on board, assure me that with an efficient and popular minister in Knox Church, College matters satisfactorry adjusted, and a continuance of the same zeal and liberality, which has thus far characterised us as a church in the North West, Presbyterianism will secure a strong place in the affections of the people and exercise an influence for good, at least second to no other in the Province. Very large numbers of Presbyterians have already entered the country this present summer, and the tide of emi gration has scarcely begun.

We have all enjoyed the sunrise and gorgeous sunsets of the past few days. It would need the pen of a Ruskin to describs them however faintly. I'ailing such an ntense admirer of nature, I quote the following description of sunrise as seen at Bruce Mines on Tuesday morning from the ournal of my colleague and with that lose in the meantime these harried notes :-

"JULY 8tn. Got up this morning about

half-past three to see the sun rise, and to have a look at the fine scenery of the Northern channel, which leads up to the St. Marie River. We had reached Hilton, a point opposite to the Bruce mines, about one o'clock in the morning, and were to resume our journey at four o'clock. I managed without difficulty, to take time by the forelock on this occasion, as from a variety of circumstances, I had slept nove during the night. The morning was time there was not a breath of wind, and the water was smoot as glass. We were for tunate in having these 'conditions,' as without them we would have missed a series of scenes which filled those of us who witnessed them with wonder and delight. The sky, with the exception of a few scuttering cloudlets, was clear overhead, but cloudy all around, and for a considerable distance above the horizon. Towards the East, the cloud banks were rugged and massive; and those, as if quickened into life by the approach of the sun, began shortly after I went on deck, to enter into intimate and vivid relations with the patch of water that lay stretched out before us. Hundreds of shadowy, pillar-like forms, varying in apparent diameter from one to thousand feet, and of mealculable length, made their appearance in the water, ranged in a sort of semi-circular line miles in extent,-now lying in the water at greater or less angles, and again standing bolt upright, as the pillars of a portico. As the sun continued to approach still nearer to the horizon, the clouds gradually changed their sombre hav for colours which tiltimately became almost as varied as those of the rainbow, and much more vivid. Dun phantoms of the deep shared in this glorious transfiguration, and the scene for a minute or two was surpassingly grand. As soon, however, as the sun made its appearance, all this sub-marme grandeur disappeared under a carpeting of golden ripples, spread over the surface of the water. Still another change a few animates afterwards. The deep, clear waters become transformed into a faultless marror, maging forth not only the wooded shore lines and scenery of the surrounding sky. The zenith lay beneath our feet, and every cloud and cloudlet could be seen as perfectly by looking downwards as by looking upwards, I have seen many wonderful exhibitions of cloud scenery, both at sea and by the banks | churches around us. of Lake Huron, but I have never before in connection with any such scenes, seen nature obtaining, as it were in a glass, so full, clear, and steady a look of her own exquisitely fair face, as she did on this occasion. Who is it that has said, that God us the great Artist, as well as the great Creator'? He alone can give a faithful rendering of his own marvellous handiworks." Yours truly,

CHURCH PSALMODY.

Editor British American Preserverian Drvn Sm, -Insticed, it my lotter of last seck, the large provision that was made by that was given to that provision when it the Second Book of Chronicles (5th chapter, where montion is made of the bringing m of the ark of the covenant into its place)

ing, for he is good, for his mercy endureth forever, that then the house was filled with a cloud, even the how e of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." It does not admit of a question then that under the former ceremony, and when picty too was comparatively vigorous, the endeavors that were made by the people of Ged to honor Hun according to their best ability were accepted by Him; nay more, "the divince ear listened delighted."

In citing the foregoing passage, however, and in thus remarking on it, let me not be regarded by any of your readers as pleading for the use of instrumental music in our the use of instrumental music in our the second of the s public worship. I do not plead for any such thing. The burning of incense, and the offering of animal sacrifice, though sauc-tioned, and even commanded, in former times, must not be supposed to be institable now-a-days. And so, in reforring to the trumpets, cymbals, &c.—which were used in public worship in David's or Solomon's days,—and in noticing God's approval thereof, I do not expose myself to the inference that under the Christian economy the use of instruments in divine worship is equally approvable. All that is meant to be esserted is this and the foregoing passage warrunts the assertion, that when comely and cultivated praise is given with the heart unto God, it is not unwelcome, but well-pleasing to him. And it so, those who are against instrumental worship, and plead for vocal worship exclusively, should first put forth their best endeavors to effect an im-proved singing in our churches. A minister of very high standing—Rev. Thomas Binney, of London, England—has well said, "It is quite possible for the mass of a congregation, in all services, to sing with the spirit, and to sing with the understanding also." We advocate no intrinalso." We advocate no intricate measures, no complex artificial combinations. The simplest melodies, plain, sound psalm-tunes, sung by a body of pious and instructed persons, with taste, feeling and practical skill, would produce not only the richest musical but, through this, would become eminently and effectually means of grace, instruments of instructive and sanctifying impression. We neither advocate nor need the instrumental accompaniment, if the grand human and spiritual organ, composed of hundreds of minds and hearts, with its fulness of power, and niceties of modula-tion, and variety of pipes, and disconscious life, intelligence and love, will only send forth what is in it, "skilfully, as a thing proceeding from mon—heartily, as a duty done into God." done unto God."

It is nevertheless an unquestionable fact, that in most of our Presbyterian congregations the music is not as it ought to be and might be. To be sure, there are some hon-ourable exceptions. Yes, and these appear to be on the increase. Not only in our cities and large towns, but in some of our villages and rural places, there are congregations who are favored with able, skilful music teachers, and under their lead execute the music with not a little credit. But the most of our congregations must be spoken of otherwise. In some of them—and not the smallest or poorest of them—the precentors are very greatly to blame; they are often injudicious in the selection of their tunes, and also unnecessarily limited in the number of them, and sing with either provoking apathy, or painful boi. crousness. or spasmodic slowness. But in other congregations—where there are good precentors, whose knowledge of music is considerable, who also select appropriate tunes, and sing them in excellent time and spirit -the fault is mainly ascribed to the cople; they do not support their good precentors, singing perhaps very feebly, it may be in some cases almost imperfectly, and very few, if any among them, attempting aught but the treble part. Now is this right? In other matters connected with religion we Prosbyterans can bear comparison, the preaching in our pulpits, the drilling in our Subbath schools, the defences we make for pine-clad islets of the channel, but also the the Lord's Day, the sums we raise for home and foreign missions, not to speak of the tenets of our creed, will not disgrace us in the sight of others. But the moment we reflect on our church music, at any rate in the great bulk of our congregations, we are forced to admit that we are quite behind the

And why should it not be specially otherwise? So far as our master books are con-cerned we have good ground for figuring well in psalmody. I have gone over, with considerable care, a number of books used by other denominations, and feel constrained to make the assertion that our own are somewhat better than theirs. Carmua Sacra, Boston Academy, New Lute of Zen, Musicus Thesaurus, The Harmonist, The Hallelujah, Tunes for Hymns Ancient and Modern, all these are severally inferior -or at any rate not superior-to Brown's Robertson, or to Mitchison's Collection. even to Scot'ish Psalmody, or to the United Presbyteran Tune Book, though these two last are somewhat landed. And will any one say that the cocal powers of Presbyte-tians, if cultivated well, must fall behind the powers of others! that the kindred of such vocalists as Smith, and Wilson, and Kennedy, wit analyse compete in viou with the friends of Episcopacy, or Methodism, or Congregationalism? It is not a defect in David for the public celebration of the our musical capabilities, any more than an praise of God. And now let me notice a micrority mour music books, that explains concomitant fact, namely, the approval one short-comings in church psalmody, that was given to that provision when it. The secret lies in our want of practice. I came into actual operation. It is stated in tions who, except in the case of a few ightviduals, have received little, if any musical tuition. And it is certain too, that, except where chairs exist, there are very many or

Zastor and Zeople.

THE PHENOMENA OF CONVICTION AND CONVERSION.

The following is the last of Rev. Henry Ward Beecher's Yalo lectures on Preach

To-day I propose to consider what may be called the chinical treatment in revivals that is, the treatment of individual cases as they arise. As nearly as I can judge, there has come gradually to be a very great difference in the way in which persons in whom religious sensibility has been develwhom rengious sensibility has been developed are treated in our time, compared with the custom that prevailed thirty or forty years ago. If the noble and venerable ministers of that period were to stand by now, retaining their views, and look mean a work of recural, they would think upon a work of revival, they would think the world was coming to an end. They would think men were being converted out of the proper way, and that the Church was likely to be overrun with materials feeblo in spiritual life. Yet there can be no denying the fact, I think, that at no period before were the churches possessed of so many Christians of so high a type of purity, and never was piety based upon better knowledge, and never did Christian cmotion so co-operate with Christian activity as in our time. It would seem, then, that while the technical processes by which awakened men are dealt with have suffered great change, and, in the estimation of men of former times, for the worse, the change has resulted in a higher type of Christian character in communities, if not in individ

phenomena of conviction will be Tho The phenomena of conviction will be found to depend largely on the style of preaching at the time. If you preach the theology of Dr. Emmons, you may expect several results. The first is, you will lose you congregation, mostly; secondly, those who remain will be hard and stubborn; and, thirdly, when conviction does come, it will come like thunder, like the tornado, like the breaking up of the foundation of things, and the result will be in such proportion all the way through. If you preach the higher forms of Calvinism, conviction will work more slowly; but when it comes, it will be in the form of something terrible, nearly taking away the moral consciousness and the reason. But if you preach a mild-er type—ordinarily considered the Now England type—of Calvinism, in which God is represented as supremely just, yet offering salvation on practicable conditions, the process by which men are brought into the kingdom of God ought not to be long or greatly exaggerated. In general, the more the element of coercive gentleness—if I may say so—the element of paternity, the element of divine love predominates in preaching, the milder will be the type of conviction, but the more rapid its workings, and the more beneficent its results. But divine love is not to be preached as But divino love is not to be preached as simply a colorless, vague good-nature. It is a love which carries justice with it.

The wickedness of a man's life will have much to do with his convictions for sin. If a man has been vicious, a drunkard, a lascivious man, a liar, or a thief, and comes home, and is brought under the influence of religious teaching, and has something left yet of a manly nature in him, he would naturally have a concrete sense of sin-that is, he only thinks of himself as a des picable character, a drunkard, lascivious, a liar, or thief. He may be brought up into a higher sense of sin, by and by, but not at first. You cannot readily produce this nec essary sonse of sin by preaching. One thing, however, must be done by way of in struction here. It won't do to have generic conviction in the place of personal conviction. Men may confess their sin in Adam, and since Adam, and yet it be only in a general sense. But if a woman has been a termagant, that is to come out in her conviction of sin. If a man has been stingy or mean, no matter for his tears and general sense of wrong-doing, he is to be brought to a conviction and confession of his spocial sin. So varied is moral character and human experience, you cannot expect two persons to be awakened in the same way. The child cannot have the retrospect and the introspect, or the consciousness of one who has lived long enough to have organized his selfishness. You may tell a clind that it is a great sinner, that it may give its heart to God, and, finally, it may be told to be happy in being good; but how can you expect in it a manhood experience? The jugglers of India are said to take an acorn, and from it to cause a tree to spring immediately; this may be done with a seed, but it cannot with a child.

Here a practical question arises: How thorough should conviction be? There has been an impression that conviction is deep and genuine according to the amount of feeling expended. Thus it was thought a man should exhibit general attention for a week or ten days, then a seriousness for about the same length of time, then a weak sense of sin, then the stronger wrestlings and finally the crisis. Four or five weeks was regarded as about the orthodox time for conversion; and if a man went through the process in much less time, the work was looked upon as superficially done. If we go back to the apostles' time, we find as soon as men cried out and asked what they should do to be saved, and determined to change their lives, they were good enough for the apostles.

When you have satisfied men by your preaching that they have lived wrong, and that there is a better way, your business is to lead them to Christ. I speak on this point with profound feeling, for my own experience, through many stormy years, in wrapped up here. I feel the utmost com-passion for those who are vaguely stimulated by preaching, brought into the depths of sorrow, and left there, without being so in-s ructed as to know what to do.

The work of conversion is as multiform as that of conviction. Some have a drama-tic and pictorial experience; to others, religion comes as the spring, fructifying seeds from comes as the spring, fructifying seeds and white from planted. The one experience is just the properties of the properties

of undulation. I farcy that he smiled genthe when he married his wife, and that he smiled gently when he buried her. To associate the idea of strong feeling with him was absard. When he came for admission to the church, he said that his conversion had been very gradual; that he could not name the steps; that he had never that any exercises. The examining committee were rather slow to take him, as they thought he ought to have had which should serve as a ordant in the dye-vat, to make the colors stick. The man was one of my best members. With anoth-er, conversion is like the breaking up of a hard winter. The very depths of his being seem transformed. This is well; for him, the best, probably. But let not his experi-ence become a mould into which others ence become a mould into which others will desire to east theirs.

Rejoice that, as God has made a variety of flowers, beautifying the garden, so there is a variety in the manifestations of the Spirit. Some develop us into Christian character as the seed germinates. You cannot tell when the seed begins to be a a plant. It sends one little shoot up, and one root down. It is very small; there are no branches; it bears no fruit yet, but it is a plant as much as it ever is. Others glide into Christian fellowship as gontly as the clouds form, and there is nothing so ethereal in nature as the birth ot a cloud. You look at the sky in the mountains, and you only see the blue; then a light haze; then a cloud. With as little ado, some persons come to Christ. Thank God for such conversions! Don't disturb them. If a child brings me a flower, found out in the woods beneath the russet leaves, be it the hepatica, or that most beautiful May-flower, the trailing arbutus, I don't ask where it came from. The flower is its own evidence of or-

Persons come to Christ often by attrac tion; nover by repulsion. I used to have members on my examining committee who would ask a timid girl who came seeking admission to the church, if she ever hated admission to the charen, it is not ever hard God. She would reply that she did not know that she ever hated him, but thought she had always loved him. They would shake their heads in doubt, thinking a consciousness of hating God one of the necessary steps in the orthodox process of conversion. But I would say to her, "You are right, my child," in spite of received orthodoxy. Some persons come into the king-dom through fear, the worst way of all; some through hope, which is far better, and some by love, which is the King's highway. There are a thousand ustrumentalities and agencies, but more will be won by love than by anything clst. These phenomena are extremely varied. They are endless, and cannot be set forth. I wish to leave with you the idea of the simplicity of all this. There are a thousand ways in which come, with equal safety, to God's men

IAY THE PASTOR.

The following from the "Herald and Presbyter" may be applicable nearer home: As the reader sees this heading, the inquiry may arise, "Why write an article on this question? Do not all churches pay their pastors?" We are sorry to say they do not, and of those that do, many are too slow about it. With the paster the next slow about it. With the paster the next evil to no pay, is pay that comes so tardily that he is continually embarrassed.

In the first place, you promise your minister so little that he must be a good financier to maintain with it the respectable position you demand of him, even if you pay him punctually. Then how you increase his embarrasment by your tardiness in paying l

Churches should know that their pastors reputation is capital to them, of greater or less value. Not a few munisters have the reputation of being poor pay, slow and care-less, and even suspected of a leaning to dis-lineasty, all because the people they serve are so slow in paying; while the truth is, he would "owe no man anything," and suf-fers in mind and heart because the church compels him to be in debt. How can be preach on honesty, whild there are those in his congregation whom he owes, and can not pay because the church will not pay not pay because the church will not pay him? How can he talk about business cor rectness while he cannot be correct himself? How can he preach good, clear, fresh sernons while under a f nancial cl

How can be preach on covetousness while his people put him in a position that gives him the appearance of being closelisted? And how can be love and and respect his people as he would if they were henest with him? And how can he feel comfortable with a people who act as though he were a pensioner on their bene-volence, a burden to their pockets?

This paying the preach r is not a modern idea; it is of divine origin. Read Leviticus, and the words of Jesus and Paul, before you decide that what is paid to the paster is a donation, and should be received with due thanks, even six months after it is due. Do by the paster as you do by the banker, and you will have better sermons, and see more good accomplished.

There was an old barbarian chief, who, when he was baptised, kept his right arm out of the water that he might still work his deeds of blood. That is the likeness of the imperfect religion of so many Chris-That is what they did who of old, tians. as on this day, in their zeal for religion, broke their phylited faith, did despite to their natural affections, disregarded the laws of kinship and country, and honor, and of mercy. It is this shutting up of religion into one corner of our being which is the cause why so many good men are not better, why so many religious men have been so unwise, why the world seems often more charitable than the Church, why so many a saint has been untruthful, why so many a faithful believer has been uncharitable or cruel, why so many an earnest seeker after truth has been irreverent and undevout, why so many a generous temper has been coupled with self-indulgence and The true religion of Jesus coarseness. Christ our Saviour is that which penetrates and which receives all the warmth of the heart, and all the elevation of the soul, and all the energies of the understanding and all the strongth of the will .- Dean

Missionary Intelligence.

MISSONARY STATISTICS.

Mr. Scott Robinson has furnished very valuable information respecting the "Missionary Societies of Great Britain." The following items will be read with interest:— The

"Of the 60 British Missionary Societies 21 are Episcopal, 10 are jointly Episcopal and Nonconformist, and 34 are Nonconforunists of England, and the Presbyterians of Scotland and Ireland. The contributions of 1771 were nearly £900,000, the Episcopal Church giving nearly £400,000. These Societies look after about a million converts from heathenism, of whom 215,281 are in Madagascar, 250,000 are communicants, and about the same number of children attend the schools. There are nearly 500 native ordained ministers, besides thousands of native preachers and catechists.

"Missions in North India are supported by 22 British Societies; South Africa by 17, 15 are at work in China, 15 in the Turk-ish Empire, 14 help the West Indies, and as many in North East America; while 21 support Missions in Continent al Europe, by which about a million British residents and Continential Christians are reached.

"America and the West Indies, Australia and Polynesia recoive 15 per cent. of the expenditure; Africa, 11; the Turkish Empire, 4; China, 5; India and Ceylon, 27; Europe, 14. The expenses of missionary candidates are set down at 2 per cent; al-lowances to disabled missionaries, widows and orphans, and for the education of missionaries' children, 3 per cent.; and the ex-pense of management at 11 per cent.

"In the last twe ty years, the number of Christian convention India has more than doubled; and during the last decade the increase has been tu co times as great as during the previous. In addition to the £900, 000 from home, £200,000 was raised for Mission work in the Mission fields themselves, and many local Missions are found ed and supported by persons on the spot."

JAPAN.

The "Christian Intelligencer" contains a most interesting letter from a correspondent in Japan. He says, "Japan seems deter-mined to leave nothing undone to bring herself within the comity of civilized nations. During the past month she has taken a great step, long expected, which has excited profound and joyiul interest among the oreigners resident in the empire. She has liberated from exile and imprisonment, and allowed to return to their homes, the various bands of natives who were arrested near Nagasaki a few years ago, and transported to different parts of Japan." After noticing some of the peculiarities of the people, and difficulties to be overcome in the triumph of Christianity there, he adds, "nevertheless, the truth of Christ is resistlessly winning way, gradually penetrating the hearts of the people.'

POLYNESIA,

Rov. W. G. Lawes, who had spout twelve years in missionary labors on the Nine, or Savage Island, and has seen wonderful results from Christian efforts there, says:—
"What I have said about Nine was true of all the islands, with a variation here and there, according to the pocularities of the people: also of the 200 culightened Christian islands in the South Pacific. There were, he believed, in connection with all societies to these islands, 250,000 adherents, some 50,000 church members, and a band of native preachers, some 1,600 strong. The greatest hinderance to the development and progress of the Christianized communities of the South Sens, was the Polynesian Coolio trado.'

NEW ZEALAND.

The "New Zealand Presbyterian Magazine gives a somewhat extended notice of the missionary work in New Zealand under the auspices of our Presbyterian brothren, people and the prospects were most enencouraging.

MADAGASCAR.

The extraordinary work of God in Madagascar still goes on, with no abatement. What wonderful triumphs of grace have been experienced on that island? They constitute one of the chief latter day glories. This great movement has been under the control of the "London Missionary Society," a most efficient and powerful organization in the conversion of the world to Christ.

It is my firm belief that every man has his genius; that is, a cortain divine gift of prophetic foresight in his innermost soul to guide him; a species of light, which, were we to heed it sufficiently, instead of seeking to stiffe and extinguish it by reasoning, worldly wisdom, and prudence, would shed a sudden ray upon those obscure points at which two roads deviate.—Herder.

Dreams are common to sleeping. No man begins to slumber in religion, but he falls into some golden dream. It is a defalls into some golden dream. It is a device of Satan to seduce men into a drowsy state, and then to beguile them with some dream. When the duties of religion become irksome, then he presents some nov-elty which allures and deceives us: whereas, had we been in life and vigour, we should have detected the deceit.—Rutherford.

The leading defect in Christian ministers is want of a devotional liabit. The church of Rome made much of this liabit. The crimine to ennuty against some of the good of that church as well as the evil, combin in its operation upon man.

DRIFTING AWAY FROM COD.

I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the even-ing of the day before the auspicious event. We sat in the pleasant parlor chatting for a time, when, though we all were yeary, and the lands of the clock indicated that it was midnight the bride elect said, "Papa, we must have evening prayers to-night, just the same as usual." Then turning to me the same as usual." Then turning to me she added in a low tene, "I am so airaid that in the bustle and preparation we may drift away from God. There is often danger that the current may sweep us along with it; but if anchored by prayer, we need not fear.—"Am. Messenger.

EXPECTATION IN GOD.

The less we expect from this world, the better for us. The less we expect from our fellow-men, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to do comething stronger, purer, and holier. Somewhere in the future there always hangs in the air a golden ideal of higher life that we are going to reach; but as we move on, the dream of better things moves on before us also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as over. Thus does our day-dream of a higher Christian life keep fleating away from us; and we are left to realize what frail, unreliable creatures we are when we rest on expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God! My expectation is only from him." When we trust God, he never deceives us.

When we pray to him aright-that is with faith, with perseverance, with sub-missiveness, and with a single eye to God's will—he answers us. He always returns the best answer possible. Our Heavenly Father makes no mistakes in his dealings with supplicants. He is a sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith, then we must

AGITATION OF SOUL.

I have seen a lark rising from his bed of grass and soaring upward, singing as he rises and in hopes to get to heaven clanb above the clouds, but the poor bud was benten back with the loud sight g of an eastern wind, and his motion man 'rregular and inconstant, descending nore at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast, and then it made a prosperous fight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed some time through the air. So is the prayer some time through the fair. So is the prayer of a good man when agitated by any passion. He fain would speak to God, and his words are of this earth, earthly; he would look to his Maker; but he could not help seeing also that which distracted him, and a tempest was raised and the man overrulled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluc-tuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgots all the little vain passages of this life, and his spirit is becalined, and his soul is even and still; and thon it softly and sweetly as cends to heaven on the wings of the Holy Dove, and dwells with God till it returns like the useful bee, lended with a blessing and the dew of heaven .- "Jeremy Taylor.

SOCIAL ACHANS.

Society may have its Achans, as well as the church. About forty years ago a certain neighborhood in Massachusetts receivand especially of that department of the ed to it a physician, a person of consider-work assigned to Rev. R. M'Kinney. The able education, and calculated, from his field has been a most difficult one to culti-profession, if nothing more, to wield an imvate, and for a time seemed unproductive, portant influence over those among whom but is now yielding a rich harvest. The he resided. He was not a processed Chrisgospel was accomplishing wonders for the tian, and whether an inward unbeliever

> visible: he utterly neglected the sanctuary. He gave no personal attendance there. His Sabbaths were invariably consumed by his medical visits. His family commonly attended church, but not he lumself. neighbors might go, if they pleased; no discouragement was thrown in their way by anything said by him. He expressed himself only by his example; but that example did a sad work.

> Years passed on. This man of influence grow grey. The fathers, who first welcomed him were in their graves, and children had come up in their stead. They did not gen-erally avow themselves unbelievers. They were not generally revilers or revellers. But this one character was prevalent among thim: they disregarded the Fabbath and neglected the sanctuary. 'Like the neighhe under whose disastrons influence they had come up they were seldem reen in the house of God .- "Am. Mussenger."

It is often said that it is no matter what man believes if he is only sincero. istrue of all minor truths whose nature it is efashion a man's life. It will make no dif forence in a man's harvest whether he think tirnips have more saccharine matter than bintoes-whether corn is better than wheat But let the man sincerely believe that seed planted without ploughing is as good as with it, that January is as favourable for Accel sowing as April, and that cocklo seed will produce as good harvest as wheat, and of Rome made much of this habit. The church as well think he could reverse that ponderous contests accompanying and following the marine origine which, night and day, in calm and storm, ploughs its way across the calm and storm, ploughs its way across the deep, by sincerely taking hold of the paddlowheel, no a man might think he could reverse ed to repress this spirit in the Protestant | the notion of the elements of God's moral writings, whereas the mind of Christ scores, government through a misguided sincerity, in fact, to be the grand end of Christiansy This will roll over such an one, and whelm him in endless ruin.

A BRAVE MAN.

Courage is generally associated with bat-the-fields, the charge of cavairy, and the smoke of conflict—the patient endurance of fatigue and deprivation, the perilous enter-prises of discovery and science. But to the million such opportunities as these never come, yet there are brave souls whem the angels know as horoes, and whose needs are written in the eternal roll of fame.

Let me show you a brave man whose "uniform" was his workman's suit, whose "arms" were hands horny with toil, and soiled with the dust of his battle for daily bread; one who worked out the great problem of a useful life, unhelped by the sympathy of man, unknown to any but an angel

audience.

He took no cities, he never rolled his garments in the blood of his enemies; his war was with spiritual powers, and "Lordship" was over himself. Yet I know this man had a brave soul, one that feared not the world, one that dared to follow duty oven when it led him into paths unknown to the code of worldly honor. the code of worldly honor.

He had the courage to discharge a debt, when ne had the money in his pocket to do it. True, he wanted a new suit of clothes, and for lack of it might have to take the lowest seat in the temple, and be ignored in the congregation of his companions; but the congregation of his companions; but far above the praise of men, far above the requirements of earthly custom he reverenced the simple commandment "Render unto all ment their due." And only those who have tried the experiment and succeeded know how great is the courage necessary to wear old clothes till new ones can be honestly paid for.

pad for.

He had the courage to do without that which he did not need, however much his eyes might covet its possession. He had the courage to speak his mind when necessary, and to keep the door of his lips when prudence ordered it. Consider the tens of thousands who neither know how to speak, nor how to hold their tongues, and you must admit the attainment worthy of honor. For admit the attainment worthy of honor. For not always is it prudent even to speak of holy things. There are, alas! too many good words spoken out of season. It takes inthings. finite human tact guided by the wisdom of God, to know how, and when, and where to reprove the ungodly so as to be a service, and not an flence.

He had the courage to show respect for honesty and piety, though they were in the person of a rival with whom he had neither social, religious, nor political affinition; and he could despise duplicity and dishonesty though wealth, rank and his own interest gave the order for his allegance. He had the courage to obey his Maker though ridi-culed by men and mocked by the woman he loved-to be called "coward" by a whole community, but to lay a pure, brave heart at the fort of God's commandments was the sacrifice demanded, and he paid it without a murmur.

He had the courage to make a will and a just one, to provide for those of his own household though he had been misropresented and ill-used by them—the courage to die in perfect charity with all mankind, and to leave no spiteful word or act to speak for him when he was dust.

Ahl believe me; these things are harder to Ahi behave me; these things are narger to do than it is to march in an army with banners under the very guns of the eremy—harder than to lead so no forlorn hope of rescue with the eyes of the whole world following you. For as even very common minds when inflamed with passion become highly imaginative, so also, very weak souls under enthusiasm are capable of great deeds and sudden sacrifices. But of such occasionand sudden sacrinces. But of such occasional splendors little account can be made; overy sinner is capable of them. It is the steady beauty of a great life that is to be reverenced, a life full of sacrifices unseen but by God, of constant limitations submissionly accounted of constant of the afternation. sively accepted, of constant offorts after holiness, repeated again and again in the face of failure, of cheerfulness under disappointment, I hope under every circum-

These are the marks of christian courage and heroism; and our hearts might well fail us, if we did not know that the Captain of our Salvation marks every struggle, sympathises in every gain and loss; " rank and file" are known to him by name, not a hair of their heads, not a shoo-latchet of their necessities is too small for His consideration. was not certainly known, as he was a man Many a deed of pure animal bravery goes of cautious speech.

But one thing about him was open and victory looses its reward. Our Captain is our God, and none shall dare to say that He is "slack concerning his promise.

If there were no heroes but those who receive decorations and rewards, this would be a starved world. Be brave then, O weak heart! weigh not they moral rectified, thy spiritual gain in any earthly balance of profit and loss. Dare to do right, when Conscience orders, listen and obey. So shall you be unrolled in the Order of the Cross. decorated with the stars and Orders of the invisible world, and roign as princes in the Kingdom of God.—The Christian at work.

We have against us one half of ourselves. The flesh striveth against the spirit.

Death should not seem to us like the breaking down of a carriage in an unfinished journey, but the orderly end of a plan. "I have finished my course," says Paul.

How we anticipate an engagement with an important persona to. We prepare ourselves. We are soon to most God. "Prepare to meet thy God."—Nohemiah Adams.

Whenever I see a child of God becoming less holy than he was, I know the secret of it,-he is elinging less firmly to Christ than ne did. Our root must be right, if our f nit is to abound,—J. C. Ryle.

The love of God and the world are two different things: If the love of this world dwell in thee, the love of God forsakes theo; renounce that and receive this; it is fit the nobler love should have the best place and acceptance.—Se. Augustine.

Be not consorious, for thou knowest not whom thou judgest; it is a more dextrons error to speak well of an avil man, than al of a good man; and safer for thy judgm-n, to be misled by simple charity than uncharitable wisdom; he may tax others with privilege that hath not in himself what others may tax .- Quarces.

Our young folks.

THREE ERAS.

"Means I Meanw!" How pow? Kitty's in the apple bough, Wiret a pactty frightened face Peops frota out its hiding place. Can't retup! Con't get down! Kitty, kitty, what a clown !

Scratch Scratch! Lift the latch, Mice in ide for pass to catch. Softly, shyly, in shonoes, Volvet steps on yelvet toes. There they scamper, she is heard! Pussy, russy, how ab und!

Part Part' Don't stir! Mice me not aireld of her. While she dozes scothernglido Round about on every side. Now in frolic, now in strife. Poor old Tabby, such is life!

BIBLE ENIGMA.

A town where the Israelites were gathered in the reign of Rehoboam.

A prophet who saw a vision concerning Judah and Jerusalem. The man who brought myrrh and aloes

A god of one of the enemies of Judah.

One of the six cities of refuge. A valley where the Philistines encamped in the reign of David.

A son who assisted to assassinate his father. The name of a captain who was appoint-

ed over the tribe of Suncon. A prince who gave David a good cha-

racter. · The queen who made a feast for women.

One who saw God would not do wicked

A tribe which were obliged to live in the mountains.

The father of a man who was slain be-The last letter in the name of one whom

Paul called his own son in thefaith. The elders of what city went to fetch Jephtha?

The father of Aminadab. Name of the prince of destruction in the Hebrow tongue.

One whom Paul baptized. An altar erected in the land of Canaan.

THAT THRIFTY LITTLE ARCHITECT THE WREN.

Of all the motherly little gentry prominent in bird circles, none find more cordial entrance into our hearts than those famous musical trillers the wrens. Their life seems a perpetual song. All manner of pleasant privileges are gladly accorded them, and no country home seems quite complete unless their merry twitterings are heard, as flitting in and out, eyeing with curious interest and confidence the ways and manners of their neighbors of the human household, they dovote themselves to the charge of their own quaintly con-structed habitations. If they are fortunate in finding a foundation already laid, they are not slow in accepting the situation provided, and with busy thrift complete the snug home, and doposit the small white eggs, sometimes half a dozen, often ten-These measure seven lines and a half in length, by six lines in brendth. What a crowded, busy home!

A line is the twelfth part of an inch.

This family of feathered friends are burdened with a long, inharmonious, scientific name — Treglodytes—but it expresses a pretty shyness for which they are noted; strictly, "a diver into caves." Wrens have strictly, "a diver into caves." Wrens have a decided fancy for builting in retired cornors, in crevices and niches, removed from prying curiosity. Themselves so hidden, they fancy they are not observed, but their glad songs reveal the secret. It was so at the Briar farm one summer not long ago. The merry couple hopped about, never knowing the interest their coming had excited, o. how their flittings were watched to Lote where they would build and rear their brood. After much peering about in odd corners, an old hat, one that Tim the gardener had tossed to the wall, was spied out, and directly there was a deep consul-tation. It had been caught by a depending branch and at once ffered unusual attractions; crushed and crumpled as it was, it proved to them a most charming country home. It so chanced that a branch, blown by heavy carly winds, had cast about blown by heavy early winds, had east about the old grey felt its wealth of twigs, and when the leaves unfolded, le, there was an arbor fit for a farry queen. The happy pair flow in and out, making ready for summer cares, and not many weeks passed by before the birdlings were rejoicing in the breath of spring. Snugly they cuddled up together on their bed of frathers, hun-gry grouth, and documing all the dainty gry enough and devening all the dainty bits that both father and mother could supply. When this little company had quite grown up, they took to wing on their own account, travelling to see the sights, and the old tolks at home re upholatered and prepared for a second brood, who in turn looked out upon the world and in due time sang their own love-songs and ministered to their own nestlings.

When winter comes it is not unusual to find small companies of wrens socially gathered in one nest, trying to keep each other warm. It is supposed they may be one summer's family, and usually that would count up to a score or more. Considerable chattering and flury accompany their might arrangements, and even after they are fairly settled, one and another. with a droll assumption of care, will peep out from the nest door to see that all is right, a sort of self-constituted might-police.

The entire length of the wren is somewhat less than four inches, and Mamma Wren is a trifle smaller than her liege lord.

lighter somewhat on the under surface of the body, and again darkening into duskier hues upon the quill feathers of the wings and tail. The legs, toes, and el wa are light brown. The beak is rather Jender, slightly curved and pointed. In their structures wrons always try to build a dome-like home. Their architectural descrees are huseway always always modified. signs are, however, almost always modified by the selection of place and materials at but they instinctively arrange to shield the family from rain, and seeme protection from enemies. A side or elevated entrance is essential to their plans,

There is no winter in their hearts; even when the freety days come on, they have songs of gladness; good cheer and a hearty content, is the burden of their daily carol.

THE KIND HORSE.

A friend of mine told me a story a little while ago which interested me so much that I want to tell it to all my little friends. This gentleman owned a fine borse, which was very fond of him, and would come from the pasture at the sound of his voice and follow him about like a dog. Well, at one time the hoise became lame, and was obliged to stay in his stable and not be used for many weeks; and it was during this time that Mr. C. became interested to see how much the horse knew, and how kind his sympathes were. An old cat had made her nest upon the scaffold just above the horse's manger, and had laid there her ht-tle family of five kittens to bring them up under good tuition, I suppose. She and the horse got on nicely for some days. She jumped down into his manger, and went off for food, and then came back and leaped up to her kuttens again. But one morning she rolled off into the manger with her foot bleeding, and badly hurt, so that she could scarcely crawl; but she managed to leap away on three feet and got her breakfast But when she came back she was entirely unable to get up to her kittens; and what do you think she did? She lay down at the horse's feet, and mewed and looked up several times, till at last pony, seeming to understand her wants, reached down, took the cat in his teeth, and tossed her up on the scaffold to her kittens, who, I doubt not, were glad enough to see her. This, Mr. C. told me he saw repeated morning after morning. Kit would roll off into the manger, go and get b akfast, come back, and be tossed up to her family by the kind horse, who must have understood cat language and been willing to listen to it .-Western Christian Advocate.

INDIANS AND ISRAELITES.

A correspondent of the Phrenological Journal, writing from the South, gives the following statement :—

"Among the points of resemblance which seem to give plausibility to the theory that the American Indians are descendents of a remnant of the lost tribes of Israel, is a custom of theirs agreeing in its main fea-tures with one described in the book of Leviticus. According to the Indian usage, the nearest of kin had a right to slay the murderer wherever he found him, during the interval that elapsed from the time the deed was done till the Green Corn Festival; but if the murderer cluded his pursuers up to that time, and then effected an entrance into the sacred circle of the dancers, he was safe from the Avenger of Bleed. This Avenger had it also in his power to grant the murderer a respite. An old white so tler, who lived in this country before the Indians left tells a story of one who was thus respited for a fortnight, at the end of which time to was to meet the Avenger of Blood, at a designated spot, to be put to death. Every day during the interval the doomed man approached the rendezvous and sang his death song, recapitulating his deeds of prowess and his immortality of glory. At nine o'clock on the fair spring morning of the appointed day the victim and evecuthe appointed my the vicini and over-tioner appeared under the shining green leaves of the beach, in the heart of the dowy forest glade. The white hunter had concealed himself near, and looked on eag-erly, half expecting the victim to sue for mercy, or the stern ex cutioner relent from his purpose; but, not the first placed him-self at the right distance, crossed his arms self at the right dietance, crossed his arms on his breast and looked calmly in the face of the Avenger, who, coolly taking aim, shot him through the heart?"

JUDGE NOT.

"What a morbid, disagreeable, unsocial man! How parsumomous of his words! He seems atraid that he shall make himself too

"Stop, my friend; if you know what I know about that poor man, you would pity him, instead of finding fault with him. He has just returned from a consultation with his physician with regard to his eyes, which have been troublesome for some time. He will soon be stone blind. Do you blame will soon be stone blind. Do you blame him for being taciturn and thoughtful? He must soon sit in the dark. Judge not."

If that letter to your triend is not answered immediately, you conclude that he his iorgotten you. But his farming are sick, and one dear little boy has just been laid in the grave. Your friend cannot answer your letter just yet; he must wan unto the first gret has passed over, but he is just as much much your triend as ever. How often does the possession or want of external graces bias our judgment of individuals, and how often we find ourselves imistaken! Judge

Eh judged that devout Hannah was drunken when he saw her hips moving ast sho offered her prayer to God.

"Can there any good come out of Nazareth 2 "Paul, thou art beside thyself. learning hath made thee med.

How often do we mispidge the dealings of Providence with us! All these things are against me, we say, when the event that

In color a rich reddish-brown provails, lighter somewhat on the under surface of the body, and again darkening into duskier huse upon the quill feathers of the wings and tail. The legs, toes, and cl. ws are light brown. The beak is rether Jender, all rourish your old age. He shall save all rourish your old age. He shall save all rourish your old age. He shall save all rourish your old age. all your family alive, and become the benetactor of his race.

"Judge not the Lord by feeble sonso But trust him for his grac.; Behind a fromning providence Pe hides a smiling face "

UGLINESS LEADING A WOMAN TO BECOME A CHRISTIAN.

My friend, Dr. Buddington, told me (Rev-Dr. Newton) that a young woman came to see him once about joining his church. He asked her what made her first think of wanting to be a Christian. She said it was because she found she was growing so ugly. She looked in the glass one day when she was very angry, and was fairly frightened to see how ugly she looked. She found that the bad tempers that she was giving way to were making ugly marks upon her face. She was afraid to think what this face. She was afraid to think what this would grow to, by and by. This led her to think what a dreadful thing sin must be. Then she prayed to Jesus to take away her sm, and make her a Christian. This young woman was right. What she said was true. There is nothing that will help to make us look ugly sooner than giving way to bad tempor.—Evangelist.

NOT MEASURED BY ABILITY.

There are many who faint when they look en almost any duty or good work, because they are so consciously unequal to it. Why, if they were not unequal, or felt themselves to be equal, they had better for that reason decline it; for there is nothing so utterly weak and impotent as this concert of strength.

Brothren, the day is wearing away; this is a desert place; there are hungry perish-ing multitudes around us, and Christ is saying to us all, Give se them to eat. Say not, We cannot, we have nothing to give. Go to your duty, every man and trust yourselves to him; for he will give you all sup-ply, just as fast as you need it. You will have just as much power as you believe you will have.

Suppose, for example, you are called to be a Sabbath school teacher, and you say within yourself. I have no experience, no capacity, I must decline. That is the way to keep your incapacity forever. A truce to those cowardly suggestions. Be a Christian, throw yourself upon God's work, and get the ability you want in it.

So if you are put in charge of any effort or institution; so if you are called to any work or office in the Church, or to any exercise for the edification of others—say not that you are unable to edify; undertake to edify others, and then you will edify yourself and become able.

No Christian will over be good for any thing without Christian courage, or, what is the same, Christian faith. Take upon you readily, have it as a law, to be always doing great works—that is works that are great to you; and this is the faith that God be as your works. Make large adventures.

Trust God for great things. With your leaves and two lishes he will show you a way to feed thousands.—Bushnell's Ser-

UNIVERSITY TUTORS IN ENGLAND.

For the practical business of teaching the classics and mathematics no method has been hit on more satisfactory than that of the best private futors in the English universities. One of these gentlemen takes, porhaps, four pupils. He meets A at 9 o'clock. They sit at the same table; A does his work under his teacher seys; they study togther. The interest and life of the teacher quicken the pupil. The teacher shows the pupil the best way to study. At ton o'clock he gives A his directions for his private study, and meets B alone for an hour, as he has mot A. At cloven o'clock he meets C. At twelve o'clock he meets D. And at some other hour in the day he meets them all; and they all work together for an hour. The teacher is thus able to consider the personal need of the pupil, and to give him the full idvantage of consideration The pupil is able to ask the teacher just what he wants, and to show him just what are his difficulties. At the same time, all the pupils accet each other m study and recitation, compare notes, and go forward with the stimulus and sympathy of companionship.

New we venture to say that the first of the academies or high schools of this country which will adopt some such course as that they go through their last two years of preparation thoroughly well, will be the school or academy, which will, at whatever charge, account the best and most promis mg pupils, and will receive the number of them. With a certain number of them. With a cortain steady demand for superficial and almos! worihless education, there is another demand for education of the very best type, the results of which may be relied upon. With the in-crease of the country in wealth, there grows up the determination to have that done in the Lest way which is done at all. And in proportion as the young men and young women learn that there are ways in which that can be done. the Lest way which is done at all. that can be done in two years which they now do m four years, they, and those who direct their education, will certainly insist upon the change.—Old and New for July.

These three characters of grace form three excellent tests of character, of the genuineness of our religion. It is internal have we felt its power within us, on our hearts? It is assimilating, it is renewing against me, we say, when the event that we bewait is found to be not only the way to happiness, but the path to promotion.

"Jose' is without deals rest in pieces."

"I shall go down to the grave of my son of the same of the likeness of Jesus Christ, into the image of God? It is diffusive; is there work begun m us, and on us, which shall at length "sanctify us wholly?" — Dr. Guthrie.

SUMMER FOR THE CHILDREN.

Every summer I look from my window upon a fashionable summer boarding-house, and I wonder whether the mothers of those little n.en and women, who throng the prazzas on summer afternoons dressed mall the abominations of silk and lace, fine lim-nen and cloth of the most delicate texture, had a thought for the children's good in their choice of a summer resort. When these warm spring days, tardy enough in their coming this year, 10 oind pater and mater familias that some place must be selected in which to spend the mid-summer days, let them heed the children's good in their choice. If the consultations are held by the evening lamp after the children have gone to bed, do not let them be forgotten. If the As and the Bs and the Cs are going to the most fashionable and gay watering places, let your own health and that of your children be heard protesting. Do not your zhausted nerves ery out, Enough, enough? Must late hours, highly seasoned food, and all the evil of the winter be allowed to spoil the glorious summer? No—give your-self a season of rapose. Though the reaction may be stupid, if the first suffering of it be endured, the after health onjoyment will repay. A few weeks of quiet companionship with your children will not be regretted by them or by you, and a real "country-place," a farm with its pastures, its meadows, and its orchards, will ievelope body and mind. It is often asserted that farmers do not furthly the below the fact of the the place to the second state of the msh wholesome food, that the place for fruit and milk in abundance is a city; but it is not true. The average country living is at least as likely to be healthful as the average city living, and the added outdoor exercise and increased vitality will take of indigestible compounds better than your in-door city life could do. A dyspeptic can cat salt pork in the woods.

REV. PROFESSOR CAMPBELL AND CHARLES ST. PRESBYTERIAN CHURCH.

The appointment of Professor Campbell,

the Canada Presbyterian Church, to the Chair of Church History and Apologotics, in Montreal College, rendered necessary his separation from the congregation of which he had charge in Toronto. The consideration of this separation came up at the meeting of Toronto Presbytery last Tuesday week. Messrs. Patterson, Durand, Dunro, and Davidson attended the meeting of Presbytery as delegates from a meeting of the congregation of Charles-street Church, and presented the following resolutions which had been adopted by that congregation :-- Moved by James Brown, seconded by C. S. Patterson, "Whereas the General Assembly did at its last meeting appoint the Rev. John Campbell, M.A., the Pastor of this Congregation, to the chair of Church History and Apologotics in Montreal College , And whereas he has accepted the appointment, be it therefore resolved: That while acquiescing in the decision of the Supreme Court of the Church, we desire to place on record the high estimation to which Mr. Campbell, the first Paster of this Congregation, is held by the people of his charge, and our sincere testimony to the faithfulness of his ministrations among us. Mr. Campbell has been identified with the formation and progress of the congregation from the commencement of the Sabbath-school established in 1857, by Mr. Brown, in his own house, and continued in the Town-hall at Yorkville until the school-house was built; and which led to regular Sabbath services in the Town-hall, and to the organization of the congregation and the building of our Church. His labors and ministrations have been constant and zealous, the only intervals of separation being while pursuing in Scotland his studies for the ministry, or while temporarily discharging duties similar to those to which he has now been called. The progress of the congregation to its presout position as regards the membership of the Church, the attendance at the Sabbathschools, and the prayer meetings and services at the Davenport Road Station, leave abundant testimony to the extent and success of his labors. While recording our regret at the separation from Mr. Campbell as our pastor, and the affection and esteem felt for him by all the congregation, we feel that the cause of the Church is served by his promotion, and have pride as well as pleasure in the reflection that in the pastor of our young congregation those attainthis, giving to every four boys whom it fits ments and qualifications have been found for college one teacher of the first and best ability, whose chief duty it will be to see assumes, and that so much of his earlier years, as well as the first years of his ministry, have been spen, among us. And we pray that the blessing of the great Head of the Church may attend him in his new sphere of duty.

> By appointment of Presbytery, Rev. Mr King, M.A., preached the pulpit vacant last Sabbath.

During distress God con es; and when he comes it is no more distress

That cannot be healthful picty when there is no activity in doing good. The only effectual knowledge of God is

Communion is the fountain of conformity. Live with Christ, and you will soon grow like Christ.

The plainest and best instructions are of no avail, unless there be an understanding heart to receive them.

Suffer not yourselves to be detached from simplicity in Christ by any pretense of superior knowledge and wisdom.

MODERN ISCARIOTS.

We do great injustica to Iscariot in thinking him wicked above all wickedness. Ho was only a money-lover-did not understand Christ-could not make out His worth. He did not want Him to bekilled; he was horror-struck when he found that Christ would be killed.

How many of our present money-seek-crs, think you, would have the grave to hang themselves in like manner? But Ju-das was a common, selfish, muddle headed fellow-his band always in the bag or the poor, though not because he cared anything about them. Notwithstanding he did not understand Christ, he believed in Him a great deal more than the most of us do. He had seen Him do miracles—thought he was able to shift for Himself—and that he might as well make something for himself out of the affair. He had no doubt that the Saviou, would come out well enough; all he thought of was the thirty pieces of

Now, that is just the money-seekers idea, all over the world. He does not hate Christ, but he can't understand Him; he does not care for Him—sees no good in that benevolent business, but takes his own "inttle job" at it at all events, come what may. And thus, out of every class of mon, you have a certain ar jount of bag-men-men whose main object is to make money; and they do make it in all sorts of unfair ways, chiefly by weight and torce of money itself, or what is called capital; that is to say, the power which money, once obsay, the power winen money, ones taired, has over the labor of the poor, so that the capitalist can take all the produce to himself, except the laborer feed. That is the modern Judas' way of carrying the hag" and "bearing what is put therem." RUSKIN.

LOSING ALL.

A few years ago a merchant failed in business, and went home in great agitation. "What is the matter?" asked his wife. "I am ruined; I am beggared. I have lost my all !" he exclaimed, pressing his haad at the late sitting of the Supreme Court of upon his forchead as if his brain was in a whirl.

"Ah !" said his wife; "I am left." "Ah!" said his wite; "1 am lett." "All, papa!" said his eidest boy; "here am I."
"I too, papa," said his little gid, running up and putting her arm cound his neck.
"I's not lest, papa," repeated Eddie. "And you have your health left," said his wife. "And your two hands to work with, papa," said the eldest; "and I can help you." "And your two feet, papa, to carry you about." "And your two eyes to see with, papa," said little Eddie.

"And you have God's promise," said randmother. "And a good God," said grandmother. "And a good God," said his wife. "And heaven to go to," said his little girl. "And Josus, who came to fetch us there," said his eldest."

"God forgive me!" said the poor merchant, bursting into tears. "I have not lost my all. What sro the few thousands, which I called my all, to these more precious things which God hath left me?" And he clasped his family to his bosom, and bised his wefe and children with a thankkissed his wife and children with a thankful heart.

Ah! no, there are things more precious than gold and bank-stocks, valuable as these may be in their place. When the Central America was foundering at sea, bags and purses of gold were strown about the deck as worthless as the merest rubbish.

"Life, life!" was the prayer. To some "Life, life!" was the prayer. To some of the wretched survivors, "Water, water!" was the prayer. "Bread, bread!"—it was worth its weight in gold, if gold could have bought it.

The loss of property must not cloud the mind with a wicked forgetfulness of the greater blessings which are left behind. No greater blessings which are left belinks. No man should despair; for no man has lost his all until he has lost his integrity, lost the morey of God, and lost his hope of heaven at last.—"Our Paper."

THE TONGUE OF SLANDER.

The tongue of slander is never tied. In in constant employment. Sometimes it drops honey and sometimes gall. It is bit-ter now, and then sweet. It insinutes or assails directly, according to the circumstances. It will hide a curse under a smooth stances. It will made a curse under a smooth word, and administer poison in the pluase of love. Like death, it "loves a shining mark." And it is never so voluble and elequent as when it can blight the hopes of the noble, soil the reputation of and break down the reputation of the brave and strong.

And how much of this vile work is done in one way and another in society. Per-haps men and women often slander without meaning to, though we think this is larely done; for it is a fact that wicked we ck forces itself painfully always on our consciences, whereas the holier and diviner our work, the more it is done in beautiful and peace. ful unconsciousness. So it is written: The wicked floo when no man pursueth: but the righteous are sold as a lion.' this as it may, it is done to the hurt and agony of many a soul. It is done by a look sometimes, by the curl of the lip, by the . wink of an eye, by an insintation, a phrase of suspicion, by the dexterous and malicious handling of a rumer—in a thousand ways are men and women stung by the poisoned arrow shot from the devil's tongue of slan-

der.
What pleasure man or woman can find in such work we have never been able to see. And yet there is pleasure of some sort m at to prultitudes, or they would not betake the private experience of the individual themselves to it. Some passion of soulor body must be gratified by it. But no soul body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapso, tendency towards chaes, uttor depravity. It proves that somewhere in the soul tuere is a weakness, warte, unua-ture. Llucation and refinement are no proof against it. It often holds most cruelwhere these have attained their best results. These often only polish the slauder-ous tongue, increase its tact, and give it supploness and strategy to do its death-work.—"The Churchmen."

(TENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTERIAN. REV. A. MILLSE, M.A. P. O. Address

Ra Bes 660, TeROATO, Gai. A

British American Bresbyterian

FRIDAY, JULY 18, 1873.

TOPICS OF THE WEEK.

The Rev. Mr. Chiniquy has been mobbed down in Antigonish. This is quite in accordance with the old stupid system of the Church of Rome. It wants freedom of speech and action to none but itself.

The Goodrich murder in Brooklyn is now so far cleared up, as the perpetrator of the deed has been discovered. Goodrich has led a life of low sensuality and, as a consequence, of heartlessness and duplicity. The ways of transgressors are very "hard."

The Synods of both the Presbyterian bodies in the Maritime provinces have accepted the basis of Union, in the one case unanimously, and in the other by 80 to one. This, of course, with the decisions of the supreme courts in Ontario, settles the matter unless there is an amount of opposition from congregations and Sessions not at all anticipated.

To all appearances the Carlists are gaining ground in Spain. Their cause is that of absolutism both in Church and State, and the large majority of the clergy. We cannot believe that such a cause well eventually triumph. If it do, it will be only for a seamanent overthrow of tyranny and superstition in the not-far-off future when the reaction comes.

In Britain the agitation against establish ed churches is surely though slowly gathering power. Mr. Gladstone has promised to move during the next session of Parliament for a Committee to enquire into the whole question of Patronage, and the general feeling of the Scotch people with reference to it. If such a Committee don't awaken an amount of discussion and agitation which will all tend to the abolition of the Established Church, not merely of patronage, it will be curious. The adherents of the Church established by law are in Scotland a decided minority. Why then should a church be kept up at the expense of all for their special benefit?

The Pacific Scandal still affords material for discussion and disputations more or less acrimonious. Very few try to defend Sir Hugh Allan, except on the plea that he is no worse than his neighbors unless it be in the extent of his depredations, and his apparently unconsciousness of anything in his about casting stones even at one who evidently has such faith in the power of gold, and such contempt for the power of princi- Presbyterian church, Menford, on Monday he regulated by the amount of a farce, and principle the merest dream.

INCREASING LIBERALITY IN THE CHURCHES.

It is quite true that ministers are not at all paid as they ought to be, and that a large number of church members are very stingy in their contributions to the support of the Gospel. At the same time it is to be acknowledged and looked upon as a token for good that the spirit of increased liberality is abroad among the churches to a markedly increased extent. There is no likelihood of any of our Ministers being spoiled by the liberality of their heavers. or saved altogether from enduring hardness as good soldiers of Jesus Christ. Still let us be thankful that there is progress, and let every one be ready and rejoice to acknowledge this. It is quite true that people in general are abler to give than they once werd, and that they must give now if they would not actually fall behind, seeing everything is so much dearer than it was some twenty years ago. Still after all allowances of this kind have been made, we are inclined to believe that there is absolutely more liberality among members of our churches, and an increased desire to make pastors more comfortable and thereby more efficient in their work. The stipends are creeping gradually but surely and pretty generally upwards. What ten or twenty years ago was looked upon as the maximum for country congregations is now treated as the minimum, and people are

negioning to feel ashamed at what they then looked upon as positively a liberal provision both for the present and the future. We don't moun to say that all has Leen done that ought to be. Far from it. At the best what has been done is only a beginning. Still it i well not to be always on the grumbling, complaining key, but when progress is actually being made, to acknowledge it gladly and gratefully. No doubt in certain congregations the advance is very long in coming. The old minister has, in many cases, to die before an increase of stipend is thought of though no one can deserve such an advance so much as he who has borne the burden and heat of the day. Poverty and pinching is still known where there is no reason why it should. But the tide has noticeably turned; the wants of a Minister's house are better appreciated than they were formerly. Sensible men who find it difficult to live in a comparatively humble, modest way on \$2,000 a year, or even more, naturally begin to enquire how the minister is to manage on \$500 or \$600, with everything to buy at the highest market rates. A bare subsistence, it is felt, is not sufficient, and if the whole of the churches are looked over it will be found that there is a very general movement in favour of doing more for the ministers than was formerly calculated upon. Sincerely do we hope that this movement will become universal. It is quite true that it does not follow that a liberally supported ministry should always be a really efficient one. But on the other hand it is beyond all question that, as good Matthew Henry says: "A scandalously supported Ministry very speedily becomes a scandalous Ministry." We may hope then that the increasing liberality displayed in of course has the sympathy and support of many of our churches is to be regarded as an intimation that the work of grace is proceeding with increased power, and that men are giving to a greater extent, not because son, leading to a more thorough and per- | they are badgered or scolded into it, but because the Lord is opening their hearts, and thereby making their hands open as a matter of course.

Ministers and Churches.

An organ has been introduced into the Presbyterian Church, Prince Albert, Ont.

The proceedings of the Presbytery of Cobourg was received too late for insertion

The Rev. Win. Cochrane's first letter appears in this issue, and will doubtless be read with interest.

The Presbytery of Brockville inducted Rev. James Douglas, on the 9th inst., into the pastoral charge of Kemptville and Oxford Mills, and on the 10th, ordained Rev. A. Glendinning Missionary at N. Augusta and Fairfield. On both occasions Mr. Taylor preached, Mr. Lochend presided and addressed the minister, and Mr. Hastie the

At a meeting of the members of the Presbyterian church, Embro. which convened on Monday of last week, the congregation were unanimous in presenting a call to the procedure being wrong. Evidently Sir Rev. Gustavus Munroe, recently of Glen-Hugh wonders why people should make gary. The call was signed at the meeting such a fuss about the whole affair, and cer, by upwards of 480 members and will, in all tainly those who would have bribed as freely | probability, be sanctioned by the Presbytery if they had had the means should be chary and it is trusted will be accepted by Mr. Munroe.-Com.

A congregational meeting was held in the plo that he believes a man's course of action last, at which it was decided, with entire lof our churches could not do better in a unanimity, to give a call to the Rev. D. B. | quiet way than subscribe for it and direct a money that can be provided and actually Whimster, who has for some time past paid. Conscience with such men becomes theen preaching in the church. Mr. Whim ster's ministrations have been already productive of good and are generally acceptable to the congregation, who earnestly hope he may be induced to respond favorably to the

> The Presbyterian Congregation, Streetsville, in giving their pastor, the Rev. J. Breckenridge, leave of absonce for a few weeks, to seek health and recreation, prp. sented him before leaving with \$40 for travelling expenses; and on Saturday evening last, some friends employed in the Streetsviile Woollen Mills duplicated the amount I the editorial management of the Revby presenting him, in addition, with another \$40 as a token of esteem. Such marks of attachment between pastor and people must be very gratifying to all concorned.

At Teeswater, on last Tuesday evening, the Rev. Thos. Wardrope, of Guelph, essisted by the Rev G. Brown, of Wroxeter, and Rev.D.Davidson, of Langside, laid the corner stone of a brick Church, forty-two by sixty-five feet in size. The edificeis to cost \$8,000, and will be creditable to the congregation of the Canada Presbyterian Church in that place. There was nearly four hundred persons present. Mr. Wardrope delivered a lecture on "Canada, our Country," in the Town Hall, which was well attended.

The Canada Presbyterian Church choir, Bowmanville, held an exceedingly interesting reunion in the church last Priday evening, the 11th nst. The attendance was large, coming from many of our neighbour, congregations. The programme consisted of an essay on music, two readings, a recita-

tion and a number of authems by the choir; the whole proving one of the best entertainments of the kind hold in the church. A dash of strawbernes and cream did not by any means mar the pleasure of the meeting. Dr. Allison acted as chairman, and his happy introductions, with the other attraction: previously mentioned made the meeting a most empyable one. The Rev. Mr. Smith thanked the kind friends for their attendance, and the choir for the services they rendered to the church, as they given their efforts gratuitous

number of years, and in all their work and aming necessary for the successful leading of their corvices of song they deserved the hearty appreciation and sympathy of the congregation.-Cov.

Book Notices.

BLACKWOOD FOR JUNE

Has its usual quota of readable matter. There is a single instalment of "Parisians," while "Doctor Abroad" and "A True Roformer" are completed. A severe-but not too severe-a notice of Arnold's last book on "Dogma," and an article on the "Shah," with the usual political paper denouncing Gladstone and all his belongings, complete the number.

THE CANADIAN MONTHLY FOR JULY

Has come to hand. An article of 18 pages on the History of Kingston occupies the place of honor. It is somewhat prosy, but still the facts mentioned are not without interest, and one can read through the paper without any very great effort. It is not necessary to give the headings of each of the articles, as there are none of any noticeable excellence. As usual, "Current Events" will be read with more interest than any other part of the number. It is gradually becoming larger and larger, but it does not increase correspondingly in either piquancy or power. At the same time there is always more or less m this running commentary on passing events which will be loofed upon with interest by not a few, whatever may be their party 1 mings. With all his desire to appear impartial, the writer evidently inclines more and more to the side of Sir John McDonald. Even when he has to condemn ministers, he does it with uncommon gentleness, "as if he loved them," while he "goes for" George Brown and his following with a will, whenever he has or can make an opportunity. We are not at all astonished at this, though it is not exactly in accordance with that impartiality so much preached and boasted of. To be sure, it may be replied that the "Grits' gave more occasion for hostile-criticism. This is quite possible, though it is somewhat difficult to see how. Of course they claim to be guided by a higher moral standard than their opponents, and, truth to tell, fall frequently short of their ideal in actual practice. After making overy deduction, however, we feel that the history of past struggles and past legislation shows that their claims to superior purity in plan and effort have not been altogether without foundation, and if the writer of "Current Events" were as impartial as he claims to be, we think he would acknowledge at least this much. e are glad to know that the "Monthly is steadily gaining in circulation, and this not so much for what it is as yet, as for what it may become by and bye.

THE PRESBYTERIAN QUARTERLY AND PRINCE-TON REVIEW FOR JULY

Contains a large amount of valuable reading. In the absence of a Canadian theological quarterly we strongly recommend this publication. Wealthy members copy to be sent to their minister as well. The four dollars would be nothing to them, but they are a very great deal to only too many of our earnest and hard-working pastors. When a mir 'er's income is so limited that he cannot subscribe for a Review without feeling that he is injuring his family, his congregation may very anziously enquire who is to blame for such a deplorable state of things. THE CANADA CHRISTIAN MONTHLY

Is intended as a continuation of the publicrtion "Good News," issued so long by the late Rev. Robert Kennedy. It is under James Cameron, of Chatsworth, and is meant to occupy something of the same place in Canada as is so well occupied in Britain, and to a certain extent, the world over, by the "Christian" and the "Family Treasuries." The number for July is issued as a specimen. It is well got up, and its contents are both interesting and instructive. We wish Mr. Cameron all success in his venture, and hope we shall long continue co-workers in the same great and good cause.

An Essay on the Use of Instrumental

Music, by a "Layman," Takes a view on this much vexed question favorable to the use of instrumental helps. The whole ground has been gone over already pretty thoroughly on both sides. We are pleased to leave it where the General Assembly loft it-an open question.

HARPER'S MOSTRLY FOR JULY

Is a fully average number of in old es tablished favorite.

CONTINUED FROM FIRST PAGE.

eminent minister already quoted has justly " piety alone cannot do everything it will be the better for instruction, where science can instruct it; and psulmody is a thing to be taught and learnt, to be culti-vated and improved." If the practice of musie were more general in our congregations, if even a few persons in all of them were to meet for tune-singing, say weekly or twice a week for a month or two, 1 am hold to say that our church psalmody would be largely improved.

At all times, however, and in spite of all discouraging circumstances. I would ask out leaders in church psalmody (if they see these lines) to reflect on the militance which they can wield, and to take measures according ly. If they know the psalms or hynnis before-hand which are to be sung, let them choose appropriate tunes, not cheerful tune for mountal words, nor plaintive tunes to spirited words, but the reverse. At a mar riage, it will not do to be gloomy; nor yel at a funeral will it do to be merry. And so as is obvious to any one, the tunes that are sung to sacred verse, should not be at varrance, but in harmony, with them. And yet this common sense rule is often discgarded. I well recollect that after a very spirited address, delivered by a foreign missionary years ago, I gave out the lines, "O city of the Lord, begin the universal song;" and oh, how vexed I was, as also precentor struck up St Paul's instead of Dovizes, or Pembroke, or St. Alban's, or any other of that class. Very lately too I was more than disappointed when in one of our largest and wealthiest churches, atter the words were read from the pulpit, "Let all that dwell above the sky, or on the earth below," the tune commenced for them was Ballermor! which is not at all a spirited tune (as the words required,) but a grave, or a rather subdued tune. And another thing to be seen to by our music lea dors is that the time of many of our tunes be quickened a little, I mean quickened as compared with the time that was in vogue with Presbyterians twenty or thirty years ago. There are tunes of course, as Fronch, St. David's, Old Hundred, and many others, which would be mundered if sun in a racing style. But there are many others which would tell well, if in many of our congregations they were slightly accelerated. This acceleration, I am happy to say, has appeared in a number of our congregations, in rural as well as in city congregations, and with good effect. Lowell Muson has said, "A movement a little too slow will lead to a drawling, stupid, and sleepy performance, quite at variance with singing merrily unto God." And another good authority has said, "As a rule it may be said that ordinary congregational singing is too slow, and it would be parliaps better to err on the other side of quekness than slowness; remembering, of course, that hymns or tunes in themselves ponitential or solemn must never be sung too fast." These are sensible words, and are well worthy of general notico.

But now, sir, I must close. The subjec indeed is a large and important one, and yet I forbear soliciting more space for it in your columns at present, and simply re-

Yours truly,

Dominion Items.

July 15, 1873.

The population of Paisley, in Bruce, ac cording to the census taken the other week it 1,080, that of Port Elgin 941.

McKay's brewory at New Edinburgh is about to be converted into a Presbyterian church.

The Chinese at present in Toronto report that in a few weeks six more of their countrymen will arrive in the city.

The Ottawa papers record the interesting fact that Mrs. Ross, of Albert street, gave birth to four children, three boys and one girl; mother and children doing well.

village council of New Edin suburb of Ottawa, have passed a by law for the prohibition of the sale of spirituous liquors within its limits. The by law will be voted upon on the 1st of August.

The report that Rev. C. Chunquy was stoned a confirmed. He lectured on the 7th of July at Antigonish, a town largely composed of Roman Catholics. The meet ing was a disorderly one, and several persors were injured at the close. Mr. Chun quy and Rev. Mr. Goodfellow were stoned in the street, and had to take refuge in friend's house, where they were obliged to remain all night. The affair is likely to create bed feelings in the eastern part of the Province between the Protestants and Romawists.

United States.

An educational party of 150 teachers has spiled from New York for a European

Rev. Henry Ward Beecher publishes eneral and specific demal of the scandalus charges which have been made against his moral character.

The United States Government has made a proposition to the British Government for an interchange of postal cards on the same basis as the arrangement with Caan-

The German population of New York city are much excited over the decisions rendered by the Board of Excise, first, that lager beer is intoxicating, and, second, that no licenses for the sale theroof in any garden or saloon will be granted on and after the 18th of this month.

the mores to of population. They have inthe feels is no sterifice, when he knows that
creased ammonsely in wealth and influtors of doing he may win bim from antold
once.

They have inthe feels is no sterifice, when he knows that
to so doing he may win bim from antold
once.

And if any one fee's that to abstain

REV. PROF. M'LAREN'S FAREWELL ADDRESS.

From the Ottawn Pies Press.

At the Subbath atternoon temperance meeting Roy. Prof. M'Lucen delivered his

farewell address as follows: In addressing you on this accession, I desire to say some words on the relation of the Church to temperate. As I am about to rate on the work of training others for the Gospel Ministry, it may be a matter of indicase to the triends at temperature to know interest to the friends of temperance to know the views on such a vital topic which I carry with me, and which is opportunity may occur. I shall without hesitation teech. I presume also that the intrinse importance of the theme is sufficiencto seems for it a of the theme is summerate to seeme for it a hearing. The attitude which are organization so prominent and powerful as the Church of God, may a same ou such a question, cannot be regarded as of trilling moment. There are few questions upon which it is more desirable to arrive at clear and solid judgments. The relation which the Church sustains to temperance is in carious aspects manifest. It needs no argument to show that int inperance renders abortive the efforts of the church to do her work. In so far as this degrading vice pre-vails, the work of the church, whether in saving the souls of men or in ameliorating the condition of society, remains undone. Drunkonness and religion cannot dwell to-gether. It is equally manifest that intemperance renders men largely inaccessible to religious influences. It keeps them away from the house of God and the means of grace. Poverty and rags, when superinduced by vice, necessarily destroy a man's selfou by the, necessarry destroy a man's self-respect, and make him shrink from ass sein-tion with the respectable. And when thoso who habitually indulge in strong drink go to church, they take with them a clouded intellect, a blunted conscience and debused intener, a named conscience and demised feelings and appetites, which unfit them for attending to the message of life. It is quite palpable that the prosperity of the church and the progress of temporance are closely linked together. And no church which is not blind at once to its own welfare and to the highest interests of the human race, can be indifferent to temperance. What, then, can the church do to promote it? This depends on two things, viz., the nature of the Church, and the moral quality which attaches to the use of intoxicating drinks. As respects the Church, I hold that it is a divine and not a human organization. The laws by which it must regulate and govern all its actings and procedure are laid down in the statute book of her King. They are found in the Bible. Ministers and other rulers in the Church have no right to go be-yond the law laid down there. It is theirs to administer the laws as they find them, not to invent new ones. I once heard a gentleman whom I greatly respect declare that no church could allow any one who uses intoxicating drinks to be a member. I took exception to that position then: I do so now. I cannot make total abstinence a torm of communion in the Church, because I find no law in Scripture which so treats it. Could the Church make total abst nince a term of communion the Church's duty would seem very simple. It would be almost as simple as the proposal of the servants of the parable when they saw the tares growing in the field, to root them out, but it would be quite as unsafe. For if one class of men may invent and impose one term of communion which is not found in the Bible, another may impose another, until the yoke of bondage becomes absolutely intolerable. The short cut is not always the safe one. I am reminded of wit I have read in Bunyan's Pilgrim. Great Heart and his band once came to a place where their road divided. They were un-certain which path to follow. One looked muck cleaner and more promising than the other. But Great Heart struck a light and examined his roll, and he discovered that the path which seemed the cleaner of the two ended in a fit of mire no one knows how deep. The world is full of such roads. They promise fair, but they end in a fit of mire no one knows how deep. What is right in a more human society may not be lawful in the Church of God. A mere vol-untary association may make such rules of membership as it pleases, but the terms of Church fellowship are laid down in the word of God. If the Scriptures forbid the use of intexicating drinks, as they forbid falsehood difficulty in enforcing total abstinence by its discipline. Drankenness is so forbidden, and there is no difficulty in dealing with it. If, however, the Scriptures do not anywhere enjoin total abstinence, but only lay down certain general principles, such as the duty and love to our neighbours and respect to their welfare in all that we do, then the Church must content herself with acting in the same manner. Where the Bible has not spoken with authority the Church may not legislate. But a thing may be in its nature lawful which in the existing state of society is highly inexpedient. The a postles, in writing to the Romans and Counthians, insist on the distinction between the lawful and the inexpedient. What is unlawful the Church must resist with her discipline. What is inexpedient must be judged by each Christian for himself under a due senso of his responsibility to God for his conduct.
To decide that a thing is in steelf Lawful is to go but a very short way in determining the individual Christian's duty in reference to it. Paul believed it was lawful either to at flesh or drink wine, yet he declares that, "It is good neither to cat flesh, or drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." On this platform we take our stand. Here we can plead with every man who has a heart to feel for his fellow-man, and ask

e that in total abstinence we have a simple, safe and efficacious means of averting those terrible cills, to discover the duty of every man who will govern himself by the law of love. No man suffers in health, in The Mothodists are excited over the decline a character, in purse, or in reputation by about Methodism in New York. The tamented arounds. And who is there that prefends decline has been a failure to increase with to love his neighbour will refuse to do what

him, for the sake of those who stumble, are

offended and made weak, to deny himself-We have only to look around us and observe the degradation, misery and vice which invariably attend the habitual use of

intoxicating drinks as a beverage, and to

from the use of intoxicating drinks as a boverage, is to him a real sacrifice, let me glasper in his car, that for his own sake, it high time that he had learned to abst an Let me sum up in a ten words what the Church may do

1. It may sustain a healthy and intelligent public opinion against the drinking usages of society, and in layor of the prac-tice of 'stal abstinence, No one who knows the power of public opinion will undervalue the influence of the Church in that direction. The demand for a more stringent discipline is often made as a kind of unconsciotes compensation for deficient moral power. Where the latter is felt, the former will sendom be required. Such at least has been my experience.
2. There is scope for the exercise of a

faithtid describing in repressing intemperance. Wherever vice is seen, it should be treated according to its character. There treated according to its character. There should be no hesitation in placing the unqualitied tamp of the Church's disapprobation upon it. And those who have once tallen should be unged at once to take their stand on the plutform of total abstingues. It of he seems after no section. to case their stand on the plotform of total abstinence. It others can safely use stimunants in moderation, they cannot. Their only security is in fellowing the maxim, a touch not, taste not, handle not." touch not, taste not, handle not."

8. By precioling the truth in die proportion from the pulpit. While the pulpit should not be turned into a mere tempersnoun not be turned into a mere temperance rostrum, it should never give an uncertain sound on a q e tion so intimately connected with the web accordion. The minister of Christ is never more clearly in his place than when proclaiming the duties which flow from a reception of the gospel. The faith which does not lead a man to respect the happiness of his neighbours in this life and the life to come, should be held

in light esteem among Christians.

After some remarks on the reciprocal benefits rendered by the Church to temperauce and temperauce to the Church, Mr. McLaren closed his address by referring to the pleasure which he had ever felt in cooperating with the friends of temperance in their noble efforts.

PRESBYTERY OF CHATHAM.

The Presbytery met in Windsor on Tuesday, 8th July. Among other items of business transacted were the following:-Mr. J. Becket was elected Moderator for the ensuing six mouths. The grants to the various supplemented charges and Mission Stations were revised. Messrs. Walker and Bartlett wore appointed a committee to visit Buxton, and Messrs. Warden, Bates, K. Urquhart and W. Coulthard to visit Harwich to explain the new law adopted by the Assembly as to supplemented congregations and to endeavor to get the peo-ple to take practical action thereament. Steps were taken to further the sottlement of a minister in Amherstburg. Interesting reports were given as to the encouraging prospects of the station recently opened in Dresden, and Messrs. Warden and Gray were appointed a committee to organize a congregation there during the present congregation there during the present month, and to take steps to secure if pos-sible the exection of a church building this season. The same gentlemen were in-structed to organize a congregation on the 7th Concession of Dawn and to visit Wallaceburg and Dover for the purpose of effecting a separation between these congregations, and the union of Wallaceburg with Dresden-if this can be done without injury to any of the congregations interested. Mr P. Nicol, the Missionary laboring in Somb a, addressed the Presbytery; he gave a most cheering account of the state of this field; eighteen new members were received last month, and two new churches are about to be built, and in addition, the people have subscribed over \$850 per annum towards the support of a missionary, besides contributing liberally to the schemes of the church. The Rev. F. Smith, for many years a respected minister of the Methodist Episcopal church and at present a mem-ber of the Presbyterian congregation Both-well, appeared before the Presbytery and applied to be received as a minister of the church. He presented a certificate of his ministerial standing from Bishop Richard-son and the Niagara Conference. Testimo y was borne to Mr. Smith's personal and ministerial character by some of the brethren who have known him for years; and after conversation with Mr. Smith as to his doctrinal views and his motives in changing his ecclesiastical connection, the Presby tery unanimously resolved on motion of Mr. Warden, seconded by Mr. Bartlett, to make application in the usual form to the next General Assembly for leave to receive Mr Smith as a minister of the church, and the Clerk was instructed to issue the requisite circular letter to the other Presbyteries of the church. Messrs. Warden and Gray were appointed a committee to allocate among the congregations of the bounds the Presbytery's share of the Assembly fund. Messrs. Waddell (Convener), Becket and Messrs. Waddell (Convener), Becket and Warden were appointed a committee to draft a plan of Missionary meetings to re-port at next meeting. It was agreed to hold the next regular meeting of Presbytery in Bothwell, on Tuesday. 28rd day of Sep-tember next, at 11 a. m. To this meeting tember next, at 11 a. m. To this me find the clerk was instructed to invite as in me of the olders and managers of the vac int congregations of the Presbytery as can find it convenient to be present, to confer con-cerning the best method of scenring settled pastors for these congregations as early as possible. It was also agreed to hold a Sabbath School Conference in connection with the meeting of Presbytery in Bothwell. and Messrs. Warden (Convener), Gray and Bartlett were appointed a committee to make all necessary arrangements therefor so as to secure a large attendance of Sabbath School Superintendents and Teachers and render the conference interesting and profitable. The meeting, after considering

matters of a more private nature, was closed with the benediction.

PRESBYTERY OF OTTAWA. A pro remata meeting of this Presbytery

was held within Knox Church, Ottawa, on Tuesday the 8th inst to carry out the in-

structions of the General Assembly to re-

lease the fley. W. McLaren from his charge.

There was a good attendance for a special meeting, 11 Ministers and 4 Elders being

present. After reading the extract immute of Assembly relating to Mr. Laren's ap-

pointment to and acceptance of the Pro-

iessership of Systematic Theology in Knox College, Totonto, and containing the instructions of the Assembly therement, commissioners from the compregation of Knox Church were heard, Messis, Durie and McMillon appeared for the session. They stated their deep regiot at Mr. McLaren's removed from there. In any circumstances the loss they were going to sustain would be very great but it would be specially so in the present position of the congregation. They were at present engaged to building a new church and Imd been stimulated in this enterprise by the hope that the pulpit would be filled by their present Paster; his removed therefore from there at such a junc-ture, so far as they coul i soe, must prove most injurious to their interest. They felt, however, that no other course was open to them than to acquiesce in the decision of the Assembly, Mr. Mutchmor appeared tor the congregation and addressed the Court as follows: "In appearing before this Court I feel myself utterly incompetent to express the mind and feelings of our congregation as I would wish to do on this occasion. Since Mr. McLaren's induction as Pastor of this church our intercourse has been frequent and pleasant beyond des-caption; my heart has oft been refieshed by his sweet converse. I have ever found him wise in counsel, sympathizing as a friend, confiding as a father, as a Pastor rich and abounding in good works, ready to distribute, willing to communicate. The text of his first sermon from yonder desk as our l'astor is still fresh in my mind and expresses, better than anything I can say, h s labors and success among us the present " For I determined not to know anything among you save Jesus Christ and Unm crucified." His speech and preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. Let us rejoice that his coming and labor among us has not been in vain. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteensess as the stars for ever and ever. Our Lord himself hath said, "By and over. Our Lord himself in the said, "By their fruits you shall know them." I am sure I express the minds and feelings of the entire congregation in saying that we all, from the youngest in Sabbath School to the oldest in Church, deeply regret and lament the loss of our much loved and worthy begins and mentit me to say Sie it is by Pastor, and permit me to say, Sir, it is by no means confined to the congregation. The and neighbourhood universally regret Mr. Molaron's removal. In our public meetings, where his voice has been so often heard saying just the right thing to produce lasting impressions for good he will be particularly missed. I have always attended these meetings with satisfaction and pleasure in having our congregation so ably and so well represented. Wi i'd we strive to think of our loss as the gain of the Church at largo let us cherish mingled feelings of pride and pleasure in the thought ot our esteemed Pastor filling one of the highest and most important positions in the gift of our church. I trust it may cheer his heart and that of his beloved partner in life to know that they carry with them the good wishes and carnest prayers of the entire congregation, including the Bible class and Sabbath School in which they layo ever taken such a deep and lively m-Mr. Matchinor concluded by handing in the following statement, prepared, according to the instructions of the congregation, by himself and the other commis-sioner, Mr. Blackburn, who was unable to be present.

At a meeting of the congregation of Knox Church, Ottawa, held on the evening of 7th July, 1878, inter alia, it was resolved that, in accordance with the citation of Presbytery, summoning the congregation to appear for its interests, that Commissioners be appointed and that they be instructed to prepare a statement expressive of the feelings of the congregation in the view of the loss they are about to sustain in the removal of their esteemed Pasi ir the Revd. Mr. McLaren to the Chair of Systemat's Theology in Knox College, Toronto.

In accordance with the above resolution the Commissioners submit the following statement: On the fourteenth day of July 1870, the Revd. Wm. McLaren was inducted lastor of Knox Church, Ottawn, and since that time has, with marked ability and great acceptance to the congregation, labored faithfully, zeniously and successfully in the discharge of his duties, the Great Head of the church blessing and crowning with success the labors of His servant by adding many to the Church of such a shall be saved, the membership of the congregation being now larger than at any time in its previous history. The congrega-tion while deeply regretting the loss of their esteemed Pastor, to whom they are kmt by the strongest ties of Christian love and attachment, neverthetess, in view of the important position to which he has been call d by the church at large, felt constrained to acquiesce in the decision of the General Assembly.

We carnestly pray that God will as abuncantly bless his labors in the import ant field to which he less now been called as He has graciously done in the past. Respectfully submitted on behalf of the

ROBERT BLACKBURN. Аньхамочи Метенмов. Commissioners. Knox Clarch, Orlewa, 8th July, 1873.

Mr. McLaren was then heard. He stated that his connection with the Congrega-tion and Presbytery had been most pleasant and agreeable, and had he been continu-ing a Pastor be could not have desired An English and Canadam sait company, to be better shound a ball of these resemble a capital of \$150,000, have purchased precis. The consergation had ever extend a large farm near tenderich known as the call to him the greates k hidness, sympathy wilson Farm, for the sum of \$9,000, and encouragement. They had ever ment to the sum of \$9,000, and encouragement and encouragement to the first to the Assembly gave an account of their tenderic they intend to commonce they mitted to commonce they mitted to commonce they which he presented and nothing fitted to regular meeting usually held on the 2nd right time and way—as he did, v. 11.

cause him the slightest pain had occurred during the tyears of his pasterate. His in tercourse with his brethren in the Fresby tery had also been of the most cordial nu-ture. He never had been in connection with a Prosbytery where more harmony and carm stress characterized its proceedings. He however had telt it to be his duty to respond to the call of the Assembly.

The prembers of the Court then expressed their feelings in regard to the matter, whereupon it was moved by Mr. Cromble, seconded by Mr. James Whyte and agreed to: That having beard the acquiescence of the Commissioners from the Session, and congregation of Knox Clonch in the appointment of their Paster Mr. William McLaren to the Chair of Systematic Theology in Knox College, Toronto, and also Mr. Me-Laren's continued adherence to his acceptance of said office, the Presbytery resolve, as they hereby do, that the pastoral tie between the said Mr. Wm. McLaren and the congregation of Knox Church, Ottawa, be and is hereby dissolved on and after the 20th day of the present month of July, and that Mr. McLaren be and is hereby trans ferred from said date to the care of the Presbytery of Toronto in order to his induction by them into the Chart of Systematic Theology in Knox College at the time appointed by the Assembly. Further that a committee consisting of Mesers, McKenzie James Whyte, Crombie and Burns be ap-pointed to draft a suitable minute to be entered on the records of the Presbytery and communicated to the congregation of Knox Church, Ottawa. Mr. McDermid was appointed to preach and declare the Church vacant on Sabbath the 27th inst. The supply of the pulpit after that date was left in the hands of the Session.—Cov.

MEETI: G OF PRESBYTERY.

On Tuesday of last week the Presbytery of Guelph in connection with the Canada Presbyterian Church met in Chalmers Church there and was duly constituted. Representative Elders produced their commissions from their respective sessions, which were read, and the roll made up for which were read, and the foll made up for the ensuing year. Mr. A. D. McDonald was chosen Moderator, and took the chair, after which a vote of thanks was tendered to the retiring Moderator, Mr. Anderson, for his conduct in the chair during his term of office. A Committee was appointed to arrange for the annual missionary meetarrange for the annual Insignary meetings and sermons, Mr. Middlemiss, Convener. Commissioners to the General Assembly reported their diligence in fulfilling the duties assigned them. The list of mig the ductes assigned them. The list of vacancies, supplemented congregations, and mission stations was revised; Mr. Smellie reported from the Committee appointed to superintend Students living in the bounds. Mr. Cameron was appointed Convener of a Committee to make arrangemonts for the annual Presbyterial Sabbathschool Conference, which was appointed to be held in Acton. Mr. Torrance reported that he had moderated in a call in Duff's Church, East Puslinch, which had come out unanimously in favor of Mr. Alex. Mc-Kay, of Elmira, U. S. The call with relative documents was laid on the table, signed by 198 members and 175 adherents, and having been sustained was ordered to be tran. mitted, with reasons of translation, and Mr. Torrance was appointed Commissionor from the Presbytery to presecute the same before the Presbytery of Chatham An extract minute of the General Assembly was read, authorizing the Presbytery to take Mr. Neil Currie on trial for license, and subjects of trials were then presented him. The Committee to visit New Hamburgh reported when arrangements were made for giving fortnightly sormous there by members of Presbytery during the next three months. Mr. Torrange reported that he had preached, by appointment, in West Puslineh, and declares the pastoral charge of that congregation vacant by the death of Mr. McLean. Mr. Ball reported that he had declared the pastoral charge of Caledon West vacant, on the day appointed by the Presbytery, employing a substitute for the purpose, as he was otherwise engaged in the service of the Presbytery. A minute was read from the Presbytery of Toronto, expressing their willingness to accept the charge of Caledon West after the first of October, the Presbytery of Guelph to supply it in connection with Alton till that A Committee, Mr. McCrae Convenor, was appointed to take further steps for increasing all salaries of ministers within the bounds to a minimum of \$600. A communication was read from Chalmers Church, Winterbourne, to the effect that the congregation there was not in circumstances to pay the amount of stipend promised to their minister. Delegates were heard, after which it was resolved that a Presbyterial visitation of the congregation be made on the 22nd just., to inquire into ail the circumstances. The clerk was instructed to allocate to each congregation the amount to be paid to the General Assembly's Fund, on receipt of the necessary information. Mr. Davidson reported what he had done regarding the deeding of the property in Moorefield given as a site for a new church, when his diligence was approved, and he was requested stile to attend to the matter. Replies, som - written and some verbal, were received from those Sessions whose congregations had not contributed to all the schemes of the Church. After the transaction of Home Mission business, letters were read reporting the destruction by fire of a new church-North Lather-when it was agreed to recommend that a collection by taken up on an early day in all the congregations for the rebuilding of the edifice. A Committee was appointed to make arrangements for holding a conference on the state of religion at next meeting, which was fixed to be held in Chalmers' Church, Guelph, on the second Tuesday of October, at 9 o'clock.

PRESBYTERY OF HURON.

This Prosbytery told a regular meeting at 5 aforth on the 8th inst. There was a large attendance of munisters and clders. Mr. Leask was appointed Moderator for the ensuing six months. The commissioners to the Assembly gave an account of their attendance at the Supreme Court. The

Tuesday of April is herentier to be held on the 2nd Tuesday of March. The resigna-tion of Mr. McDermid, of his pistoral charge, was accepted, and the pulpit of Duff's Church, McKillop, is to be declared vacant on the 20th inst.—Mr. Goldsmith was appointed Moderator of the Session or Duff's Church. A committee consisting of Messis, McLean, Ross, and Young, was ap-pointed to proce be a course of study for Mr. Thompson, student, who is to com-plete his theological course under the supervision of the Presbytery. Messi, triacey and Logic were appointed to consider the financial returns of the congregation for the past year, and to long in a deliverance the con at next meeting. Some time has ing been spent in deliberating on the arrears of stipend due Mr. Graham by the congregation of Egmondville, it was at congregation of Egimonusine, a consideration resolved to appoint a committee, consisting of Messes, McCuaig, Gracy, Ross and Forguson, ministers, with Strachon and Gardiner, elders, to take the whole matter into consideration, and take steps to remove the arrears. Mr. McLean was to remove the aircars. Mr. McLean was appointed to dispense the sacrament of the Lord's Suppor at Ethel, and to take steps to ordain elders there. Mr. Loosk was ap-pointed to moderate in a call at Dungannon, &c., on the 21st inst., and a special meeting of Presbytery is to be held at Dungamon on the 24th of this month for the purpose of sustaining the call. Mr. Mc-Craig gave a report of the Home Mission work in this Presbytery. In connection with this report, the Presbytery resolved to make application to the Assembly's Home Mission Committee, for an increase of the grant already given to Bethany, in order that said grant may be raised to \$2 per Sabbath. The evening sederunt was chiefly devoted to a Conference on Sabbath Schools -Mr. Gracy, in an excellent paper, introducing the subject. It was resolved to devote the evening sederunt of next meeting to a conference on the same subject. Messrs Ross and Graham were appointed to draft a suitable minute anent Mr. McDiarmid's resignation. Next meeting of Presbytery to be held at Clinton on second Tuesday of

The Marie garage as the control of the second

Sabbath School Teacher.

LESSON XXX.

July 27, 1873.

THE TEMPTATION OF JUSUS.

Matt. iv. 1-11.

COMMIT TO MEMORY VS. 3. 4.

PARALLEL PASSAGES .- Heb. in. 18; iv.

With v. 1, read 1 Chron. xxi. 1; with v. 2, Exod. xxxiv. 28, and 1 Kings xix. 8; with vs. 3 and 4, Eph. vi. 17; with vs. 5 and 6, Mark xiv. 61, 62; with v. 7-9, Rev. xxii. 8, 9; with vs. 10 and 11. Isaiah ix. 7. CENTER. TRUTH.—Is in 1 Peter v. 9: Whom resist steadfast in the faith."

INTERNATIONAL TEXT .- For in that He himself bath suffered being tempted, He is able to succour them that are tempted. H. b. ii. 18.

It would be arrogant to say what the whole design was; but the effects were to give Christ some rest, and time for reflection upon his great work (see Paul, Gal. 1. 18, and Acts i. 12, and ii. 11); to show the hatred of Satan to his designs, and to give Adam with his, and our, onemy. This was part of his humiliation; part of his being made perfect as a man (Heb. in 10); and a losson to his people. For it was meant that he should be "tempted of the devil" i. c., the "accuser of the brethren" of Romaii. 10, of Job i. 9-11, the successful tempt er of the first Adam (Gen. iii.), a real person, and the head of fallen spirits. A man is tempted of bad men or devile, when they ply him with motives to do wrong. They test his character. God permits such. But he never tempts thus (James i. 13). It is the devil's work.

The Saviour fasted forty days and forty hts—his body sustain livino powe -as had been (perhaps in the same region) Moses and Elijah, who came to Him (Matt. xvii. 3). This fast we can no more copy than Christ's miracles. After this, the Saviour feeling hanger which He had not felt before—His soul being engaged—showing the supernatural power, His mind run ning on the work to which He was bantized, the tempter began formally urging what had been suggested probably during the forty days (Mark i. 13). Whether in a visible form, or by a suggestion to His mind is not expressly said; but "he came anto him," admits of an actual coming in visible form.

I. THE FIRST TEMPTATION is to distrust of God, and to the use of his miraculous power, to be employed for other uses, for His own comfort. It is introduced with treferring to iii. 17), "If thou be the Son of God," as though it were said, "How could the real Son of God be left to hunger?" The indicement, it was hoped, would be irresistible to use His power, assert Himself, and prove his Sonship. This was setting up a test not of God's but of the devil's choosing. It was the same as Matt. xxvii. 40-42, "Come down from the cross and we will believe thee." (Cure the people in one sale of the hospital, and we will believe Thee, The temptor may not have been sure of Christ's real character. "Son of God" might mean something lower than

Now mark-Christ is "in the willer ness?" when his people were there tool taught them, and He quotes from God's word to them (graciously putting himself with them), Deut. vii. 3, in the Greek, as the Evangelist read it. It was as much as to say, "If I am hungry, I shall not, like Israel, choose for myselt; for God teaches that man is to depend on what He promises, and that he will live by it. He is

II. The scene OF THE SECOND TEMPLArion intinediately following the first, though Luko groups them differently, is a "punacle of the temple," or wing; two such wings or side buildings overlooked deep valleys, that of Hinnon and Jehosharbat. It is the real temple, approached in the or-dinary way. Christ submits to be con-ducted by the coupter, as me did to be scourged, or buffeted. We have no exdence of then being a ctowd, nor of the suggestion that such a descent would ap-prove him as Messiah to the Jews, nor of anything more than an adroit turning of on Lord's faith into pre amption. "Well, if you learn on your Father to fully, easy yourself down hence, for the promise is," we, and Satan quotes from Prevent II, 12, stopping thost indeed in his quotation, though that does not much faily affect the seuse.

The safety promised is complete, like wilking on a smooth road, with not so much as a stone on which one's foot might t.ip, and is connected with that a guardian angels, but angels, as they are described in Heb. 1.11, as collectively and generally "nanistering spaits."

We may interpret the temp er's meaning from the Lord's reply. Be quotes an additional (not controlletory) Scripture from Dent. vi. 16, also in the wilderness life of Israel, "Thou shalt not tempt, i. e., put to extraordinary proof, require proof of what He has made clear. It was extremely fitting, for if Satin really has he attected to do) desired evidence of Christ's Sonehip, it had been amply afforded in ch. iii. 17.

And the words justified Christ's refusal to test in a presumptous way God's care.

III. THE THIRD TEMPTATION has its scene on a (real) mountain, whether Nebo, Tabor, or the Mount of Olives, not known, and only interesting to currosity, not to the moral purpose of the lustery. (The mountain supposed is full of dons and caves in which horizits hved, in superstation.) Jesus is conducted to it, as before, in the or-dinary way; and supplementing what could be seen, with vivid description of glery and influence, the God of this world offers what has been thus brought to notice; "If thou wilt fall down and worship me." He will transfer his rights to Jesus (Luke iv. 6) if homage be done him; if his right be owned, of Jesus will hold of the devil. This would be the recognition of Satan, and the renunciation of God, as Lord of all. This plan had been tried with success on God's people in the wilderness. See Deut. vi. 17, "They sacrificed unto devils, not to God."

This bold and insulting suggestion arouses in the noly Saviour indignation arouses in the noly Saviour indignation against the person, and the thought, of the tempter, and draws out the severe word, one in Greek, "begopel" He is no longer entitled to be treated in the character which was no doubt assumed, whatever it may have been. He is disclosed as God's for, and so treated, but with the same Scripture of the severe free Post to the same Scripture of the same Scrip ture reason from Deut. vi. 18, from the Greek translation. This verb "serve" precludes all religious worship of any kind (including the inferior homage Rome gives to images) save to God.

This is the climax of Satan's boldness, the signal of his retreat, v. 11, leaveth, "for a season," Luke says (iv. 13) to return and deprecate his dying, by the lips of Peter (Matt. xvi. 23), which explains the great sharpness of the Lord's robuke.

And angels came, served Him with food, and cheered Him in his human weakness who was the Lord of angels. Learn

I. How complete a Saviour is the second Adam! Contrast His condition with that of Adam, in Eden, with Eve, plonty, beasts under him. Christ in the wilderness, alone, hungry, with the wild beasts (Mark i. 18). Yet victory for defeat.

II. What a mighty weapon is Scripture. How Christ honors it! Deuteron-Pentateuch of which it is a past, as divine. Yet we need to know our Bolles, or enemies may wrest them to our injury, and turn light into darkness.

III. How good it is to trust God! Even starving! He who is faithful to him thus will yet feed on angels' bread.

IV. How we are to do when tempted. Christ our example. Let us not say that he has no real temptation where he could not sin. The could not is in Himself. A man be incorruptible as a judge, or a gov-orner, but he may be offered a bribe and tempted: we say of him, "he could not be bought." Something in hunself makes it impossible. So with Jesus. Let us imitate

British and Loreign Acus.

Mr. Gladstone is a descendant, through the maternal side, from Edward I. (Longshanks) and John of Gaunt.

Danish papers state that a marriage has been definitely arranged between Prince Arthur of Great Britain and the Princess

It is expected that the new Protestant chapel in Romo will be completed for the opening service on Christmas day.

The Pope has so far recovered his health as to be able to walk in the Vatican grounds without assistance.

There was no disturbance on Saturday during the celebration of the 13th in Dublin, Derry or Belfast.

A very valuable collection of Arabic. Persian and Turk sh manuscripts has just been hequeathed to the British Museum, under the will of Fredrick Ayrton, barrister-atlaw, a resident in Cairc.

It is probable that the reported cholera in Vienna will deter many people from visiting that city, amongst others the Shah.

The permanent retirement of Prince Bismarck from the Prussian Cabinet, which was remoured some time since, is now said to be on the eve of accomplishment. He will still retain the Go-man Chancellorship.

A despatch from Bombay brings intelligence of a rising among the Hindoo peas ants in the district of Poonah. They refuse to pay their rents and have plundered and burned several houses. Two bands have been dispersed by the police.

REFORM AND SERMONS.

The sermon has been and is much abused—so rauch so that it has become to many men, who are neither atheists nor reprobates, a thing to be avoided by all means, or, failing that, to be sbridged, endured, slept through, any thing but listoned to. It can not be denied that rauch of this feeling is the result of our increasing hatred of any thing like physical discomfort or penance, and our natural distaste for all things sacred and spiritual. But preach as the preacher may against the world, the flesh, and the devil, we can not abolish either of them, and the second will cling to us persistently even in church, while the other two are never very far off. What better opportunity can the mind have for wandering into secular thoughts, than the weary, sleepy forty-five minutes of a poor sermon? The slight impression which even a good sermon makes in the first twenty minutes is more than dissipated by the concluding twenty, "and the last state of that man is worse than the first"—because he rises weary, impatient, exesperated, and painfully aware that in enduring, as he has done, he has been a martyr to public opinion more than to his own sense of right.

There is but little need to dwell upon the musical and devotional part of service, for much has been done to improve and make these attractive. The sermon, however, has not kept pace with the other departments. In many cases, especially in dis-senting churches, it has grown too long. Were all sermons of forty-five minutes elequent and able, they would still be too long for a standing dash. The sermon is no longer needed (as it once was) as the chief medium of instructing the people in religions truth. The hearer needs not so much to be taught as to be reminded, and to have heart and conscience stirred up. constitutes the great difference between sermons and political or other speeches, which must sometimes be hours long. It requires a very able preacher, indeed, to interest all hearers to the end of forty-five minutes' sermon, because he has little new to tell. Few men can compose two original sermons, of forty-five minutes, every week, which will command patient attention, and tend to edification more than weariness. What misery must commonplace men inflict, and what misery must they endure, in their vain endeavors to keep up to the mark. Need we wonder that the conscientious, sensitive man often breaks down under the task. while he of the easy temper and ready tongue shirks it by trusting to weak and rambling extemporary effusions? The most obvious remedy is to shorten and simplify the ser mon, and perhaps have only one instead of two per week. It is doubtless more diffi-cult to give a fixed amount of matter in twenty than in forty minutes, but then don't compress the matter of forty into twenty minutes; give short, forcible, earnest ad-dresses of about twenty-five minutes in the every day language of educated men; expunge all useless verbiage and conventional set phrases; go over very little ground; have no "fourthly, fifthly, and in conclusion"; but one leading, prominent thought on truth or duty, and only one; illustrate and enforce this with all knowledge and eloquence, and do not weary hearers by long and superfluous applications, because this one distinct thought will be firmly fixed and carried away in their minds.

There is too much running after famous preachers, just as people run after famous actors and singers, not to be improved, but to be amused. It may be urged that the sermon being a necessity in some shape, people are justified in seeking for the best they can get; but we submit, if all sermons were short, more sermons would be good. Doubtless, were all men devout, there would be but little need of good sermons, and we should go to church and worship and praise God each for himself and all together; our devotion stimulated, as it was intended to be, by social simpathy, into a grander volume of praise. But, alsa! we have not reached this point, and the crying want is fewer, shorter, and yet more intense and powerful sermons. We demand this both on behalf of preacher and hearer, and most of all, on behalf of that growing class of people, especially men, who are fast slipping beyond the influence of vital religion.

CHRISTIANITY IN JAPAN.

Scarcely a week passes without our sur prise being excited afresh over the wonderful approaches of Japan toward our religion and civilization. When Mr. de Mon, the late Embassador from that country to our Government, publicly advocated the intro-duction of the English language as the tongue for the population and the court, we were greatly amazed, for the language next to the faith of a people in its hold upon their attachments and prejudices. But we are just now in receipt of direct information from Japan which throws even that gentleman's propositions in the shade as an invocation upon the life of the citinative author in one of the native papers, the Manato Shimbun, under the head of "Christian Religion," in which there is a full and impartial description of all the religions which have become national in Japan. They are shown to fail in adaptation to the great wants of the mind, and to have certain defects which it is impossible to remedy. He then passes to the Christian religion, and refers to the attempts now made by its adherents to introduce it into the country. Whether it should be resisted or accepted is a question which he handles with much dexterity and vigor. The reader is not long at a loss to know which side he takes. He soon adopts the affirmative, and gives his reasons. The entire paper is a marvel; and that our readers may judge its scope and quaint style, we give its close.

"In various countries of the West there is the system of worship of the Lord of Heaven, which forbids the worship of idols f wood and stone.

"It teaches that which is of daily use to man, and the tendency is toward an increasingly careful observance of its precepts. Its teachers, in proclaiming its doctrines, teach what is for the benefit of all, and thus, silencing a narrow spirit, they incite to a broader and better, which teaching is the secret of civilization of the West.

"Since the Government of the Tenne has been renevated, the time has come for the abandenment of evil habits. A religion there must be, but if Shintoism is proposed we know not how to teach it. If Confucianism or Buddbism, these will not do.

"If, therefore, despising the foolish charge of changing the national customs and of defiling the country, the religion of Jesus he introduced, it will be well for the people. Nor will such a course involve any thing incompatatible with the outstoms of the country or true reverence for our ancestry. If this religion should be tolerated it would spread like a fire in the dry grass of the plain when lighted at a hundred points. Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued."—"N. Y. Christian Advocate."

TURKISH BATHS.

The modern Turkish bath is essentially the Roman bath, as abundantly described by classical writers, and clearly indicated by the remains of buildings and apparatus at Pompeii, Rome, and elsewhere. It has been modified, of course, from the claborate extravagance, and purified of the profligacy, which often attended it in the degenerate days of the Empire; but the rational principles underlying its processes are the same in Coustantinople or New York to-day, as they were in the stately baths of Diocletian, or Caracalla.

We retain, from the vast systems of that spendthrift age, the "frigidarium," or cooling-room; the "tepidarium," or preparatory warming-room; the "sudatorium," or perspiring-room; the "unctorium," or scrubbing-room; the "unatatorium," or plunge-bath; and the hot-water bath; while we possess a variety of shower-baths, which do not appear to have been employed in equal mechanical perfection by the ancients. Lucilius describes, in a verse quoted by Green, in De Rusticatione Romanorum, the manipulations of the "unctorium":

"Scabor, suppilor, desquamor, pumicor, ornor, Expilor, pingor—"

("I am scratched, pinched, scrubbed scoured, adorned, shorn (?), anointed,") which bears a ridicule as resemblance to the general character of the treatment bestowed nowadays upon the patrons of the Turkish bath, after having the "sudatorium." It is true, they are not anointed, except with perfumed soap, which the succeeding shower-bath thoroughly removes; but the scraping, scrubbing and kneading that refreshed the Roman aristocrat may be had at will by the democratic American of the nineteenth century.

The theory of the Turkish bath is very simple. It is to cleanse the skin of impuraties, by causing free porspiration, and then by thorough washing, and to restore the normal temperature, raised in these operations, and close again the pores, relaxed and opened under the influence of heat, by a gradual cooling. This is most agreeably done by showering with water of slowly changing temperature. The showerbath, directed by the attendant through a hose with suitable perforated nozzle, beging with warm water and ends with cold, after which a plunge into the swimmingbath completes the "bracing" process. Then comes the rapid drying with towels, and the final slow drying in the "frigidarum," which is to chilly a word to represent the agreeable atmosphere of the chamber where the bather lounges, wrapped in very Roman style, until he is reductantly convinced that there is no excuse for delaying longer his return to clothes and the world.

The vapor-bath or Russian bath is neither so agreeable nor so safe a tonic, though it may be beneficial under certain circumstances. The difference between a dry heat in the "sudatorium," as in the Turkish bath, and an atmosphere of steam, is not in favor of the latter on the score of comfort. The lamp-bath, as it is called, is open to the additional objection of bringing the gas s of combustion in contact with the skin. It constitutes, however, a simple domestic vapor-bath. The Indians of the West employ something of this kind. The writer has frequently seen their "sweathouses," small huts, with a single opening used as an entrance, and closed while the hit is occupied. Such a sweathouse is usually put on the bank of a stream, and employed as a means of medical treatment, rather than for cleanliness or luxury. The sick person is shut up in it, well wrapped in blankets, and crouching over a small fire or heap of embers. When profuse perspiration has lasted for a sufficient period, the patient is suddenly brought out and plunged into the stream. This treatment is apt to "either kill or cure."

Many persons are afraid of catching cold after a warm bath. It is indeed dangerous to bathe as people frequently do at home, lying in hot water, and taking no pains to restore to the skin its normal tone, or to the blood a healthy carculation. Every bath ought to end in cold water, however it begins, and to be accompanied by such traction of the body as will stimulate the vessels of the skin. It is because the uni-form conditions and gradations of temperature and the processes of rubbing and drying are so much better provided in regular bathing-establishments than they can or-dinarily be in our dwellings, that the Turkdinarily be in our dwellings, that the Turkish bath has become a favorite institution among us. There are well-appointed and well-kept places for this purpose in New York, Bracklyn, and all our principal cities; and in many of them the novice, not yet able to decide for himself what particular direction best are his area we ticular duration, heat, etc., his case requires, will find physicians competer to advise him. After a man knows what suits him, he wil' not need to ask the doctor until he is sick—a contingency which the judi-cious use of water, together with the suffi eient inhalation of air and the regular onymout of exercise, will indefinitely post-

teach what is for the benefit of all, and thus, silencing a narrow spirit, they incite to a broader and better, which teaching is the broader of civilization of the West.

Happy he who grows old with Christ as his portion, for he is ever renewing his broader and better, which teaching is the youth. He dies, like Moses upon the mount, in full view of the promised land.

RATTLESNAKES AND THEIR HABITS.

Ordinarily, the rattlesnake is extremely sluggish, and unless molested there is little to foar from it during the greater portion of the year. Just before and just after its winter sleep, however, it is more active, and often assumes the offensive. In order to strike, it must lie in a close coil, with its head and neck erect. In this position it throws itself forward about three-fourths its length, supporting its weight entiropy upon the remaining fourth. When molested or alarmed, or when about to attack, the lattle is violently shaken; but practically this serves little purpose as a warning, since when excited the creature strikes at the intruder with the quickness of lightning, and almost simultaneously with the sound of the rattle is peculiar, and once heard will nover afterward be mistaken, is emphatically denied, the ratter averring that he has known the opinions of those who had frequently heard the sound "divided as to whether a certain ominous clicking arose from the grasshoppers, which were there in great numbers, or a rattle-snake." Contrary to the common behef, the reptile also often leaves its hole and moves about after sundown, not seldom crawling into tents, and even into beds, during the night. The notion that venomous snakes do not bite twice in immediate succession is also pronounced erroneous, the writer mentioning a case where he saw the rattlesnake strike three times with electric quickness, each time leaving the marks of its fangs on the trousers of the person attacked.

But with all its quickness and irritability, the snake frequently refuses to bite, even when crowded to the closest quar rs. It is related that often when trod on it fails to retaliate; and one remarkable instance is given where a gentleman on coming out of the river Platte after a bath, and entirely naked, sat down upon a rattlesnake, and discovering his mistake suddenly resumed his legs, without suffering any harm beyond a severe fright. The peculiar odor of the rattlesnake is also vouched for, and we are told that when one is irritated and made to bite the rake or hoe with which it is intended to kill him, the implement will retain the same unpleasant smell for months. Once known, the odor is always recognizable.

The bite of the rattlesnake, according to this observer's experience, is neither so rapidly fatal nor so incurable as most people suppose. Of thirty persons bitten by the rattlesnake, he states that all recovered but one, and he lived twelve days after the accident. Of the whole thirty, this was the only case which received surgical advice; but whether it was the bite or the advice that killed the patient we are not informed.

Whiskey the writer regards as a specific for the bite of the rattlesnake, and relates numerous instances which illustrate the wonderful power of this agent when administered in sufficient quantity. It is well known to physicians that persons suffering from diseases attended with severe pain will often tolerate much larger doses of opium or other narbotic than could otherwise be borne. Persons poisoned by the bite of a rattlesnake inanifest a similar tolerance for immense doses of whiskey, sufficient to make a well person drunk, or even to destroy life, often producing no visible effect upon the sufferer from snakebite. Yet, to be of any service to the patient, it is asserted that he must be made thoroughly drunk before it is safe to suspend the administration of the remedy. A quart or more of raw whiskey is frequently required to bring about this condition; but when once it is attained, no further danger need be apprehended.

While the rattlesnake is found spread over a large portion of North America, it is much more abundant in some localities than mothers. Texas probably holds an infinitely larger proportion of these reptiles than any other State in the Umon. The district lying between the Rio Grande and the Nueces, two streams which flow in the same direction and some sixty or seventy miles apart, is a desert region, literally swarming with poisonous sorpents. "In summer," says our writer, "one cannot go fifty yards in this locality without seeing a rattlesnake. In other parts of the State tha moccason is the provalent snake; while centipedes, scorpions, tarantulas, and alligators infest various localities, and are each a terrible scourge."

All writers have hitherto concurred in saying that rattlesnakes are never met with at an elevation of more than 6,000 feet above the sea level. The surveying party of Mr. Morley killed numbers of them last year at an elevation of 8,000 feet; it is added, however, that they were never found so high before. The mountain snakes possess more vivid colors than their brethren of the prairies, and of the two are more dreaded on account of their ferocity.—Galaxy.

Receive Christ into your heart, and He will receive you into His kingdom.

Time is short, and if your cross be heavy, remember you have not far to carry it.

They who are too poor to trade in the world, may abundantly in God's market.

Fervor with wisdom is zeal; without it.

fauaticism; cultivate the dove, but don't forget the serpent.

When God threatens, that's a time to re-

pent; when he promises, that's a time to believe; when he commands, that's a time to obey.

Why dost thou refuse to listen to the full

instructions of Christ, who night and day ofters thee strength against all tribulation?

Instead of asking what people will think or say if you do thus or so, let the inquiry be, what will be the thought or record which God will make?

The Word of God is the "fire and the hammer." The iron, first heated in the fire, is shaped at will; without the fire, the hammer only breaks and bruises what we wish to mend.

SUMMER PLAY

Nothing can be more cruel and nothing more foolish than to place children where they must be dressed every day in fresh and fashionable clothes, and their freedom to play curtailed for the sake of appearances. What childhood needs is perfect freedom among the things of nature—freedom to romp, to make mud-pies, to leap fences, to row, to fish, to climb trees, to chase hutterflies, to gather wild-flowers, to live out of doors from moraing until night, and to do all those things that innocent and healthy childhood delights in, in cheap, strong clothes provided for the purpose. Exactly that which childhood needs, manhood and womanhood need—perfect liberty and perfect carclessness. So, whether the dweller by the sea go inland for his summer play, or the resident of the inland city go to the sea, he should visit some spot unvisited by those devoted to fashionable display, and pass his time in unrestricted communion with nature, and in those pursuits and amusements which, without let or hindrance perform the office of recreation.—"Dr. J.G. Holland, Scribner's for July."

CURIOUS FACTS ABOUT WORDS.

Marsh lells us that the number of English words not yet obsolete, but found in good authors, or in approved usage by correct speakers, including nomenclature of science and the arts, does not probably fall short of one hundred thousand.

A large portion of these words, however, do not enter into the living speech, the common language of daily and hourly thought. Some celebrated English and American orators have been able, upon occasions, to summon at their command one half of this vast array of words, although they habitually content themselves with a much less imposing display of verbal force. Few writers or speakers use as many as ten thousand words, ordinary persons of fair intelligence not above three or four thousand. If a scholar were to be required to name, without examination, the authors whose English vocabulary was the largest, he would probably specify the all-embracing Shakespeare and the all-knowing Milton; and yet in all the works of the great-dramatist, there occur not more than fifteen thousand words, in the poems of Milton not above eight thousand. The Old Testament uses but 6,642 words. The whole number of Egyptian symbols does not exceed eight hundrod, and the entire Italian operatic vocabulary is said to be scarcely more extensive,—American Journal of Education.

BROWN BREAD WITHOUT YEAST.

In making this, which is known in New England as Boston brown-bread, I nover use yeast, for the bread is little apt to taste of it, and is liable to sour in rising, or at the best to rise too much. There is a good deal of the fermenting element in both rye and Indian meal and properly mixed and be red, the treat and, properly mixed and bared, bread made of these two kinds will rice sufficiently without yeast. The best proportion. I have over found is one half Indian meal and one half rye. If the meal, is too fine, the bread will be heavy. I prefer it not sifted. If you have not rye, Graham meal will do as a substitute. Mix your meal thereught in an appele will do as a substitute. thoroughly in an ample pan; then pour in slowly with one hand while you mix with the other, sweet skimmed milk, until the mass is of such consistency that you can shape it into soft cakes; it is then stiff enough to put into pans, which should be of either earthen or iron, deep and well larded. Your hand is better than a spoon, because it more thoroughly incorporates the materials. A little molasses is an improvement; it makes the crust softer, the bread darker, richer, and of more substance, and helps to keep it. The baking is a very important matter; those who use brick evens will have no trouble; those who use stoves must use their judgment likewise. The oven must be moderately hot; if too hot, a hard crust will form, the temperature should not be increased; bake slowly with an even heat at first, gradually slackening. If you turn a tin-plate over your dough when you set you pan in the oven, the bread will be far better; the steam which arises, being thus shut in keeps the crust moist while the baking is going on. At the end of four or five hours (sooner if the loaf is small) you will have a fragrant grown loaf, light and good. In the process of baking, it will have risen an inch or more.

Does any one wish to know the best way of preparing it for the table after it is cold? Cut in smooth slices, toast, trim the outer edge, butter well, lay slice upon slice, and send to the breakfast-table steaming hot; or, substitute toast made of the same bread plunged into a rich "dip" of milk and butter.

Let me say a few words about breakfast and tea-cakes. They are of so great variety, and so easily and quekly prenared, that some of our housewives are almost inoxeusable for so much sameness in the bread department of their bill of fare. First, let me give the genuine-old-fashioned Indian cake; "bon-nach" my aged friends call it, whether or no of kin to the Scotch bannock. I will not attempt to assert. This is the kind made in the good primitive days of wide fire-places, halo women, and ruddy child-ren.—House and Farm.

The cross of Christ is a sign unto the world, that the world is a cross to the Divine Nature.—Palsford.

A minister must cultivate a tender spirit. If he does this so as to carry a saviour and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous and soon detected: but to feel, is the readjest way to the hearts of others.—Cecil.

Moreover with visible sacraments was it his will to gather us together, and to mark us in his church and poople, and to put us in remembrance of our duty, how we are one body together, and ought to apply ourselves to all righteousness. All which things are found at length in the Scriptures of the Apostles,—Covsidate.

THE SALT DEPOSITS OF WESTERN ONTARIO, CANADA.

The superficial area of the Ontario salt deposits is comparatively small, and the whole salt bearing district may be included within the counties of Huron and Bruce. Mr. John Gibson, B. A., in a paper in the American Journal of Science and Arts, gives some interesting facts regarding the principal wells, eight of which he has recently examined. The Ainleyville well was su... 1,244 feet, and then abandoned. The position of the boring marked the north-east margin of the ancient salt lake, and the geological horizon of the salt was passed without the least evidence of its occurrence. The Kincardine well reached a depth of 957 feet, and the Goderich company's boreing struck the salt rock at exactly 1,000 feet below the surface. From this depth was obtained, by pumping, a satunated brine from which large quantities of salt continue to be manufactured. The salt bearing stratum lies immediately at the base of the Onondaga formation, and is at once recognized by the presence of salifercus and gypsiferous magnesian marls, lying as a general rule above the salt bed. The Dominion well was sunk 1,113 feet, and the brine pumped up constantly marks 87 salinometer, with the temperature of 62° Fah. Hawley well extends 967 feet, and the Clinton well 1,136 feet. From the Stapleton well, 1,220 feet in depth, brines of great purity are yielded. It may be mentioned that the pravalence of vast quantities of gypsum and salt in a mixed state naturally suggests the utility of a shaft by which not only could pure rock salt be obtained, but also the combined gypsum and salt for agricultural purposes. The drilling done in Coleman and Gowinlock's well in asaid to be unprecedented, both for speed and absence of mishaps. Actual boring commenced on the 10th of March, 1870, and the salt-bearing stratum was reached on the eve of the 22nd of the same month at the depth of 1,035 feet. After passing through 100 feet of pure rock salt, without the least evidence of change, the boring was aban-

In no other portion of the American continent has there been discovered a deposit of salt so magnificently great. The supply is practically illimitable and may favourably compare with the production of the salt mines of Droitwich, in central England, or with that of the sold salt hills of Cordova.

THE VALUE OF OBSERVATION.

I never saw anybody do anything that I did not watch him and see how he did it, for there was no telling but what some time I might have to do it myself. I was going across a pravio once; my horse began to limp. Luckily I came across a blocksmith's' shop, but the smith was not at home. I asked the woman of the nouse it she would allow me to start a fire and make the shoo. She said I might if I knew how. So I started a fire and heated the shoo red hot, and turned it to fit my horse's foot, and parted the hoof, and turned the points of the nails out cunningly, as I had seen the blacksmith d'n, so that, in driving into the hoof they should act be not the quick, and I shod the horse. At the next place I went to I went straight to a smith and told him to put the shoe on properly. He looked at the horse's foot and paid me the greatest compliment I ever received in my life. He told me if I put on that shoe I had better follow blacksmithing all my life. Now I nover should have known how to do that if I had not looked on and seen others do it.—

FACTS IN HUMAN LIFE.

The number of languages spoken in the world amounts to about 3,064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter die previous to the age of seven years, and half before reaching 17, and those who pass this age enjoy a felicity refused to one-half the human species. To every 1,000 persons only one reaches 100 years of life. To every 100 only six reach the age of 65, and and not more than one in 500 lives to 30 years of age. There are on earth 1,000,000,000 inhabitants, and of these 333,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and above all those who preserve a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previous to 60 years of age, than men have, but for a afterwards. The number of marriages is in the proportion of 75 to every 100 individuals. Marriages are more frequently after the equinoxes, that is during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth the population.

AFRICAN PROVERBS.

The Rev. John Gottlieb Auer, D.D., lately consecrated as missionary biship of Cape Palmas, Africa, and parts adjacent, gives in the June number of the "Spirit of Missions" some forty-two G'Debe proverbs, to show that the Africans, even in their heathenish degradation, have a zich supply of common sense and ideas similar to those of more vivilized nations. From these we quote:—"Stopping (hindering) another, thou stoppest thyself," "The ox says, given leaves do not satisfy." "Pull the child out of the water before you punish it." "The sanil said, 'I should tell it, but I have no foot for running." ("It is not safe to tell a secret if you cannot run away.") "The monkey ato with two hands and fell from the tree." "The (big-lieaded) fish says: "your head must grow before you ascend the rivor" "Lis." "You need sense before you travel." "Broken things last long." "If nothing troubles you, you ore unboru."

Eurtographers,

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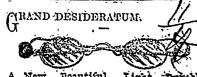
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is fairly set down in its column, whether this now helps or hinders its own views. Its readers levie the right to an honest statement of the facts, and this they always get.

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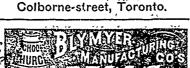
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Maximus -At T. Idonan, within the Churchth or the nd Wednesday of July, at Hoclock, sam-OTRINA.-At White Lake, on the first Tues & August, at lucan.

Brockville.- An adjourned meeting of the Presbytery of Brockville will be held at Dunbar on the 12th August of 200 p.m. The regular meeting to be held at Prescott on the 1st Thesday of November, at 250 pan.

MARRIED,

At the reisdoncoof the belde's father, Whith-East, by the Rev. John b. Edmondson, Columbus, 10th het., Mr. John McKenfe, to Agnes, only daught rof '11 William Bicherdson.

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PRODUCE.

Trade since our flast has shown some unprovement on that of the preceding week. Prices have been firm in all cases. Crop prospects continue steadily improving. Stocks stood on the 14th inst. as follows: Flour, 6,317 barrels; wheat, 128,332 bushels; oats, 24,331; barley, 3,485, pear, 27,512, 1ye 620 and corn 150. There were in sight on the 5th inst., 5,348,000 bushels of wheat, and 109,000 of barley, against 4,998,000 of wheat and 283,000 of barley in 1872.

FLOUR.-The market has been quiet, but with firm prices. Extra sold last week at \$6.30 and at \$6.25 on Tuesday. Fancy brought \$5.80 on Friday and No. 1 super. \$5.20 and \$5,25 last week and on-Monday. There was nothing re-ported yesterday, but the market closed firm.

OATMEAL-Continues to be scarce and wanted at \$5.20 to \$5.25. Small lots are selling at \$5135401\$5.40.

WHEAT .- A fair enquiry has prevailed all week. A cargo of spring sold at \$1.22 f.o.b. on Friday. Pall has moved more freely and at firmer prices. Lots of No. 2 white and No. 1 treadwell brought \$1.27 f.o.b. all round, last week, and car-lots of uninspected fall sold at \$1.30 on Saturday and Monday. Three car- of spring brought-\$1.24, and a round lot \$1.23 on Tuesday. The market was quiet but firm yesterday. Street prices \$1.16 to\$1.19 for fall and \$1.16 to \$1.17 for spring.

OATS .- The market has been firm since our last. A lot of 4,000 bushels of No,11 Chnadian sold on Thursday at 411/2c. f.o.c. Car-lots of Chicago.in bulk have sold at 371/2c., and bagged at 39/2c. on the track. Vesterday eastern brought 40c. forc. Street receipts ml.

BARLLY.—There was a car of No. 2 inspected sold last week at 56c. in store, being the only transaction reported. No receipts on the street.

PEAS-Have begun to move. A lot of 500 bushels sold on Friday at 64c. f.o.c.; a car of No. 2 at 621/2c, on the track on Saturday and 2,000 bushels at 62c. f.o.b. on Monday. The advance in England stimulated enquiry on Tues day. Cargo-lofs would command according to quality. Street receipts aid.

PROVISIONS.

BUTTLE-Has begun to move slowly. A lot f 110 packages sold on p.t., and about a car-lot f selected has been bought for 131/2 to 141/2c. at-outside points.

CHEESE—Is weak, seldom bringing over 12c. EGGS.-Receipts have increased and the demand declined; prices are easy at 13 to 14c.

PORK. Small lots have sold at \$17.75 to \$18. Car-lots are offering at \$17.

Bacon-Is fairly active; a lot of 500 sides sold at Se., a carlot at Sc., and another at Sic. Small lots firm at 81/2c.

HAMS.—Several lots of canvassed have sold at 131/2c.; and two cars of Chicago in pickle sold at 1034 c.

LARD-Is scarce and wanted. I ots of about 50 tinnets have sold at 101/2c.; small lots bring 11 to 11 1/2 c.

SALT-Is firm and tending upwards.

FREIGHTS.

LAKE FREIGHTS—Have been quiet; rates stand at 3c. to Oswego, and 21/4 to 21/2c. to King-

GRAND TRUNK R. R. RATES. - Summer rates GRAND TRINK K. R. RATES.—Summer rates from Toronto -tond as follows:—To Halifax, 85c. for flour and 43c. for grain; to St John. 80c. for flour, and 45c. for grain; to Montreal, 30c. for flour, and 15c. for grain; to Portland, 75c. for flour and 38c. for grain; to New York, 75c. for flour and 38c. for grain; to Boston, 80c or flour and 40c. for grain. or flour and 40c. for gram.

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