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# Contributors and Correspondents.

#### ENGLAND.

CRISIS IN THE CHURCH OF ENGLAND-MEET ING OF NATIONAL CLUB AT WHITEHALL, LONDON—EAPL OF SHAFTESBURY IN THE CHAIR-LIKELY RESULTS.

Recently a conference was held in the rooms of the National Club, Whitehall, which may prove of importance to the future, and is at any rate of interest for all who are not indifferent to the critical state of the Church of England, and of Protestfantism in the country. I had received an invitation from a friend, and was anxious to be present. As the hour approached (noon) I found myself a couple of miles east of the place, with but a few minutes left, and unwilling to incur the cost of a hausom," and too fer from any underground station, but within easy reach of the "Old Swan wheef," at London Bridge, where an express boat leaves for Westminster every quarter of an hour. There are others there or all points up and down, "floating omnibuses," as they are aptly called, but this long, arrow-shaped express is the best, as it only stops once by the way-all fares one penny-a marvel of cheapness. Its living freight streams in, and exactly as St. Paul's sounds the quarter, it is off like Fan arrow, with what seems most unnatural, a strong current to help it up the river-the tide. Bridge after bridge is passed with funnel dipped, some of them laden with rushing railway trains, some with the varied crowd of a London street. For half a minute we touch at Hungerford, in the midst of the splendid wall of granite known as the Thames embankment; and at the farther end of it reach Westminster stairs, with time enough left to reach the place of meeting before "twelve" is announced by "big Ben" in the Victoria tower, and by hundreds of church clocks all over the city. The National Club is a great resort for Protestants of all sections, and hence the appropriate scene of such a meeting. The company number about a hundred, and are largely laymon and clergy of the Established Church, with a good many Presbyterians, and a few from the other Nonconformist bodies, assembled to consider, and for the most part favorable to, the following propositions, contained in the circular of invitation :-

- 1. That it would be a National misfortune if the Church of England should be come the means of restoring Roman Catholicism in the country.
- well as 2. That Nonconformists as Churchmen have the right to insist that the Church of England, while it exists as an Establishment, shall exist only as a Protection Tradition testant Institution.
- 8. That as the legal position of the Church of England rests upon the Acts of Uniformity, passed in the era of civil and religious strife more than two centuries ago. it is essential that these Acts should be
- 4. That a wise and judicious Revision of the Formularies of the Church of England as fixed by the Acts of Uniformity is chiefly as need by the Acts of Children of the alleged support which Ritualism finds in those Formularies, and to promote more friendly relations with those Non-Episcopal Bodies which accept the great leading doctrines of the Protestant Reformation.
- 5. That some common action is desirable, in order to bring public opinion to bear upon the Legislature for the accomplishment of these objects.

The Earl of Shaftesbury is called to the chair-a man who needs no introduction to your readers. He is still fresh and vigorous, unbent by the weight of threescore years of constant religious and philanthropic activity. Rov. Mr Screne (Ch. Eng.) opens the meeting by prayer, and Rev. Mr. Bligh (Ch. Eng.) and Dr. Donald Fraser (Eng. Pres.) are in turn, as leaders in the matter, called upon to explain the object of the meeting. Their speeches are very much an amplification and enforcement of the above propositions, the one from a liberal, evangeheal Churchman's point of yiew, the other from a liberal Nonconformist's. Rev. Carr Glyn (Ch. Eng.) followed, arging action in defence of the Church. Next came Rov. William Arthur, the wellknown Wesleyan minister, author of the "Tongue of Fire"—a plain little man, but evidently with a clear head and much latent power. He spoke of the manner in which the other Churches, as well as the Established, were affected by Ritualism, and, though he had no right to speak for Methodism, he, and, he thought, many others, would be willing to join in united action in favor of under ominational scriptural education. Here he was checked, as not being to the point, and sat down. Rev. Mr. Screne (Ch. Eng.) carnestly hoped Stheir Nonconformist brothren would take the lead in this work of further reformation, and others spoke in similar strain,

selves, they need not look for much and or sympathy from without. Roy. Mr. Russel-(Ind't.) was particularly plain and emphatic upon that point, and though, that it was owing much to such lethnigy that he was almost the only representative of his body present. Lord Ebury complained sorely that any body of religious men, seeing the danger of the Church of England so plainly, should refuse to come to their help. Rev. G. Jones, of Lady Huntingdon's connection, spoke favorably of the movement. Rev. Capel Molyneux, whose bold secession from the Establishment, on account of the Bennet judgment, has been so highly praised and blamed, declared lumself still a Churchman, and strongly in favor of thor night reform, including revision of the prayer book. As to what was to be done, Dr. Davis, of the Tract society, deprecated the formation of another association, and, at Lord Ebury's suggestion, a large committee was nominated, consisting of most of those who had spoken, and others, to form a sort of vigilance committee, to watch the action of existing associations, of Parliament, &c., and to take such steps as they might find desirable for arousing the country and inducing all sections of the Christian Church to join them in warding off danger and securing thorough reformation. Rev. Clement Laird (Ch. Eng.), Dr. Fry, and Earl Shaftesbury, spoke strongly m favor of such action. Messrs. Morley, M.P., and Holt, M.P., were generally favorable, but non-committal.

Finally, propositions 2, 4, and 5, were declared unanimously to be the adopted resolutions of the meeting, and it was dismissed with brief prayer.

As to the results likely to follow, it is impossible to speak, though at present they do not seem promising, mainly from the want of reliable leaders among the Evangelical party. This seems the natural consequence of the want of self-government. Of organizations, such as they are, they already have more than enough, such as the older Church Association, mainly devoted to defence, and the new-born Church Reform Association, which both differ from the present movement in refusing to leave the question of disestablishment an open one. But the necessity of doing this, and perhaps eventually, in case of failure in reform, coming to accept disestablishment as inevitable and necessary, has evidently become the mind of Lord Shaftesbury and a considerable party who think and act with him. It is doubtful, however, if their astonishing liberality shown to the Nonconformists will win over many who are now favorable to discstablishment. It may delay the movement, but if it secure reform and the expulsion of the Ritualists, surely every good Protestant must rejoice.

CANADIAN ABROAD.

# THE REV. DR. CUMMING, LONDON

The Rev. John Cumming, D. D., Minister of the Scotch Church, Crown Court, Covent Garden, London, as a preacher enjoys with the "wide, wide world," which annually flows to the great metropolis, a reputation only to that of Spurgeon, and with a certain class, those who admire severe beauty of style, thought and manner, a reputation even superior to his. And this position he has now held for well-nigh forty years. Many new favorites have come and gone in the interval; yet he has sustained himself in the midst of the decay of time. Men get tired of praising orators, and demand fresh sources of sensation-just as the Athenians grow tired of hearing Aristides always called "the just"; but the same tongue that carried popular audiences captive more than a generation ago, and the same logical acuteness that effectually demolished Mr. French, the able and learned champion of Romanism, at Hammersmith, in 1838, still speaks, in accents of classic clegance and beauty, to the multitudes that every Sunday thread their way past Covent Garden Theatre, through narrow streets until they reach Crown Court. Though well advanced in life he looked, twelve years ago, m an excellent state of preservation, his locks being only very slightly tinged with groy. His dark hair and black piereing eye, looking out ocneath heavy brows, and classical face, over which the shadow of no inward emotions scoms ever to pass, give one the idea of a stern Roman of the days of Brutus and Antony, rather than of an adventurous son of the North. The im mobility of his countenance, indeed, detracts from the power which he exercises over his hearers; but one easily forgets all about the man the moment he opens those compresd lips of his which indicate the resoluteness of his character, and has begun to pour

forth a copious stream of the finest eloquence,

easy, graceful, and sparkling with the most

o would probably have been honored with the epithet of the silver-tongued orator; and though his style and manner are better ad apted to the latitude of London than Glas gow or his native Aberdeen, where more warmth of delivery is desiderated, yet the readiness of his wit, the exuberance of his fancy, and the depth of his erudition, set off by a brilliant imagination, and extraordia ary power of extemporaneous speech, would have placed him on the highest pinnacle of fame, even in countries where the severest models of eloquence are known and appreciated. Of all his achievements, and of the vast number of works he has sent from the press, the splendid exhibition of learning, genius, patience, readiness, and subtlety in debate, he made in the Hammersmith dis cussion, is that by which he will undoubtedly be best known and most distinguished in future ages. It is not a little singular, that those very mistakes which he has committed in later years, and which have unquestionably injured his former reputa tio. are of a nature very similar to those which nearly forty years ago he condemned in another. On the occasion of the death of Edward Irving, Dr. Cumming preached a funeral sermon and deplored the erratic course of the latter days of his distinguished departed friend, attributing all Irving's errors to the minute study of prophecy; and yet he has lived to find himself drifting on the same sea, and made a butt for the samcasm of witty newspaper correspondents, for the foolhardiness he has so frequently displayed in assigning a definite period to the present dispensation of the world. One would think he ought by this time to find his occupation as an interpreter of prophecy gon:, seeing that his predictions have been in so many instances falsified. But even in this connection it may safely be averred that he has done good service to the cause of truth. He has contributed largely to direct the thoughts of the religious world to apocalyptic literature by popularizing the works of Elliott and others. Indeed this is the chief office he has performed in relation to the literature of both the Apocalypse and the Romish Controversy. He is an admirable compiler; but I do not know that he has thrown any new light on either topic. Even this, however, is something to have accomplished—to have thrown the results of other men's researches into a form which the public could understand and could greedily devour. It was characteristic of him that when Pope Pius IX. summoned the recent Œcumenical Council, he sent a challonge to His Holmess and thirteen theologians belonging to the Papacy to discuss with him the points at variance between Protestants and Romanists, demanding to be heard in the Vatican. An anecdote is told illustrative of the presence of mind which he evinces on all occasions. Once lecturing on some topic in the City Hall of Glasgow, at the close of his address he invited any criticism of his lecture which any one present was disposed to offer. A gentleman in a distant corner of the room got up and made some hostile remarks. When he was done Mr. Cumming arose and spoke a few words in reply, always referring to his critic as the "gentleman in the corner. He repeated this so often that the whole audience became convulsed with laughter; until at last the gentleman grew angry at being made the subject of a pun, and interrupted him by shouting out, "I am not in the corner, Sir." The importurbable Doctor went on answering his romarks, but after this referred to him as "the gentleman who is not in the corner," until smid laugh-

discomfited into a corner. R. C.

Montreal, Aug. 20, 1878.

MISSION AT THUNDER BAY AND PRINCE ARTHUR'S LANDING.

ter and applause, the gentleman subsided,

Editor British American Presenterian.

DEAR SIR,-Before I left Toronto, I promised to send you, from this place, a short account of its condition and prospects in a missionary point of view. For different reasons I have deferred until now.

The letter from your correspondent at Silver Islet, in last week a issue, has already given your readers some idea of the phy sical appearance of the district, and the nature of a missionary's work here. Prince Arthur's Lan ling is beautifully situated on the west side of Thunder Bay, and has already a population of six or seven hun dred. Facing the town on the east side of the Bay, is Thunder Cape Mountain. dis-tant 18 miles and 1,850 feet high. The view of the Bay, this mountain, and beyond it to the right as far as Isle Royal, from the rising ground behind the Landing, is, on some evenings as the sun goes down, extremely grand.

The progress the town has made since its commencement has been very good, but at the same time it is evident to every one who has any knowledge of the district, but were plainly told that except they were easy, graceful, and sparking with the most who has any known of the place depends prepared to incur the responsibility them.

on the success of the mining operations, or that the eastern terminus of the section of the Pacific Railway from Lake Superior to Manutoka be at this place. If the hopes regarding these prove groundless, the town will not be much larger than it is.

Already there are two church edifices Already there are two entern and a Wesleyan Methodist. Both have resident elergymen. Although as yet our people have no church building, they have secured two valuable lots for church purposes, and wil, no doubt, build as soon as it is definitely settled that the railway is to be located here. The present dolay of our people is only another instance of the proverbial prudence of Scotchmen.

Through the kindness and liberality of the resident Methodist clergyman, Rev. Mr. Halstead, we have the use of their church on Sabbath mornings. Our congregation is about as large as entirer of the others, the attendance ranging from sixty to one hundred; in the afternoon I preach at Fort William, about four miles distant, to from twenty-five to therty.

I am glad the Home Mission Committee has resolved to send an ordained missionary here for a term of years. This is just what these stations require, and had it been done three years ago, to day we would have a church and a congregation much larger than it is. The Convener's visit to these Lake Superior stations, on his way to Mani-tola, has given him a true estimate of their importance, and the manner in which they should be dealt with. Taking the good of the whole into account, I can hardly coin cide with the suggestion of your Silver Islet correspondent, viz: that settled pastors might leave their own charges in the care of students, and occupy mission stations for a season. Though some ministers might enjoy such an interchange for a time, and perhaps find their congregations willing to acquiesce, and though the stations occupied by them might be much benefited during their stay, yet we must not forget the fact, that it is the frequent changing, and often occurring and long vacancies between, Just ruin our mission stations.

For the information of any who may be disposed to tender their services to the Committee for these stations, permit me to add, that none whose energy and other qualifications and circumstances fit them for these stations should be deterred through for of the severity of the winter. It is the testimony of all who have passed a winter on this north shore, that that season of the year s.r. at delightful. True it is very cold and frosty, but then the sky is often clear for weeks together. There are no thaws during the winter months, and as a trule the snow is not much over two feet deep; people here prepare themselves for steady, dry, cold weather, and find it in reality enjoyable. To this the writer can testify from his own experience.

Again, the winter is by far the best season for mission work. During the summer a great many of the men are away exploring, or at the different stations along the Dawson road, There is also in summer a great deal of excitement consequent on the influx of visitors and tourists. Of course many of these attend church, but they are also often the cause of those with whom they are staying being absent. In winter a missionary would not have to encounter any of these difficulties.

From the liberal manner in which the Home Mission Committee is prepared to deal with Missionaries in this region, and the prospects of usefulness in the Master's service which lie before those who are in a position to offer themselves, there should be no difficulty in having them all efficiently supplied. The writer, from a personal experience of the climate of the Lake Superior region, both in summer and in winter, and a knowledge of the people at least as extensive as that of any other of our missionaries, would have no hesitation m tendering his services, were he in a posi-tion to do so. As he is not, he thus desires to make the nature of the field and the prospects of doing good therein known to those who are.

Yours truly, D. McK.

Prince Arthur's Landing, August 15, 1878.

# MISSION IN NORTH LUTHER.

Editor British American Presetterian.

Sm,-You say that you are always glad to hear from the different mission fields. I had intended writing you about this one some time back. There are two stations here at present, with an attendance at the here at present, with an attenuance at the services of over fifty and sixty respectively. The work has been carried on here for some years now with such good success that we have about sixty on the roll of membership, with a good prospect of increase. Presbyterianism is the prevailing element here, and if a settled pastor were labouite a word the results giving a popular. laboring among the people, giving a permanent centre round which to collect, we would soon have a strong cause. The great trouble has been the loss of crops by sumtroute has been the loss of crops by summer frosts, which have sometimes completly destroyed in a night the hopes of the farmer. Yet the good people has oremained attached to their places, hoping that, as the country was cleared up, that scourge would leave them. This year the crops have a splendid appearance, sometimes a cole night has given us cause to tear, but though a slight frost was visible in the morning, vet Providence has mercifully guarded the hopes of the people. At only one of the stations did we have a church, but owing to bush fires we have been deprived of this, and we now hold service in the Methodist Church, which they have kudly lent to us. The question of the erection of another is now before the people, and we hope will soon be proceeded with. The Guelph Presbytery, within whose bounds the stations

are, have taken up our ease and are show ing their sympathy by taking up collections in all churches within the bounds. I sond you an account of what South Luther has done for u.s. The station was formerly connected with u., but was separated some years ago, and is now under the pastoral care of Roy. D. D. McLennan. The sympathy shown from them is especially grateful and gives us courage to hope that soon we may have a paster settled over us and be able to help others in misfortune. Their contribution is (\$16) sixteen dollars, viz:

Waldemar, - - - - - -(Little Terente) Luther Village, - - 5 00 South Luther, - - - - -Jonnet Ann Marshall McLennan,

\$16 00

I may send you further information at some future time about the stations here if acceptable. You the present farewell.

Yours truly,
A. M. H.
Student Missionary.

North Luther, Aug. 20, 1878.

TOTAL ABSTINENCE IN THE CHURCH.

Editor British American Presbyterian.

SIR,-I am pleased to see the question of Total Abstinence as a term of church fellow-zhip coming up for discussion in your col-umns. I am a total abstainer of more than thirty years standing, and look upon myself as a rather rigid and extreme member of that fraternity. Bu. I will frankly say that I have not yet seen my way to insisting upon Total Abstinence being made a term of com-munion, nor am I able to find ground in the Word of God to warrant me in excluding from the Lord's table those who do not in all things think along with me in this point. I believe those who are not total abstainers are grievously wrong, and are doing wrong by the position they assume. But at the same time I feel it would be a violation of all charity and good feeling to unchurch, and as far as my expression of opinion goes, to unchristianize many at whose feet I should only be too glad to sit and learn the religion of the cross both in its theory and practice. I have long settled in my own inind that the makers and vendors of intexceating liquors as an ordinary beverage ought not to be found within the pale of the Christian church. Their occupation is, in my mind, manifestly unlawful in the sight of God. They are hving on the vices of the community and have a direct primary interest in stimulating those vices. And yet I feel as it I were somewhat involved in a logical difnculty in making it sinful to sell and not no-cessarily sinful to purchase. I feel there is a difference in the two cases, but if Mr. Straith or any other friend will satisfy my ming with Scripture arguments that all who are not total abstainers in theory and practhe should be put out of the church, I shall be obliged to him. I have been socking such proofs for the last quarter of a century and have not found them yet.

I am, yours truly, An Abstainer.

# A CORRECTION.

Editor British American Presbytreian.

Sin,—I am sorry that your correspond nt "A." has quite misunderstood my last article. He says Mr. Straith would also make total abstinence a term of communion. If he will look over my last letter he will find that I object to that, and ter no win find that I object to that, and "join the Professor in demurring to make total abstinence, as commonly defined, a term of communion." To make it a law binding on members of the church, under peril of expulsion, is one thing. To affirm that it is antagonistical—a short cut to a quagmue, no one knows how deep—is quite another. It is to the latter that I object. In certain circumstances it is our duty not only "to drink no wine nor strong drink," but even to "eat no flesh while the world standeth," yet no one would propose that our communicants should be forbidden to eat fiesh. The laws that must govern our personal conduct as disciples of Christ, and the standards to be enjoined as terms of Christian fellowship, are not co-extensive. I may be in duty bound to pursue a line of conduct which the church has no right to enforce, but that conduct must not be anti-

P.S.—Typographical error. "Aged country" should have been "age and country." August 28, 1873.

Among the Waldenses of Italy, Sunday-schools are held at 5 o clock in the mornmg, as the scholars are obliged to spend the day in the mountains watching cattle.

The Free Church and Established Church are again to unite in maintaining the Presbyterian service in Rome during the approaching winter, and there is some hope that an American minister also may be got to take part.

Emmanuel Giurch, Leingster Lingfand, in new organization shidge the classic of the Roy. H. E. Von Sharawa, who up to this time has served in Repulsional arch at Worcester, as pusher, links to fint for those who wish their children to be charactered, and a baptister group these religiously to be submerged.

The Rev. Charles II. Splurgeon is said to be showed the That See of his great labors upon little. That The Transpugo." says Professor Match, we at Chicago, "preaching was almost as easy location as singing to a bird. To "electric," convince and persuade audiences are plabor of love. Now, every Subhath with the cost him forty-eight hours. Subbath's traints cost him forty-eight hours pain."

# Fastor and Teople.

COMMON MISTARES ABOUT MINISTERS.

by Lev. 20-keh parker, d.d., london,

t. It is a common mustake to supress that annotors are always at liberty to con-reno with anylody who may call upon them. In my first pastoral settlement, an old I sty with a small competence and to me, "I have nothing to do, so I shall often call upon you." Truly, my punishment was im derthau I could bear ! It did not occur to the old lady that probably I might have something to do. How would a banker, a surgeon, or an architect, have reacived such a proposition? Yet a minister, especially a young minister, has to appear pleased that anybody should be so well-disposed towards hire! The mischief in his case is that most of his working hours are spent in his own house; hence unreflecting people soon come to suppose that when a man is at home he is of course prepared to receive his friends. The fact is that the minister is not at home, in the sense usually attached to these words; he is in the study; he is at work; and he ought to be no more interrupted than if he were in the bank or in the surgery. We learn, through sheer exasperation, to give short answers to persons who propose to occupy our time.

A sleek and rubicund man said to me in a very cheerful tone, "When can I have an hour with you?" "Never," said I, less cheerfully. Think of a man asking for a whole hour! He had better have asked for a ten pound note, for though the answer would have been just the same, one's estimate of his judgment would have been more favorable. "Then," said he, "when can I see you?" "This instant," I replied. Of course the man had nothing to say. was easy to see that there was nothing in him, and therefore it was very probable nothing could come out of him. Never turn a deaf car to sorrow, or give a careless answer to carnest inquiry, but shut the door very sharply upon all gossips and

2. It is a common mistake to suppose the pasteral work can only be done through the medium of domestic visitation. Wo often hear such words as these; "Our minister is an excellent preacher, but he is no paster.' Stop! What do you mean by no paster.' Stop! What do you mean by being an excellent preacher? Please to understand that there is such a thing as pastoral preaching, as well as pastoral visitation. If your minister preach merely beautiful sentiments, in beautiful sentences; if he palaver about orbs and pearls, mean-dering streams and crystal battlements; then truly he is neither a preacher nor a pastor; on the other hand, if your minister grapple with the main difficulties of life, if he breathe the consolations of Christ into hearts that are drained by grief, if he speak increates that are drained by grief, it he speak increalinately to your eagagements, your disappointments, your hopes and your fears, then, truly, though he never cross your threshold, he is a paster after Christ's own heart. Very few men are qualified to undertake the domestic pasterate. It requires faithfulness keener than the sharpest sword to speak of personal or farville size. sword, to speak of personal or family sins and a judgment not surpassed even by Solomon's to apply Christian precepts and de-nounce Christian judgments, so as to do good without spoiling it by bitterness or conceit. Some men are manifestly called of God to minister in holy things within the household circle; they can speak with prodence so considerate and with tenderness so healing that their service becomes invalu-to the church. There are other men who are as manifestly called of God to preach to crowds, and to direct the thinking and the energy of whole congregations; they cannot visit; they cannot speak to individuals; they are nughty men in the presence of a throug, but be bill and silent in private. Do you undervalue an express train because it does not set you down at your own door? Do you speak slightly of the public clock because you cannot carry it in your pocket? Every man must keep to his own order: within his own sphere he may be unequalled, yet just outside of it he may be but a shorn Samson.

3. It is a common mistake to suppose that, because a minister does not succeed in one position, it is impossible that he can succeed in another. It has been practically shown in many instances that there is all the difference in the world between being called to the ministry and being suited to one particular pulpit. In one place Jesus Christ himself could do no mighty worke because of the unbelief of the people. Questions of culture, of physical ability, of surrounding competition, of predecession in the pastorate, and many others, have to be taken into account in wisely judging the call of one man to a given charge. Some men can succeed in almost any place for a little while, but they must take care to time their departure to a nicety. To whatever denomination they may belong they are emphatically "travelling preachers." They see a little way into truth very clearly, and when they have described that inthe sufficiently, they must move on to describe it \$1,144,000,000! elsewhere.

Other men are teachers. They have wide liberty in the great fields of truth, and that liberty they use throughout a lifetime for the advantage of one city, and, through that city, for the advantage of the country or the world. Both classes of men may be divinely called to the moistry with equal distinctions, and therefore no word of unkind-criticism should pass between them. Hain thous and more assured that every night side the long run, just about the fames the homest disciplinate, and the dignity, which is oblight to have. In the long run! Mind slike Alast some men have to die before the verniwield all the influence that belongs is significated that belong in the more truly in a spiritual resurrection than they

ever lived in the bedy. So, completely is this the case, that to seach men it may well seem that death is not their last lenerly, but their first friend.

4. It is a common to take the emplose that preaching is the englest years in the world. It seems easy, does at diet? Only to talk? The most conclusive answer I can make to any man who tells me that it that preaching is the easiest system the world. It seems easy, done at give 19 bibles at a quarter of a dollar each; and to talk? The most conclusive answer I can make to any man who tells me that it is easy to preach, is to ask him to preach 200,000 poor families at \$50.00 \( \text{ for a dollar each; and } \) is easy to preach, is to ask him to preach

for me. It seems very case to play the organ, does it not? Try it, and the audience will caush in a fright! The fact is, that preaching is but the result of a presses which can ne cer be explained. Where the preacher is an honest steward, his section is the uppathering of thought, to earth, I doc, and projer, which cannot be represented in word, just we a flower in full bloom is necessary to its capacity, the up-cathering of all the clene at souted to to order There is, of course, a very easy hind of preaching, a fluent galble, unchanged with a single thought and unsuited to a southey beart. I recall the admission. though, because it is not preaching—for preaching scrams the thought and exhancis the feeling of every evalous minister of the Cross. It is impossible for some people to realize that there can be anything like hard work in intellectual processes. They think of hard work altogether in connection with umecular a reise. To them, a man who is swinging a hammer eight hours a day is working hard; but how a man who is scheming a bridge, writing a poem, plau-ning an oratorio, or studying the Bible, can be working hard, is more than they can understand. We have no time to trifle with such people. In a sense they cannot appreciate, it is verily anything but easy to preach to such hearers. 5. It is a common mistake to suppose

that the ministry is unsuccessful because great numbers are not added yearly to the list of church members. Is success a statistical quantity? Truly not! Hear how a man of accurace statistical mind can talk about his pastor's work: "As a church we are clearly going down; the year before last fifty members were added; last year sixty-eight persons joined us, and this year we have but a single addition to the shurch ! The sun of our prosperity has set!" The complainant seems to have reason on his

But stop! We must particularize a little. Who was the solitary individual added to the church in the year of supposed desola-tion? Name him! Robert Moffatt! So the sun of your prosperity has set, has it?
Why, sir, when Robert Moffatt was added to your church, Africa was added, a world was added. One man may be a crowd. So beware how you sneer at small numbers. The hydraulist does wonders with a single drop of water; and with a little one God puts a thousand enemies to flight!

Notwithstanding all the mistakes (like these samples given) that are made about ministers, there is no work entrusted to men so glorious, so painful, so joyous, so disap-pointing, yet so gratifying, as the work of preaching the unsearchable riches of Christ. It fills our eyes with tears; it drives away sleep from our pillow; yet it fills our heart with rapture, and satisfies us with an unspeakable peace. In no department of life do I see the sovereignty of God more clearly manifested than in calling men to the ministry. It is not for us to pick out favorites and invest them with ministerial office; we have another work to do. Sometimes we must simply stand out of the road, that the arm of the Lord may not be hindered. One thing is settled beyond all change, and that is the oath of the Lord that his Son shall make the whole earth his empire and temple.—Congregationalist.

THE COST OF THE LIQUOR TRAFFIC.

No. 10.

BY REV. R. WALLACE.

Since the ordinary use of intoxicants is not sanctioned by Scripture, nor beneficial to the health or strength of mankind, the Christian expediency of total abstinence, and the duty of seeking the suppression of the liquor traffic appears all the more manifest when we consider the enormous loss of life and property, and the amount of

crime and misery caused by that traffic.
It is computed that there are over 600,000 habitual drunkards, and that about 150,000 of these perish annually. Years ago all England was filled with astonishment when Dr. Buchanan's researches in the east were published, to read of the horrid rites of Juggernaut, with its obscene and cruel orgies. The people cried shame on the Government for allowing it, and could not rest till these rites were abolished. the inconsistency of men thus horrified at customs which take the his of a few yearly in far distant lands, while they look with apathy upon customs which have been handed down from their ancestors, and which are interwoven with all their habits, though causing a thousandfold more misery to their fellow men. What a frightful waste of life by the use of that which is unnecessary for health or strength!

Then again the liquor traffic costs England directly £108,000,000, or about £500,000,000, and including indirect cost through loss of time and labour, expenses of jails, penitentiaries, asylums, criminal expenses, &c., the yearly loss to the British nation is stated by the United Kingdom Alliance to exceed the might sum of

And that enormous waste for intoxicants while the national expenditure for bread is only \$74,000,000, and the great chantable and missionary institutions received only about \$2,000,000. In the United States in 1871 a received tax was paid on \$25,400,000 gallons of brewed and distilled liquors and wines, not including imported, at a cost of 8999,000,000, and including collateral expenses, \$1,246,580,858.

There are about 800,000 places where hquor is sold in Great Britain, and those are doing more to hinder God's cause then the 80,000 mainters of religion can do to aw to lead away the people from God, from happiness and heaven. In Britain one seventh of the country is occupied in raising articles for the still; and the hounr traffic costs as much as would support 600, 000 missionaries at \$1,200 a year; 560,000 schoolmasters at \$500, build 5,000 churches at \$10,000; 5,000 school houses at \$4,000, would give to the world 200,000,000 of bubbes at a quarter of a dellar costs and

In short, would provide a machinery that his follow-men with off rings hald uside as would examplifie the world in a very short time, or pay off the untional debt in four years. What, over \$1,000,000,000 spent by the Christian proplemt Great Britain on intoxicants, while her people do not give to all the Missionary and Bible Societies more than \$5,000,000 for the conversion of the world to Christ. Profetty \$3,000,000,000 are spont of cetty or indirectly on this traffic in Christendom, while not the tenth of the funds that are needed can be obtained in order to of cy the command of the Redeemer to give the Gospel to every en ature.

In view of the fearful facts well may we exclaim, "To what purpose is this waste?" Shall God's good er ature, the grain He has given for the use of man be perverted from the purpose for which it was designed by a Beneficent Creator, for the degrada-tion and destruction of the human family? Shall all this he allowed shile thousands are dying of famine in India and Persia, and other lands? Yea, while hundreds of thousands are on the verge of starvation in the cellars and garrets and open slums of our own beloved Britain and other lands?

We may calculate the loss of property to the nation or to the individual, but who can compute the wretchedness caused to families, the poverty, cruelty, violence, disappointed hopes, broken hearts, sad and red lives, diseased constitutions transmitted by drunkards, and the vice and erime which this traffic occasions, together with the happiness it prevents, and, above all, the awful misery in the eternal ruin of many millions of lost souls? Reports of Parliamentary commissions show that three-fourths of the crimes committed in Christian lands, nearly balf the cases of insanity, and four-fifths of the pauperism which afflicts Britain, result from the use of intoxicants.

In order to realize the infamous pature of this traffic, we must individualize or give cases. Think of the struggles, tears agonies of some helpless victim of this vice as he resolves and resolves again to break his chains, and at length, exhausted with his efforts, gives up in despair, and dies the hopeless death of the drunkard, or is driven by the demon raging in his brain to the commission of some great crime, for which the law deprives him of liberty, and casts him to the felon's cell with the brand of infamy upon his once fair name. How many poor victims of the liquor traffic have not only lost their liberty and good name, but have been deprived of life for the murder of some one, who, when sober, they called by the sacred name of friend! No Christian should have anything to do with a traffic that leads to such fearful results. The curse of God most manifestly rests upon it. An aged Christian told me that he had marked the career of dealers in intoxicants for more than sixty years, and he never knew the property made by them go down to the third generation. Generally, either they or their children go to destruction. The price of blood is on it, the blood of souls destroyed by this traffic, and a fearful reckoning awaits them at the great day of accounts.

The curse of a holy and loving God rests upon it, and money made by it can not prosper. To those who make money by it we may well apply the solemn warning, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Let every one engaged in the track. you." Let every one engaged in the traffic make haste (as Lot to flee from Sodom), to get rid of that traffic, for I solemnly warn you in God's name, that no Christian can innocently engage in that traffic in our day, when so much light shines upon the

# THE CHRISTIAN MAN OF BUSINESS

It would be a great safeguard to young men engaging in business if they would re solve that, however trade may prosper and wealth pour in, these shall not absorb the whole attention; that reading and intellectual pleasures shall have their own place, that a book shall not be a burden in their hands, nor time considered lost which improves their mind, though it appear not in the balance sheet. It speaks well for anyone largely and successfully engaged in business when his appetites and habits remain simple to the last; when his parlors exhibit something better than showy furniture; when his family pleasures are found not in gross, worldly amusements, not in the crowded party with its excesses; not in lavish display, but in the cultivation of refined and n.tellectual tastes—in music, in the instructive and scientific lecture, and in the philanthropic and Christian labors. All judgment. these last tend to break the slavery of Mammon, and to keep one from the cvil of the

But the great safeguard lies in watchfu attention to all religious duties. Many harassed with business, say that they have no time for visiting the sick and needy, none for the religious instruction of their households, none for family devotion, and households, none for infinity devotion, and scarcely any for private prayer, and that they have to devolve such upon others, or neglect them. What a sad confession! No time to imitate that Lord who went about doing good, no time to save their children from damnation, and their own souls from woe unutterable, no time to worship God; time only to make money, which, so made, has no blessing in it; time only to gain the has no blessing in it; time only to gain the world, and to lose the soul. By and by God may say, "Thou fool, this night thy soul shall be required of thee; then, whose shall those things be that thou hast pro-

Let us picture the Christian man of business. He has, as the foundation of all, a supreme leve to God, and a deep conviction that religion is the principal thing, the oxthe miner descends to dig in it, rendering it safe for him to work: he resolves that it is necessary for him to be religious, though it is not to be rich; he makes time on his busiest days for family and private devotions; he lives with his household as its head, not as its slave, toiling for its support. He will himself know something personally of the luxury of noing good; he will seek a blessing on every days transactions, give thanks for success, and be content with honest gains, and not cast down by losses; he will not obtrude his christian way of doing business, planisaically, upon others, as a model; he will honor God and bless

God bath prospered him; and this would be the Christian num of business, and this the way for him to be kept from the cvil that is in the world. Ah! how many a tod-worn worldling and worldly Christian will look wistfully at such a standard and wish ho could attain to it! What more pitiable object is there than the man who reverse all this; who to is for wealth as it is were the principal thing; who is also reed in money-making until his head aches, and sometimes until his brain softens, leaving him a drivelling idnot; who is a stray per almost to his home; who eats his meals at unwhele-ome hours, and makes up for the privation by luxury and excess; neglects his children, has few intellectual pleasures. little time to: religious duties, and one with schemes half accomplished, or but just completed, to go and stand before his Judge! If God had put such a lot on man, it would have been deemed crucky. Man chooses it for himself, though God pleads with him to spare himself and accept a happier lot.-Rev. W. H. Lewis, D. D.

#### THE DIVINE PITY.

One of the most beautiful pictures in the whole range of ancient poetry is when the hero of Troy stretches out his arms to embrace his infant son before he moves to the held of battle. The child shrinks from him in fear, "scared by the dazzling helm and nodding crest," and the tenderness of the father's heart comes out with a touch of nature that makes us feel it beating across three thousand years:

"He hastened to relieve the child, The glittering torrors from his brows unbound, And placed the gloaning helmet on the ground— Then kissed the child."

And shall we not feel it reasonable that the God who placed paternal pity in the heart of man feels it, and will take his own way of making us feel it. also? When we are ready to be crushed by the overwhelming greatness of that starry diadem, there must be some assurance given of God's compassion that shall open for us the door of filial confidence to his heart. Were it not for this, how cold and stern would every night come, with its awful lights, looking down distant and silent on a world of sin and graves! Its thousand eyes would glitter pitilessly on our misery, and its fixed cycles would be coiled round us, like chains of despair. The arms of ommipotence would be dreadful, if there were no throb of mercy in the breast.

Thou art the mighty God!
This gleaning wilderness of suns and worlds is an evernal and triumphant hymn.
Chanted by Thee unto Thine own great self!
Wrupt in Thy skies, what were my prayers to

The gospel is the answer to this, and the only sufficient answer .- Rev. John Ker.

# GIVING.

HOW SHOULD I GIVE ?

1. I ought "to give as God hath pros-pered"—that is, in proportion to the means placed in my hand. The widow, with her two mites, is not relieved from the obligation, and the rich are called upon to give according to their abundance.

2. I should give liberally-not to stinted measure.

8. I ought to give cheerfully, not grudgingly.

4. My gifts should be the result of principle—not of mere whum, or under the influence of exciting appeals. I should inform myself in respect to proper objects, and pur-pose in my heart to give.

5. I ought to give frequently. This is God's plan : " On the first day of the week, let every one of you lay by him in store as God hath prospered."

# WHY SHOULD I GIVE?

- 1. It is God's will. He has commanded just as he has commanded repentance faith and baptism.
- 2. Because God is always giving to me. 8. God has attached large promises to giving. I must not forget this.
- 4. Giving will be promotive of my own happiness.
- 5. The subjects of necessity are numerous.
- 6. The opport mity of giving will soon
- 7. These gifts will be remembered in the judgment. How unspeakably desirable is Christ's approval.
- 8. Have I not been remiss in times past?
- 9. Gratitude for the unspeakable gift of God's dear Son ought to move me to give.--Christian Observer.

# CHRISTIAN WARFARE.

A Christian's course of life is a warfare; for armor, especially the use of armor, is a token of war, armor is not given to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance up and down, or folk w pastimes and pleasures in it, but to fight. Christians themselves are called soldiers; their course of life, a fight; they which oppose against them enemies; the temptation wherewith they are annoyed assaults; in a word, this is the difference betwirt the Clauch in beaven and in earth, that this is militant, that triumphant.—Wil. LAM GOUGE.

# LET YOUR LIGHT SHINE.

Shall we not be continually letting unaved men know that we have got what they might wen envy? Surely if they saw us winning Christ, and finding what de-lighted us, and kept us ever searching further, they might be allured. If they saw that we had got a rich secret they know nothing of, it would draw some, who fancy when they hear only a few commonplace words about Christ, often repeated, that there is very little in Christ .- Rev. Andrew A. Bonar.

We look after religion as the butcher did after his knife when he had it in his mouth.

PAUL AND FELIX.

We know how Paul would bring how We know now ram wound bring home the word on both sides. He would kee nothing back. He strikes with a will. He thrusts the sword in to the hilt. He by no compassion; for he knows that compa sion in this place is unfathfulnes to a fallow-sinner's soul. Polic is compelled inten, and, what is much more Feix compelled to lister with secret application of the dreading word to lunself. As the preacher advanced from point to point, the conscience of the governor, as the roice of God in his breest, marmured, "Thou so the man." On the one side he is unright, coust on the other he is impare; and when the judgment to come was pressed forward he felt as if an angel with a flauning sword were approaching to destroy had, while L had no power to escape.

Felix is like a man chained to the ground in the middle of the Mount Cenis tunnel Above, below, and on either side he is sha m. Without a figure, the barriers on all sides are nothing elso and nothing leathan the everlasting hills. While he is chained to the spot in that dark avenue, he look along the gloomy telescope tube, and lo, in the distance, a red fiery spark, like a fixed star. It is like an eye, all seeing and angry, glaring on him from afar. But as he gazes on it, he perceives that it is growing large, and oh, horror! It is advancing. It is on-ing with inexpressible speed. It is the fier engine rushing on—rushing over him!

Felix trembled, and well he might. He has reached that point in spiritual exper-ence on which the Phillippian jailer stood, when he "called for a light and sprang in trembling." But, alas! he do's not seek But, alas! he does not seek relief from the terror of conviction where the official in Philippi sought and found it Instead of "What must I do to be saved" it is "Go thy way for this time." Two men may be led by nearly the same put into those soul pangs which accompany conviction of sin, and yet the two men may follow opposite courses in life, and meet op posite rewards in eternity. It is not how you fall into the pains of conviction that fixes your state, but how you get out of them. Not how you were wounded, but how you are healed, is the turning point of the loss or saving of the soul. Instead of seeking hearing in accepting Christ his Saviour, Fehx sought ease by stifling the preacher's vace-quenching the spirit who spoke in the preacher.—Arnot.

# DR. CUMMING AND THEATRES.

The Rev. John Cumming, D.D., made a speech at the anniversary of the London City Mission, of which the following is a part :--

"The church in which I have long officiated," he said, "is the centre of eleven theatres; I might pitch a stone from my pulpit into Drury Lane on my right hand, and into Covent Garden on my left. I have a little service on Friday evenings, and actors, actresses, and scene-shifter come in occasionally and take a monthful of hving bread and go away." Once a number of boys and girls had been picked out of his schools to help at the pantonimes. He called on the parents, and placing the case before them, said, "Your children go at eight o'clock at night, and do not get home till twelve or half-past; they are hung up with wires, and fly through the theatre as angele with wings; then they put on their dirty clothes and go home. Do you think this is for their good?" The inswer was—"No; but we are starving, and get a shilling a night, and we can't afford to give Once he had been preaching against it un.' the theatre, and got a remoustrance from an actress, who was sure, if he would come and see Manfred acted, he would alter his opinion. He declined to go, but said he would read it carefully, and comment on it next Sunday. He had a great crowd of actors, actresses, and scene-slutters. He told that in the play there was one suicide, one murder, two or three hes, and two or three equivocal proceedings, and that he was quite disgusted with it. "I have been all around the neighbourhood of the theatres," he continued, "sometimes between ten and eleven o'clock at night, and you can have no iden, unless you have been there, of the scones that take place in the gin shops, and on the streets, and of the anguage uttered by persons who seem to be respectable. There is a tremendous moral degradation there, and it does strike me that the theatres have some portion of the responsibility of that degradation to bear"

# INDIFFERENCE IS A SIX.

Indifference to an object is the lowest degree of liberty, and supposes unworthiness or defect in the object or in the apprehension. But the will is then the freest and most perfect in its operation, when it entirely pursues a good with so certain determination and clear election, that the contrary evil cannot come into dispute or pretence. Such in our propertions is the liberty of the sons of God. It is a noly and amiable captivity to the spirit. The will of man is in love with those chains which draw us to God, and loves the fetters that confine us to the pleasures and religion of the kingdom. And as no man will com-plain that his temples are restrained, and his head is prisoner, when it is encircled with a crown, so when the Son of God hath made us free, and hath only subjected us to the service and dominion of the Spirit, we are as free as princes within the circles of their diadems, and our chains are bracelets, and the law is a law of l'herty, and His service is perfect freedom and the more we are , the more shall we reign as kings, and the faster we run, the easier is our burden, and Christ's yake is like feathers to a bird, not leads, but helps to motion: without them the body falls. -JEBERY TAY-

Every one is imperatively urged to enter a me field f duty. Alas for the force which is simply wasted in trying to find one's work! If he is not good at sowing, let him beech a fell's met good at sowing, let him break up fallow ground; if he cannot plow let him go and reap. Do something some-where immediation — Robinson

# Our Noung Folks.

DEEDS OF KINDNESS.

Suppose the little conclip Should haug its golden cup, And say, "I'm such a tiny flower I'd better not grow up," Hop many a neary traveller Would miss its factual smell, How many a little child would prieve To lose it from the dell

Suppose the glistening der drop Upon the reast should say "What can a little dewdrop do? The blade ou which it rested Before the Cit was done. Without a drop to moisten it, Would wither in the sun.

Suppose the little breezes, Upon a summer's day, should think themselve too small to cool The traveller on his way,
Who would not miss the smallest
And softest ones that blow, And think they made a great mistake That heard them talking so?

How many deeds of kindness A little child may do; Although it has so little strength And little wisdom too. It wants a loving spirit, Much more then trength, to prove How many things we hild may do For others by its love.

#### BROTHERS AND SISTERS.

"My bro ther is as polite to me as any "My bro ther is as pointe to me as any one else, when I go out with him," said a girl proudly to a companion. What a reflection on his manners at home! A sister will, pethaps, accidentally knock over some of the tools with which her brother is busy. of the tools with which her orother is busy. An apology involuntarily rises on her lips, but she stiffes it on considering that it is only Jack; and all the ratisfaction he is offered for disordered plans is a blunt "Oh!" Angry reproaches are sure to follow. "You are real ugly, Jack, to talk so about such a thing; you know I didn't mean to," is the equally angry rejoinder. Why did she not say so? Two words would have saved all the trouble. Want of politeness is the cause of more quarrelling between brothers. and sisters than anything else. In their plays, children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheeks of a child flush with anger, his eyes flash, and a little hand raised to strike the unfortunate breeker of a toy, when, as if by magic, the blow was arrested with these words, "Excuse me, I did not mean to."— Selected.

## SILENT INFLUENCE.

A young professor of religion, in accepting an invitation for an evening's enter-tainment, found herself most unexpectedly ma company where all were engaged in card-playing. She could not leave the circle, or express her disapprobation of the unchristian mode of unusement. She could only sit quietly by herself and lift a prayer for the dear friends round her. This she did, and departed for her home at the close of the evening.

Years passed. The circumstance had nearly left her memory. One day a friend inquired, "Do you remember being present at an ovening party when all but yourself were engaged in card-playing? You sat slently by, saying nothing on the subject, but refusing to participate in the game.

——was among the guests. Your silent disapprobation smoot her heart, and was the conversion. She died in deans of her conversion. She died in the hope of a joyful resurrection.

We are either scattering abroad or gather ing in the great harvest-field of souls. A word, a look, an apparently unimportant act, may affect the eternal interests of a young inquirer who is looking to us for example. It is easily known whether we are reluctantly present or hankering after fellies and amusements which our position in the church prevents our enjoying .- Mes-

# DOTTIE'S TEMPERANCE SERMON.

# FOR THE YOUNGEST READERS.

Well, well! what did ail Dottie? She Well, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to work in the norming, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and would sit on his knee; but when he tried to kiss her, she would shake her head, and then tuck her rosy face down on her shoulder.

At last he grew almost angry, saying, sternly, "I won't have a little girl that does not love me.

Dottie went to her mether with a gneved look, and tears stealing into her

"I do love my papa, ever so much-five bushels," she said

"Then why did you treat him so?" asked her mother; "he does not see you all day.
and when he comes home so tired you won't kiss him. Why is it?'

"Because, because-" and here Dottie stopped.

"Speak out, darling; don't be afraid; or suppose you whisper it to me now—" and she bent down her head.

Dottie put born chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, in what she supposed was a whisper, said.

"He drink some med'eine or somethin before he get's home; and it must be drea in stuff, for it smells sickensh when he puts his face close to mine—and that's all saids and the smell and the sm all, and I do love papa. And she sobbed as if her loving little heart would break.

The father's face crimsoned with a flush of shame. The secret was out. For a publicly useful survives and week he had been in the habit of stapping amen to all former labors.

at the house of a friend, who always took a at the nouse of a friend, who always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward. The pure caresses of his mnocent child of more value to him than even the good will of his friend, and little Dot never again refused him his evening kiss.

"Papa must be cured," said she one day; "for he don't drink any more of that horrible in d'cine

And he was truly cured .- Good Words.

## DOES GOD ANSWER PRAYER.

There are two striking cases-one in the Old Testament and one in the New-of men, beloved of God, praying persovering-ly and with the utmost intensity and fervor for something which was denied them. An answer to prayer is not necessarily an affirmative answer. It may be an answer in the negative—an answer of the wiser love that sees further than we do and refuses in mercy. Yet there are some people who talk as though, if prayer were not always and of course answered in the affirmative, and the thing we ask given, there were no use in praying. "Who is the Lord, that we should serve him, and what profit shall we have to pray to him?" But prayers are often answered in the affirmative. The voice of Christian experience, through all time, has united in calling our God "a very present help in time of trouble." present, either to remove the trouble or help us to use above it. The true doctrine is, that God our Father as a reality—a hying, loving presence—throbbing with sympathy, but with plans and purposes, and knowledge of the situation infinitely transcending ours; that he is near to us, hears our prayer, considers it tenderly and pa-tiently, and does for us the very best that is possible consistently with the best good of all. That it is not always possible for God to grant what we ask is made certain by the most interesting and the most awful prayer ever left on accord—the prayer offered in extreme anguish by his only and well-beloved Son. It was to attain the sympathetic insight of a personal experience that our Lord passed through depths so deep that no son or daughter of Adam ever could sink below him. In the awful passage he felt the same agonized mability to endure that we feel, and called out as we do for relief; but with the controlling sense of a nobler purpose which he preferred even to that present relief. And in this sense every true prayer is answered. For when we pray truly we always do mour deepest heart, in our higher and better zature, so confide in our heavenly. Father that we prefer his will even to the most important clamor of our own wild desire.—Mrs. Harriet Beecher Stowe.

## MANNERS IN TRAVELLING.

If there is a place in the world where good manners are needed and worth their weight in gold, it is in travel; but if there is any place where bad manners provail, and the bad breeding, boorishness, solfishness and vulgarity of people display theniselves most frequently and conspicuously, it is in the car, the coach, and the steamboat. Travellers seem to pack their politeness in their trunk, or leave it at home, and push and crowd their way, greedy of privileges, and regardless of rights, and utterly forget ful of all the graces and fair humanity of

We have been frequently pained the pre sent season at the coarse and tyrannical bearing of some men while travelling. They insist on controlling the windows, the doors, the ventilators and furniture, precisily as though the entire car or boat were their private property. They cover the floors with the filthest tobacco juice. They fill the air with breath poisoned by drink and smoke. They talk vulgarity. They look obscene. If a child cries, they fret, and almost visibly froth at the mouth. And if a poor, tired woman wants a seat, they turn their eyes the other way. They make travelling uncomfortable, if not positively dangerous, and nettle every body they come in contact with. They insist on controlling the windows, the in contact with.

Sometimes the bad manners of women on the road are positively discreditable to the sex. They sometimes monopolize seats that do not belong to them, by spreading out their dresses or piling up their baggage, making others stand or sit in discomfort. They sometimes enter a car and stars at a tired man, until he feels compelled to rise and offer a seat that he needs more than tired man, until he feels compelled to rise and offer a seat that he needs more than the one who takes it. They sometimes display an amount of selfishness, levity and impertinence, impatience and fretfulness, which amazes quite as much as it pains those who winess the exhibition. These are exceptions to the general rule, but the exceptions are unfortunately numerous exceptions are unfortunately numerous.

The matter is of much more importance than most people seem to anagme. Good manners are nowhere so much needed and so conductive to the general comfort as in Roorishness can be borne with at i home; irritability and petty selfishness can be escaped from in the house or on the But to be pin oned into a seat with a human porcupine or box turtle is a tax on the nerves that is hard to be endured. One thing that makes travel so hard and wearing is the bad manners of travellers, and the uritation incident to it. Whoever travels should make it a positive duty to conduct humselt in the noblest possible manner, meeting all em reconcis in the sweetest mood. The more politeness the more pleasure. The more kindness the more pleasure. The more kindness the more joy. Theodore Parker used to carry candy and sugar plums, and give them to crying children in the cars. Every woman especially, ought to set an example of good manners on the road.—Golder Age.

It sometimes pleases God to disqualify ministers for their work, before he takes them to their reward. Where He gives them wisdom to perceive this, and grace to assure in the disputation, and grace to acquiesce in the dispersation such a close of anhonorable life, where the desirate he publicly useful survives the power, is a loud

### INEXPENSIVE HAPPINESS.

The most perfect home I ever say was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars secred for a year's living etather, mother, and three children. But the copy in the highest degree the public copy in the highest degree the public. mother was the creator of a home; her rebeautiful I have ever seen; even a dull and commonplace man was nited up tone. Nothing equal to the Sabbath, before of enabled to do good work for souls by the same the legislator of Simu, has been consumed which this woman created, covered and carried out among men. Simevery inmate of her house involuntially looked into her face for the key-nete of the day and it always rong clear. From the rose-bad or clover leat which, in spate of her hard house work, she always tound time to put by our plates at breakfast, down to the story she had on mand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, home maker. It to her quick bram, loving heart, and exquisite face had been added the appliances of wealth and the enlargements of wider culture, her would have been absolutely the cleal home. As it was, it was the best I have ever seen.—If any Tung.

#### BLUSHING.

Darwin, in his new work, on "The Expression of the Emotion in Man and Artimals," has an interesting chapter on blushing This act, he telle us, as the most person of the contract of the contr culiar and the most human of all expres sions Animals never blush, although mon-keys redden from passion. We cannot produc, blushing by any physical means; it is the mind which must be affected; and blushing is not only involuntary, but the wish to restrain it increases the tendency. While the young blush more freely than the escape. It is usually the face, cars, and neck only, that readen, the blush does not extend over the body; but certain races who go habitually nearly naked blush over their waists. The limitation of blushing to exposed parts, is explained by the fact that those portions of the surface have been habitually exposed to the air, light, and alterations of temperature, by which the small arteries acquire the habit of readily dilating or contracting. Hindoos blush but little; the Chinese rarely blush; the Polynesians blush freely; the young squaw of the American tribes has been seen to blush; the Kathrs of South Africa never blush, neither do the Australians.

### TIRESOME PEOPLE.

There are certain people with whom I used to think myself wonderfully congenial; we liked the same books, pictures, and what not; had set ourselves to the ac complishment of much the same objects in life; never quarrelled about the slightest thing,—and yet for some mysterious reason I could never endure their company more than half an hour at a time. Their were my old chums whose natures and tasteand aims were very different from mine, yet near whom I could spend days and weeks and years with the utmost serenity.

How to account for this difference I did not know-until, at last, I found that the trouble lay in the fact that these congenial uncongenial friends were all in the same uncongenial friends were all in the same tone. It was like living in some monot-onously gorgeous Yellowstone country, than which I could imagine nothing more wearing to the soul. You see, ordinary people like you and me cannot stand a con-stant strain upon the higher emotions—I stant strain upon the higher emotions,-I doubt whether anybody can. If there is not an abounding humor to make a variety in the experience of your grand, solemn natures, there is at least a grim savagery that takes its place, and answers the purposes of recreation. If we do not hear of Milton's laughing much, we are well aware that he knew how to call hard names; and as for the mortal who, baving seen Hell, never smiled again, are we not told that never smued again, are we not told that the little Guelf boys and girls were in dan-ger of being pelted with stones flung by tha frantic Ghibelline !—"The Old Cabinet," "Scribner's" for September.

# EVERYBODY'S ROOM.

Not long ago, we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to was kind enough to insist on displaying to us its various attractions. He had a right to be proud of them, for the design of the parsonage, and the labor of begging the money to build it for his congregation, and the work of superintending it, had fallen on the pastor's shoulders, as is mostly the case. After taking us through the commodious, well-hented and well-ventilated apartments well-lighted and well-ventilated apartments, he said, "The choicest room of all is yet to be seen." He the opened the door of a no seen. In the opened the door of a neat and pleasant little room just over the hall, which, on looking in, we noticed contained but three thousand chart, a table, and a Bible. "This," said he, "is our room for prayer. Any one, at any time, can retire here for private devotions. It is always here consecrated for that object, and used for no other-always inviting these who need it to prayer and communion with God; and," said he, " our experience is, that it is the most popular and most used room in the whole house." Why not? Such a room would soon become a Bethel to old and young. Hallowed by the most precious associations, the very atmosphere would suggest tranquilty and help. It would soon become the dearest place in the whole hoase, a reminder of duty, and a help in doing it

We recommend that, whenever anyone builds a house hereafter, a room be provided "for everybody." And it wou! he a good thing if those whose house is already built should set apart from common use, some consecrated spot for "Everybody"—Southwestern Presbyterian

We must submit to death, but the mirach is that whosover keeps to God's Word shall not feel death, but pass hence as one falling asleep.

### WISE COUNSELS.

The following quotations are worthy o

"To day, when the question of labor and wager, of political and social referior, because in the highest degree the public anial, it may well be believed that the study of a legislation of which the theory of rest, so to speak, forms the basis, must be useful. day, the Christian Sabbath, of which the respect seems to have declined, will revive m all its splendor, when the guarantee of work shall have been achieved with the prosperity which is the purchase of it. The laboring classes are deeply interested in maintaining the observance of Sunday."— PITEME J. PROUDHON.

"We are opposed to anything which tends to increase the already too great ten-dency to break down the observance of the Sabbath. Irrespective of any religious question, which we do not now here discuss, the difficulty is that its secularization will tend to diminish its prostige as a season of rest from physical labor; and this would be a consummation to be deprecent d for the reason that in this over-active and, as we semetimes think, fatally busy country, a very little opportunity will see a con sulcrable portion of producers to work on Sunday, thus complicating the labor ques-tion, which is complicated enough already." —"N. Y. Tribune," Nov. 16, 1871.

"Operatives are perfectly right in thinking that if all worked on Sunday, seven days work would have to be given for six days' wages." -- John Stuart Mill.

"The law which upholds the institution of the Sabhath-being a law of Christianity-does more to educate and maintain a sound moral sense in a Christian people old, mants do not blush; women blush than all the museums and picture galleries more than men; the bland and deat do not which could be thrown open to them. SIR ROUNDELL PALMER (now Lord Chancellot) in British House of Commons.

> The proprietors of the North Western Railway Company (England) passed the following resolution in February, 1849, and re-ullivined it in a circular dated Secretary's office, Euston Station, 4th January, 1872. It is commended to the attention of the stockholders and directors of radroads in this country as the judgment of railway authornes of experience and position :-

> "That the business shall be suspended on Sundays, except for such restricted conveyance of passengers as seems called for on the ground of public necessity; and that the directors to whom is here confided the duty of devising the extent of such restricmg their duty, the consideration of the pub-he good, and not the private interests of the company."

## MAIDS AND MISTRESSES.

It thould be plain enough that examples are as much to servants as to children; since in manners and social training ser-vants are as children. The peasant-girl reared in an Irish cabin or German cottage can hardly be expected to be a model of politeness or of personal neatness. It is quite possible, however, to teach her by example alone. If the mistress be courteous to every member of her family, and they in turn to her, the maid soon feels the atmosphere of good breeding, and unconsciously becomes amiable and respectful. But let the mistress speak sharply to her husband, or scold the children in public, or lot the master constantly find fault in the presence of the servant, and she will shortly discover that courtesy is not one of the essentials of the establishment, and will, most likely, add black looks and uncivil words to the general disharmony. Servants being imitative, there is more reason that the conduct of employers be worthy of imitation. If the mistress of a house be careful of her dress, her speech, her daily habits, her handmaid will, in all probability, grow more careful of her own. But the woman who comes to her breakfast with disheveled hair and rumpled gown, has no right to find fault with her maid for attending the

loor-bell in a dirty calico and slovenly shoes. Like mistress like maid, as well as like master like man. Unless a good example be set, there is no cause to complain of servants for following a bad one. As a rule, they are ready to learn, though they may be dull and slow of comprehension. They would rather improve their condition than degrade it. They would rather be ladies than servants. Their ignorance makes them mistake the false for the true, the last for the good. If every mistress the bad for the good. If every mistress would take pains to set a fair example to ner maids, and aid them, now and then, by timely and deheate hints, she would soon have servants who would be, in fact, the help they are in name.—"Home and Society," "Scribner's" for September.

# A DARWINIAN SUGGESTION.

Max Adeler, in the "Boston Courier," remarks:—"We are engaged now in developing a scheme for growing kid gloves upon the original animal. Our old friend, Darwin, teaches us that you can do almost any thin with beautiful in the individual of the control of thing with breeds by judicious 'selection; and we are convinced that, with a little care and we are considered and, in a necessity, it will be possible to produce a beast whose skin, when stripped off, will make a seamless kid glove. Our first experiments are with lizards. A lizard has four legs and a tail. Now, we believe that eventually the off fore leg can be developed into a thumb, while the three other legs and the tail can be arranged as fingers. We are crossing include with short tails with those of long leg; and we are now looking around for a variety of lizzed with a button or two on his neck, for the purpose of breeding it in with the others, whose eves will answer for button-holes The ultranate result promises to be startling. It will break up the old glove trade, and drive Jouvin to suicide. Thus it is that human ingenuity advances human civiliza-

Pray for them thou lovest. Thou wilt never have any comfort of his friendship, for whom thou dost not pray.

# Bandom Bendings.

A man may have a great deal of manner and uo munners.

Every man can love his friend; but only godiy man can love his onemy.

By taking revenge a man is even with his enemy; but in passing over it, he is superior. - Lord Bacon.

Suffering seasons are sitting seasons, in which the Christian loses his chaff, and the hypocrite his cora.

Pride and vanity are the purveyors of trouble and danger; proud persons we nether sife nor happy. Wisdom and truth, of the sky are im-

mortal; but coming and deception, the nectors of the earth, after glittering for a moment, must pass away.—Robert Hall. The end of learning is to know God, and

one of that knowledge to know Hun and to unitate Him, as we may the nearest by possessing our onle of true virtue. - Milton. Let us keep to Christ, and cling to Hum

and hang on Him, so that no power can sever us. Then soon to shall see Him with joy, at that day.—LUTHER. Every religion is a getting religion. You may find a lawyer in the temple that gets little for the present; but he is fitting limi-

elf to be in their one of these great ones who do get .- Shelden. In small things, says Spurgeon, lie the erneibles and the touchstones. Any hyporite will come to the Subbath worship but it is not every hypocite that will attend prayer meetings, or read the B big in secret, or speak privately of the things of

God to the samts. Praying unto God without communion is raying unto God without certained as lake talking to a man who gives neither an answer, it a a state, not yet a look. You would soon be weary of such converse, and avoid such company; and no people find a heart i pray who feel no fellowship with God.—Berrudge.

Poetry has been to me its "own exceeding great reward;" it has multiplied and refined inv enjoyments; it has soothed my afflictions; it has endeared solitude; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

A believer has not so much to boast of as a common beggar. He that gives to a beggar, gives him a bare alms only: whereas, God gives to his people both Christ's right-ousness to just fy him, and also the hand of faith by which they receive it.

Nothing is more cheerful and pleasing, to eyos that are strong and sound, than light; on the other hand, nothing more painful and disagreecable, to eyes that are weak and distempered. As different is the effect of God's word, on them that believe, and on them that believe not.

Courage is always greatest when blended with meckness; intellectual ability is most admirable when it sparkles in the setting of a modest self-distrust and nover does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—Chapin.

It is a great work to draw a large ship from her moorings, but when she is in the waters, how easily she rolls! What happiness, when by perseverance, you have triumphed over nature, to find yourself in the abundant waters of grace! I pray God to put his own hand to the work.—Cuyon.

The meanness of the earthon vessel, which convoys to others the Gospel Treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of in-calculable value. A shapherd's boy may point out the way to a philosopher. A beggai may be the bearer of an invaluable present.

In sleep all wearmoss passes away, and we rise again in the morning joyous, fresh, and strong. So at the last day we shall arise from our graves as if we had only slept might, be fresh and strong, bathe our eyes ing in morning dewi and all weakness, corruption, and dishonor shall vanish from us

"O, that I had wings," saith heavenly-hearted David, "that I light fly away from this world's vanities, and possess henven's happiness!" "O, that I were dissolved," saith blessed Paul, "that I might be with Christ!" O, that I were in this place of Christ!" O, that I w such wished happiness rnero 1 mig i from those worldly labors, and earthly miseries, and transitory vanities. John BRADFORD.

When a man drinks hard, the blood boils over, and the passions rise and grow mutmous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part as much more, if we could get it, is like breaking the compace with one s reason when we have need breaking the compass, and throwing the pilot overboard in a storm.—Collier.

From the first step which He took in the career of suffering and condemnation even to the last, at every stage of the long re-'. in every period of a man's sad life, He took upon himself the condemnation which had come upon a guilty race, He performed an act of obedience, Heaccepted the will of his Father, He fulfilled it, He displayed theperfection of love, and His person reconciled God and man.

There is a great want in Christians who have not suffered. Some flowers must be broken or brused before they with a fragrance. All the wounds of Christians out sweetness; all the would of Charles Says out sweetness; all the sorrows of Charles the same. Commend me to a British brother—a broken reed—ang like the Sor of Man. To me there is sword from secretary and sweet in all sufferings at a graph akin to the Man of Sorrow.

Be not melanolisty, and wishly carself in heaven. If within the highly fleet you the keeping of a castle, within the pelonging to it, orchards, parties, of and but you use them; within the results for and but you use them; within the results from the the Court, and to make you recipite hou sellor, if you should inclose to extend these fault, and soft them down and whine, and wish you were a privy councilor, do you think the king would be pleased with you?—Sholden Be not melaucholy, and wiell pourself in

DIAKOS AND OBGANS.

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#### NOTES TO CORRESPONDENTS!

NOTES TO CORRESPONDENTS.]

We are serry "C" as a displaced all what series a very uncertainty of 10 deep in which the destruction is upsetted as a very uncertainty of 10 deep in which the destruction is upsetted as an exceptable to the age of the 11 deep in the first highest him to be a fixed payer of rather late notes of lammer transfer or presuming down when they have deep in the first him to the first him to be an interesting and materially distant was a fixed payer of the present of the first him much from information of on acceptainty of distant was collected to "C" between, for his little of more than out of his letter late and the first him to be a fixed to be a fixed to be a fixed to the first him to be a fixed as a fixed of the fixed

by our friend in Branch.

"We have not neared of an Servician read, units.

Lyou are quite sure of them, proceed, appears from in the mean and. But receip you exc. appeal your latter to be prelimed. Try your hand at the Freshylary before you appeal to the public through the press.

sters always ready to

British American Bresbuterian

Sir Samuel Baker had by last accoun or samme pawer had by last accounts arrived at Suez and will soon be in England, where no doubt a most cordial welcome awaits him.

A -ather important point is under discus-ion in New York. Comptroller Green has and in New York. Compreher Orean has refused to pay out any money for denomin-ational schools, and according to the Char-ter he is understood to be night. For years past schools of this description have receiv-ed about \$100,000 annually. Of course the Roman Catholics are indiguant.

The discussion over the Commission ap-pointed for the investigation of the Pacific Scandal has during the week been less and biltor. As we audiojated, the prosecutors before Parliament will decline to appear before the Commissioners. They will stand upon what they regard as the voluted pri-vileges of Parliament, and will not volun-tarily do anything to "condone" what they regard us a crime.

enforced by the authorities with all rigo and impartiality, especially so far as the training and appointment of the clergy are concerned. The architishop of Posen, who has shown himself rebellious, has been notified that seeing he has not complied with the laws in connection with the ecclemantical temmaries in his mocese, as far as these are concerned the exemption from military service is withdrawn, so that henceforth no ordination as descen or Presbyter will save their immates from military service.

that English Cabinet becomes, if possible growing if the "Dritch Quarterly and be supplied by the "Dritch Quarterly taking beed." Mr. Gladatone, who a few taking beed. Mr. Gladatone, who a few taking beed to the possible that a generation, keeps the place of the possible that a generation keeps the place of met becomes, if asserble ever is Minister of I Impossible.

The Pope has been publishing souther allocation which is very much like all his previous efforts. It is a mournful outery about the suppression of religious orders

of the Pope, acting on the supersti of the ignorant, wai have any effect remain.

#### CHURCH EXTENSION

CRURCH EXTENSION

The Presbyterians of Canada, if they wind not be found antistifful to the great work astrontic do there, must be up and in Rev. Robert Ure, of Goderich the wind not be found antistifful to the great work astrontic do there, must be up and in the The work of Home Missions is every year crowing in importance and manustrated. The tide of p-pulsion flows the ore water places with every more than the foundation of the control of the pulsion for the post of the present of the pulsion for the post of the pulsion for the pulsion of the pulsion for the pu There are too many mainters always ready to offer their services a sanishate a recent country. There are too many mainters always ready to differ their services a sanishate a recent country to the open many too play the pattern to a seal way, and give congruptions toe worsh of our papers about the filters of the filters coming heathenized, and by so much as this is the case our country is weakened and dishonoured.

and dishonoured.

Then up in Muskoks there is a like necessity for workers and outside help That rection, like the Like Superior shores, is becoming a foru for scanfor travels, and bands of campers out are, year by year, taking their summer fight north ward. Are Christian summer resolute in those regions doing anything to find out the spiritual state and necessities of this people. Surely they ough!, and surely they could, without doing much to interfers will the pipasure and based to their rummer holiday. It would be an additional struction to these forces for over within the resolution to these forces for means of grace were within tears access, for attraction to these favorite resurcts of the means of crace were within eary acces, for surely church members are not pleased to be out of reach of the church bell for a couple of months. Our well-to-de friends, who have comeby pearly they both familiar with the Sault Ste Marie and Prince Arthy: Landing, Silver 1-1. Prince Arthur's Landing, Silver Isle!, and so forth, ought especially to interest item-selves in the spiritual advancement of these regions, and the patrous of Munkoka ought to do the same. Other denominations seem to get plenty of money for the support and setention of Home Mission work, and we are sure the Fresby'erins won't allow themselves to be behind.

In a few weeks the students will be with In a few weeks the students will be will haven fir in their different interiousy field. What is to be done afterwards? It the work to be, as must, given up for the winter? We sincerely hope not. There is no doubt the probability of having too much it nominationally have there is also the maxibility. nationalism, but there it also the possibility having too little

an attractive and effective speaker, a modest, hard-working, spungathens? friend and heatility to Christianity quite an promingiphor. He has come gradually to see pountly as agual. With all their claim to

the edicus ensterns in which the rural peas antry of England has been kept for ages. His spirat has been started within him, and previous effects. It is a mourtain outery is about this suppression of reignous colors, and of course a desucriation of its pudgment of the Church upon all who have been concerned in the passing of those between concerned in the passing of those have been there during the suppression of the concerned in the passing of the concerned Hear how the oid retailment curries as it he had been hiving three centures ago:—

"We are forced by the delay of rimitisting the sights of the Chirch, by the solitoted provided that the chiral provided results of the Chirch, by the solitoted for the Chiral provided retails of t

### THE PRESBYTERIAN COMMIS

that the visit of the Commissioners will have the effect of encouraging the triends in Manitoba, while, at the same time, the Church throughout the older Provinces will receive, in their official report, valuable and much needed information respecting the position and prospects of our cause in the Nor-West.—Ed. B. A. P.]

# SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

We are glad to notice that a society the prevention of cruelty to animals has been established in Toronto under very favorable auspices, and has already pro-

EDINERROE REVIEW FOR JULY

Has eleven papers of full average ment-a good many of them, in fact not so heavy as the "Edinburgh" rather delights to deal in in these its latter days.

BEITIME QUARTERLY FOR JULY

It an exceedingly good number, with the unai reason of the practical publica-tions of the quarter. There are a great many books one can't purchase, and would not care to possess, even though the money were forthcoming, and of which it is yet were forthcoming, and of which it is yet desirable to have some idea. Such an idea can be implied by the "British Quarterly-in a more effective manner than by any other publication that comes to our table.

"breadth," and of course "sweetness" and "hight," as well as calm, judicial impartialhigh," as well as ealm, judicial impartial-ity, there are no more bitterly prejudiced and one aided writers than these who ait their idea in the "Westiminster," at any rate wich a saything relating to revolation is under discussion. Calvinism, especially, at the red rag, which constantly sets them believing and repties as much reason as those that are said to be rasily excited by a more unaterral article of the same color but not with much more.

SCHIBNER POR SEPTEMBER.

Among other interesting articles has one entitled, "The beholar in Politics," which will well repay a careful permal. It do nounces in language very vigorous, but ust too much so, the silly affectation and anob bishness of those who think that it is a gradation to meddle with politics. "W grantion to meddle with politics. "What, I wish, says the writer, 'to must upon, first or ait, is the viscentist worth, nobility, primacy indeed, of the liberal pursuit of politics. It is samply the logicat, the most dignified, the most important of all earthly objects of numan study. Next to the rela objects of human study. Next to the rela-tion of man to his Maker, there is nothing so deserving his best attention as his re-lation to his fellow man." In the follow-ing paragraph some very truthful crimiks ahout the non-politicals .-.

"We deplore the earls of politics. Our "We deplore the sails of politics. Our tastes are of deniced by their decent and dubonesty. They are course, they are suggest, they are demonshing, they are degrading. It is all true, and still the more it is your duty to go into politics! The man who compasted of his termagent wife this there was no aving with her or without her, the exact type of the American scholar who atands outside the political areas, danking smilling at the odors of the conflict, and wondering how he can get beyond the reach. That is just what he cannot do He can shark his part, and entail upon him seif, his friends, and his descendants an added misfortune: but one of two things is imperative he must bear the cylls yearly growing more corrupt and un bearable through his neglect, or he must suffer the errors of an ignorant policy, or he must help to shape a wise policy. He must permit the less intelligent to govern or he must bring intelligence to the of government

of government.

Quite true all the world over, quite as true in Canada as elsewhere. Whether or not we meddle with politics, politics most certainly will meddle with us, and the man, the scholar, or the patriot who professors to know and care nothing about politics, only exposes his own folly, and proclaims own shame

THE CANADA CHRISTIAN MONTHLY, A REVIEW AND RECORD OF CHRISTIAN THOUGHT, CREISTIAN LIFE, AND CERISTIAN WORK.

Two numbers of this new periodical, for Two numbers of this new periodical, tor July and August, are now issued. It comes in the room of what was entitled "Good News," stopped by the untimely death of the publisher and Editor, Rev. Robert Kenthe photocor and Editor, nev. Ropert Ren-nedy, but is quite cofferent in its plan, as the above description will show; and while "Good News was excellent, the "Christian Monthly," yn ging from the first two notm-bers, promises very well as to liferary merit, and valuable instruction. Like its merit, and valuable instruction Like its protection, it is to be unionational, confining itself to subject matter acceptable and attractive to all truly Evangelical Christians. Its liberal motion in In hinge statula, unity; in thinge indifferent, hierty; and in all things, charity or brotherly love." And thus, also, like "Good Newa," which was evidently appreciated, it should find a ready entronce into Christian families, though bearing distinctive. is should find a ready entitione into Christ-ian families, though bearing distinctive Coapel relations outwardly. We would bespeak for it an extensive circulation in this Dominion, feeling assured that it will furnish a monthly reprintion repeat of directified, pleasing and beneficial reading. In Editor is the Rev. James Cameron, Presby-terian Minister at Chateworth, who shows terian Minister at Chateworth, who shows the monthly of the price, and it qualified for his work. The price, pand in advance, is 31, including post-act, the said of the twelve mouths, it will form a handsome volume of 576 pages, at the caster worthy of being preserved, and re-perused.

and re-perused.

Never was there so much necessity for a broadcast supply of really profitable reading, in pamphlot and book form, as in these securification times, when useless, yes, very permisensa reading, has celes at a ward-reading flood, and its doing wast acricie of mischief for the Salanio consumy of souls, to their min. In proof of this, of souls, to their ruin. In proof of this, would specially point to an article in the August number, on "Infiled and Impure Literature." The article us an extract from a root work. Literacure. Lee arrices us to extract from a most impressive address delivered at the late meeting of the General Assembly of the Free Church of Sextland, by the Veu Dr. Doff, of high musicoury fame in Ind.s. or you, at high musiculary tame in thut, and still taking a prominent part in mis-stonary and all good work in his native

Ministers and Churches.

A new Prosbyterian Church at Bunet.

Stati ... Tay and Mediume, one of the Mr.

Stati ... Tay and Mediume, one of the Mr.

stonary fields of Kuox College Student Wa
stonary fields of Kuox College Student Wa
stonary Society, was opened on Stable,

the 17th inst. The Missonaries of one

Bonsely, Messra, Acheson and Fritzell, see

Local the services, coulections amounts ducted the services, collections amo ta 52∪.—Cox.

The Manitoba Pres Press, The Manitobn Pres Press, of a recur date, says:—The Rev. Mr. Cockraw's le-ture, on Wednesday overing last to Kee Church, on "Scotlan-l's Hero Martyr," one of the very best offorts in the lectures one of the very best offorts in the lectures. ne over made in this province. tendance was very good. Mr. Dubras Smelan occupied the chair.

TORONTO EYE AND EAR INFIR-MARY, 21 ADELAIDE STREET WEST.

This excellent institution was ensistent in May 1807, and for any years, ending May, 1807, and for any years, ending May, 1818. there were 1,913 poor persons two hifferent parts of the pro-motor, who recursion of the eye and ear. The unbelter of pattern gradually increased from 104 the first year gradually increased from 104 the first year to 807 the sixth veer. Many poor person were quite blind, and if medical skill had not been sharitably extended to thou, would now be hopelessly blind. In some stars, when the father of a family had been a flather of the family would have been additional termity would have been addited to hopless putperism, and made and duced to hopless putperism, and made This excellent lastitution was establish soe, the whole family would have been re duced to holpless peuperism, and made de pendont upon public or private chanty in their maintenance, but for the relief afforded at this institution.

ed at this institution.

The Toronto Eye and Ear lafarus;
affirds relief to the poor of every part of the
province. It also affurds ralumble chance
advantages in ophthalm, undamnlough
to medical students, which cannot be obtained in any other institution in the Promer. These attudents, as they settle a diferom parts of the country, early the repard Ear Lafarusary into parties, and thenby confer a public bourds.

As already stated above, there is no clary

As already atated above, there is no charge for medical treatment or medicine, the our expense being for the In-patients band which is charged at \$5.00 per weck each

person.

The Board of Management perform the latest without any remuneration whiters. The City Chamberlain, Mr. A. J. McCod, at the predictor, Mr. A. McCod, at the predictor, Mr. W. T. Manon, Secretary-Treatment, Mr. W. T. Manon, Secretary-Treatment, Honk of Teronto, John Helm, Mr. W. T. Manon, E. M. McMaiter, J. M. McCod, D. C. Paleser, Robert Walter, and Rebert Wilker, M. P. are Directors.

Rebert Wilkes, M. P., are Directors.
The medical staff is likewas apapid.
The first on the list is Dr. A. M. Rossbrugh. a well-known sultherity, and of gretterpe-seace in philintenic and aural science, his abily acted by Drs. Coleman and Reave, while Dr. Cauniff acts as combing Surgeon,

Surgeon.

The Eye and Ear Infinuary is party appeared by voluntary contributions. All semula subscribers of one delian and preside and seembers, and entitled to votest grown meetings and elections. Any person selecting and paying at one time fifty delians, is a momber for life, and entitled the same privileges as annual subscribers. At a recent meeting of the Board of Mas.

same privileges as annual subscriber.
At a recent meeting of the Board of Management, Mr. Francis Hart and this wise unaniumously appointed Superintended and Matron of the Infirmary.
All communications to be directed to Mr. Francis Hart. Superintendent, Bor 1966, Post Office, Toronto.

Mr. John Lovell, the enterprising publisher of Moutreal, aumounces the early itsber of Moutreal, announces the saily publication of a "Gazetteer of Brilish North America." We have no doubt that it will be a very useful work, in every way the reputation of the house from wi

The Rox. Nowman Hall is sugaged, with his people, in bailding, at a cost of \$135.000, a new hours of worship, which shall not be called, as herestofore. Surrey Chapel, bit Chras Charch, to hold 2,500 people, and to be surmounted with a tower which will cell \$20,000.

There are at present but 16,000 Jeri, There are at present but 16,000 Jeri, hvug in Paleatine. The Jerish Times says.—"They have no vinble meast of support: speud their time in side-era, pref. 185, and Tahmud vanding, nut fooliably pound and sighing on the rains of the Template-Ring out a miserable existence and the same of the James of the Template-Ring out a miserable existence. America of Australia."

America, and Anstralia."

A truching invilent has come to light in contection with the martyrdom of the Nova Scottan measonary (Gordon) in the New Heirnies. Just before he was tilled by a native he had been at work on the translation of the Ace of the Aposities, and the last chapter he wond over was the chapter on the stoning of Siephes.

An also of the searcity of foreign missionanes in Judia may be gained from the ethicade of the Hev. Thomas Evans, of the London Baptist Missionery Society, that of the the American ministant discussion of the American Company of the American Company of the American Company of the Company of

and still taking a prominent port in minmonary and all good work in his native
pand, Scotland.

Orders for the "Causala Christian Monthyl' are excustive solicited, to be sent to the
Editor at Chateworth, or the Rev. Andaye
Kennedy, London, acting for western
Outario.

In Liston, Portugal, the Preblydrished
of a suppressed reignant soly, and is agine
feedly, under protection of operamental
taken possession and held accraces in the
sunday. Thus the goass (logal status of
a Prefectant shursh has been recognized,
though full religious liberty has not yet
been granted by the government.

# Contributors and Correspondents.

VACANT CONGREGATIONS.

Aditor British American Presbytprian.

DEAR SIR, -I have read with much interest the remarks of your correspondent "O.P." given in a late issue, relative to the above topics, and which are based on the proposed conference of elders and managers proposed controlled of enders and managers of vacant charges within the Chatham Presbytory, with a view to facilitate the early settlement of pastors over such vacanties. The this course we recognize the charge of the controlled cies. To this course, no reasonable objection can be offered. On the contrary, such a plan, if carried out in a kindly, encourag-ing way, would, I am pursuaded, be pro-dactive of the best possible results, but anything like dictation on the part of the Presbyteries, or any attempts to fill vacancies permanently in any other way than by the call of the congregations interested, would certainly entail disaster, and revive the unscemiy spectacle so often beheld under the role of lay-patronage in the past, of full pulpits but empty pews.

It is not at all likely that the method of filling vacancies hunted at by "C.P.," will meet with such general acceptance as to warrant a trial, but it is a significant fact, notwithstanding, that not a few Presbyterian ministers in the Dominion, who evidently regard the present practice of admit-ting to the pastorate on the popular call, as detracting from the dignity and inde-pendence of their position as ambassadors of Christ, are auxiously looking forward to Presbyterial patronage of the most absolute kind, as the only desirable mode of settle-

With regard to the delay so often mani fested by vacant congregations in calling ministers, and of which he complains, "C.P." ministers, and of which he complains, detribution of blame. The "appetite in the line of sensational preaching." which he charges upon delinquent congregations, if intended to be understood in the ordinary acceptation of the phrase, undoubtedly betokens an un-healthy state of mind, requiring all the correctives which he recommends, but as it is to be regretted that he has seen fit to place in the fore-ground as possessing in an eminent degree the quality so much lusted after), the name of one who has long ago made full proof of his ministry, and the charm of whose preaching his in his clear exhibitions of gospel truth, which he atters with an intense desire for the salvation of the lost. If, however, the gifts of such men as Spurgeon, tgifts of Christ to his Church, who can doubt?) are to be purchased with money, as "C.P. broadly lids, it is perfectly plain that the majority of our vacant congregations need hope for no farther participation in them than perhaps an occasional bone from the tables of their wealther and more highly favored neighbours. After all, the burden of "C.P"s. remarks amounts to a recommendation to vacant congregations to content themselves with such spiritual fare as their funds can furnish, and to refrain from coveting the "best gifts" till they can afford to pay for them, while overhead in shadowy outline Presbyterial patronage is hold in terrorem with a view to enforce prompt compliance.

Omitting many causes which might reasonably be urged as having a tendency to retard settlements in general, I confine my remarks to one which chiefly obtains among the better-off class of vacancies, to which your correspondent more particularly attaches blame. It is a fact which cannot be depiced that this class of congregations. which you corresponds that which cannot be denied that this class of congregations, though formed long ago, are far from being in a settled state. A continual shifting process is going forward, which betokens a love of change on the part of minister, or people, or both. The consequences are disastrous to the success of pastoral work, for it is absurd to suppose that the close and loving relationship which ought to subsist between pastor and flock can be maintained, so long as pastors are looking out for calls to positions of greater influence in the rch, on the one hand, while their congregations are in constant dread of such being received and accepted on the other.

When such a state of matters prevails so extensively, with every facility afforded for wresting from congregations the pastors of their choice, and when this bereaving process is oft repeated, which is frequently the case, we cease to wonder that the people become fretted and distrustful, with but little heart to solicit a connection, which former experiences has taught them may be of very short duration. Moreover, congrega-tions are at such times in the fittest state of mind for giving way to the wily proselytizer, who, in many instances not unsuccessfully, seeks to persuade them that the ministers of their communion are only hireling shepherds, who embrace every favorable opportunity of change, for purposes of gain.

The remedy for these evils hes to a great extent in the hands of Presbyteries. Let them discourage, as far as possible, the translation of settled ministers. Where the relationship between paster and people is satisfactory, let not "a call" break it up.

If such measures were adopted generally, vacancies would saidomer occur, and when they did, would be more premptly filled.

A COUNTRY ELDER.

THE LATE REV. ROBERT KENNEDY

Rditor British American Presbyterian.

DEAR SIR,-Since my communication which appeared in your paper of 18th inst., I have received through the Post Office some more contributions for the benefit of Mrs. Robert Kennedy and her children, amounting to \$14. Among them is one of \$4 from a Christian brother in the Province of Quebec, and I take the liberty of asking room in the Prisbyterian for a few sentences from his letter. I do so because I think they may call forth more aid to the case in question, and because I would fain yot bring up the amount to at least the \$1,500

He says: "In the British American PRESENTERIAN of the 15th inst., I saw an ar-ticle from you respecting the case of the judge widow and children of the late Robert Ken-five.

nedy-long known in this country as a faithful servant of the Lord Jesus Christ-intimating that Canada had furnished for the widow and four emidien the sam of three hundred dollars. There is no doubt but that this sum, small as it is, will make the widow's heart ring for joy; yet one cannot help thinking how trilling the num! Canada, Ontario, the C. P. Church with over 500 ministers, and over 1,000 elders, contributes the sum of \$800 to assist in providing for a widow and four children! I wonder what the Free Church of Scotland will think of Canadian liberality, Canadian piety! You appeal of the 15th has had its effect on me, and I send you four dollars to the "Wid-ow's Fund" and the children, who will never know a Father's care and a Father's love. I wish my resources had been greater. I pray God to write upon the hearts of Canadian Christians his over-precious words, "Remember them that suffer adversity as being yourselves also in the body," Heb. xii B. How soon and how suddenly changes come. Let happy, smiling mothers think that the case of the widow of the active, in-dustrious, evangelizing Robert Kennedy, tolay, may shortly be theirs."

These sentiments of my warm-hearted correspondent are surely very creditable to him. I may say that they accord more or less with those who have favored me with

notes enclosing contributions. I may state here that the bank deposit account in the case stands at present \$47.10, including the above.

ANDREW KENNEDY.

London, Ont , Aug. 25th

# Missionary Items.

Donniark was the first Protestant country to send missionaries to India. Carey, as is well known, was obliged to establish his mission at the Danish settlement of Scrampore, about ten miles above Calcutta. In 1845, the East India Company purchased Scram-pore and Tranquebar from Demmark for £160,000.

Up to this time the Americans have established in Turkey 222 common schools and 78 churches; they have educated and licensed 110 pastors and teachers; opened 200 proaching stations; founded four theological colleges, and 12 girls schools, and gathered around these institutions a Protestant population of ever 20,000 souls. They have circulated 400,000 copies of the Scriptures, and half a million of other useful and religious books.

An American missionary, who had recent ly arrived in Japan, says: "Yokohama is a beautiful place, situated mostly on a high bluit, before which lies the native city and a sate harbor. A radway train runs to Yeddo every hour, about eighteen miles higher up the bay. The upper classes are very generally adopting the European costume and many of them speak English. They are great smokers, men and women equally midulging in the habit, whether in boats, railroad cars, or social gatherings. They are much better clad than the East Indians, are avery polite people, and though they have the reputation of being the greatest liars on the face of the globe, I see no evidence that such a sweeping condemnation

A Presbyterian missionary in China gives an interesting account of a small sect met with on a recent journey, free from the grosser forms of idolatry, and holding views of doctrino resembling in some respects those of revelation. They seemed to be much interested in the preaching of the missionaries, and a hundred persons among them were regarded as carnest inquirers. In another district in China two female missionaries spent several weeks lately in labor among heathen women. They travelled over forty miles in two days in wheelbarrows. The heathen women received them very cordially, and good seed was sown for a future harvest. The American Sown for a future harvest. The American Presbyterian Mission in China was com-menced in 1844, and now numbers 28 American missionaries, and 684 native com-

municants. "The Hon. William H. Seward spent one "The Hon. William H. Seward spent one or two years previous to his decease in travel through the East—Japan, China, India and other lands having been visited by him. He speaks in the following eulogistic way of a noble mission in India:—"The Arcot Mission of, the Dutch Reformed Church of America was established by three brothers, Scudder, sons of the eminent mission way who labored here thirty years ago. ary who labored here thirty years ago. Beyond a doubt, the success of this mission is due to the persevering energy and win-ning address of these preachers, but it was more to the happy combination of medical practice with their religious teachings.
The municipal district in which the Arcot Mission is established is about one hundred and sixty miles square. The missionaries found within it only thirty-five native Christians, and these were without a church or a school. They have now (in addition to their own number, which is six) fifty native helpers, who teach day school in seven teen villages. They have their boarding schools—two for boys, one for girls, all voluntary. The converts intermarry. The children thus educated, although belonging to all the various castes in the country, are placed on a footing of complete equality. But even a more beneficent institution than these schools is a medical hospital. The institution was founded in 1866, and during the next year flow threat thousand nine hunder. the past year fifty-three thousand nine hundred and sixty-three patients were gratuitiously treated from its dispensary. Seven hundred and fifty-three of these were inhundred and fifty-three of these were in-door patients, who were provided with beds, food, and clothing. This noble mission draws from its patrons in the United States only \$25,000 a year. The simple homes, fiugal habits, and patient labors of these missionaries and their families are worthy of all praise and admiration." are worthy of all praise and admiration."

The lady medical students, of the Edinburgh University have brought action against the Sonatus Academicus, asking the court to hold that they were entitled to matriculate and attend classes in the University, and also to graduate. The learned judges disallowed their claim by seven to

Andbatu School Teacher.

LESSON XXXV.

August 31, 1878.

THE POWER TO FORGIVE SINS.

Mott. ix. 1-8.

COMMIT TO MEMORY YORSES 6. 7. Parallel Passages.—Mark ii. 7; Ps. xxxii. 1; Luko v. 26.

With v. 1 and 2, read James 1. 5, 6; with 8, 4, read Ps. xliv. 21; with 6-8, read

Rom. v. 11; Isa. xliii. 25. CENTRAL TRUTH .- Christ is mighty to

ave.—Isa. lxiii. 1. INTERNATIONAL TEXT .- Be it known unto you therefore, men and brothren, that through this man is preached unto you the forgiveness of sins.—Acts Am. 88.

It was stated on "Our Lord's Ministry." It was stated on "Our Lord's Ministry," that his miracles proved his ability to deal with sin—not meré "wonders," but had a meaning. They said in effect, "Sin makes misery. I can put away the misery: you may see thoreby that I can put away sin "This is illustrated with surprising clearness in to deal learness." in to-day's lesson.

This miracle at Capernaum, "his own city," mentioned in iv. 18, on the west side of the lake. He had been on the east side: ch. viii. describes his proceedings there, and v. 1, of our lesson belongs to it, concluding the narrative with his stepping on board the boat or "ship" of viii. 28, which took him over and probably waited for him. He was born at Bothlehem, brought up at Nazareth, hved in Capernaum, and many of his mighty works there. Hence, "And thou Capernaum!" xi. 23.

The time is not fixed by the first verse. The opening words of v. 2 are as much as to say, "one more proof of the power of this great teacher."

We see a group-men (Luke v. 18) have brought a sufferer to Jesus; a mixed crowd is around; we have only to do with the crowd in a general way. We must particularly study the principal actors: the sufferer; the great physician and his critics. The cure will introduce the lessons.

I. THE "MAN SICK OF THE PALSY," the paralytic, for that is the word. He could not come—others in pity brought him on a poor couch, or cushion, which eastern bods resemble more than they do ours. How he came to this state—whether "this man sin ned, or his parents," so as to bring this or, we are not fold; nor is it material to us to know,

He came of his own will, probably at his own request. They brought him in the hope and behef that Jesus could aid him, that their effort was not worthless. They had knowledge of Christ's character and world from what from the character and the constant of the character. works from report or observation. They believed enough to lead them to take this step. Jesus calls their state of mind

When we have learned and believed enough concerning Christ, to induce us to go to him, our state of mind is faith. In our case it is not disease of the body, but of the soul; but he is the physician of the

When we are concerned about others, and carry them, to Christ in prayer and effort, he regards our act as one of faith. So it is written, "Jesus seeing their faith."

These men showed their faith in proper and convincing ways. We see from comparing this with the fuller account in Mark ii. 2. 4, and Luke v. 18, 19, that Christ was in a house—crowded—the passages filled with people; the men got on the roof, and "let him down through the tiling into the midst before Jesus." While, from the construction of the houses, this was easier than it would be with us (as a stair often ran up outside, Matt. xxiv. 17), still it was not without trouble, and it put beyond doubt their These men showed their faith in proper out trouble, and it put beyond doubt their believing expectation.

What a lesson to us. It was the bodily cure they sought. We seek spiritual healing for ourselves and others. What pains we should take! Let us not be afraid to do "out of the way" things, if it will show our earnestness, and bring others to Christ.

II. HIS PHYSICIAN begins within, and with the most important matter—speaks tenderly, "son;" encouragingly, "be of good cheer;" authoritatively, "thy sins be forgiven thee," that is, "are forgiven." The hearers knew that he did not wish them forgiven; any one might do that; but forgave them. Why this style of expression? (1) They were eager about bodily cure. He says in effect, "that is not the main thing." The man had possibly deeper thoughts in his heart, like ch. v. 6, which Christ sees.

(2, This mode of dealing suggests the nnection between sin and misery.

(8) It startled all; led to inquiry and statements, and proof of Christ's right and authority.

III. THE CRITICS OF CHRIST. Scribes present; in numbers; from the neighborhood around (Luke v. 17), as well as the city; jealous of Christ, whose higher " au-' and popularity, made them sharpsighted censors. They said, "This man blasphemeth," speaks man tously, assumes to do what God only can do.

To use a paradox, they were right, and

they were wrong. they were wrong.

(1) Right as to actual forgiving being exclusively God's work. They knew the letter of the Scriptures. Jesus does not contradict them here. If the Romish view had been taught by him he could have said, "My apostles, and all their successors can forgive sins—innumerable priests shall do it in my church." He naver says this. His in my church." He never says this. His disciples never said this, never used such language as his.

(2) Wrong in counting him a mere man. And to this he directs his instruction. He sees (v. 4) their thoughts, and says, "Why &c., why suppose I have no right?" An impostor could more easily inclead you as to the unison pardon, that the visible cure. New to show you that I am no impostor in things unseen. It perform this work in the things you can judge of; and ought in all consturning to the paralytic, with a word, that !such separation."

produced instant effect, the cure was wronght, and proved by the man walking away with his hed! "Power on surth," not only God in heaven can do this son on earth can do it also.

IV. THE CUSE was instant, complete undeniable. The proof was there. A word did it, "You deny my authority and power? there I' It was conclusive. Not one word of earli appears to have spoken in presence of the plain fact! There was an impressive, unstudied peturosqueness about dowed prophet.

Lessons.—(1) Faith, trust in the power and grace of Christ, honours, is pleasing to him. Man falls by unbehof, rises by its opposite. God is pleased when we hope and work for other's good.

(2) Jesus knows the thoughts of men's hearts. See Luke vii. 39, 40; John ii. 25. This is an attribute of God, Ps. exxxix. 1. Christ claims it, Rev. ii. 28.

(8) He can forgive sins—is one with God. See Rom. vil. 18. He does not deny that God only can, rather admits it, and pro-ceeds to show that he is God.

(4) He proves his right and power to for-give by doing the works that "insue other man did," John xv. 24. The works proved him true beyond doubt; and if he was true, he should have been believed when saying he was divine.

GIFT OF HALF A MILLION STER-LING TO THE ESTABLISHED CHURCH OF SCOTLAND.

THE BAIRD TRUST.

Mr. James Baird, of Auchmedden, has

paid over to a body of trustees, to be called The Baird Trust," the sum of £500,000, to be applied for religious purposes in con-nection with the Church of Scotland. The general objects contemplated, and the spirit by which the donor has been actuated, may be gathered by the introductory words of the trust deed. Mr. Baird states that he "tools deeply impressed with the extent to which spiritual destitution prevails among the poor and working population of Scot-land; and being satisfied that this proceeds in a great measure from the want of properly organized and endowed territorial work; and considering also that there ap-pears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, and that the means available by law are insufficient to provide for the faithful teaching and preach-ing of the Word of God; and being satisfied that, under existing circumstances, the evils aforesand cannot properly be met, nor the objects before mentioned attained, with out the aid of private benevolence and additional organization and fresh influences;" he consequently founds the present trust. After providing for the endowment of the "Baird Lectureship," lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious char acter, and for the aid of institutions having the promotion of such purposes in view my grand object being to assist in providing my grand object being to assist a protein general the means of meeting, or, at least as far as possible promoting the mitigation of spiritual destitution among the population of Scotland, through the efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Sectland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all. In carrying out those subjects, Mr. Baird indicates in detail the considerations and principles by which he desires that the principles by which he desires that the trustees should be guided. Such is the general purport of the deed under which this important gift is to be administered. The essential misoiples which manufact the provade the scheme may be briefly stated to be these-That, if the work of the Church is to be effectually done, it must be territorial and endowed; that it shall be an important part of the duty of the trustees to ascertain efficiency of existing agencies; and that the expenditure of the fund on such agencies shall depend on their ascertained usefulness. The deed proceeds on the assumption that the ends contemplated are not being sufficiently attained by existing means and agencies, that the required work might be more effectually done, and that increased efforts are called for to meet the exigencies enorts are caused for to meet the exigencies of the case. What Mr. Baird specially contemplates is the reform and extension of existing organizations, and the bringing into play of "fresh influences" tending to evoke throughout Scotland an increasing liberality in the promotion and support of Christian work, and also an increasing earnestness and activity in carrying it on, carnestness and activity in carrying it on, the stipulations in the deed, requiring evidence that fatthful work is done wherever the funds of the trust are expended, will have the effect (as it is Mr. Baird's intention they should) of leading the promoters of Christian organizations to contribute more readily and with more satisfaction by giving them reason to expect that their gifts will be turned to good account. If the trust is judiciously administered, we are safe in predicting that Mr. Baird's gift will prove as useful as it is beyond question munificent.

The Halifax Presbyterian Witness says:

—"Wo are glad to state the British Government has fully sustained the constitutionality of the New Brunswick School Law. It is high time that the agitation on the subspect should terminate. Roman Catholics is high time that their neighbors if their religion is of such a characted necessitateseparation from Protestants, ought in all conscience to pay the price.

A "SETTLEMENT" DIFFICULTY.

The Established Church of Scotland may well wish patronage abolished, for no great interval clapses, according to the London World, without some disputed settlement occurring. That paper takes particular pains to record all the little and big igsses, and says :--

The public in the north of Scotland have the prospect of having one of those cases displayed at full length in the local newsin pressive, unstatuted picture squares and it. No wonder the effect should be, v. 8, surprise and praise to God, yet not intelligent, "to men:" they do not see the special character of Christ, count him a highly ensurprise and pressive, unstatuted pictures and implementation of the Presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of the Presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of Christ, and the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of the presbytery of the bounds in the country of Aberdeen. The character of the presbytery of the bounds in the country of Aberdeen. whose principal residence is at Bridpert, borsetshire, has presented the Rev. R. W. Mackersey, of Holloway-road church, London, to it. The Presbytery met on the 18th ult. for the purpose of giving the congregation an opportunity of subscribing to the call in the usual way, this being necessarily in Scattent in substraint religible. Sury in Scotland in order to give it validity. Two legal gentlemen appeared to represent Sir James Elphinstone and Sir Archibald Grant, of Moneymusk, the latter of whom concurred with Sir James Elphinstone in presenting Mr. Mackersoy; but no older, member of the congregation, or parish-toner, appeared to subscribe his name. Inioner, appeared to subscribe his name. Instead of that a potition was presented to the Presbytery, purporting to be from 227 par-ishioners and others connected with the congregation, objecting to Mr. Mackersey's settlement for two reasons—first, "because his preaching and exposition of Scripture hard or strange. The work is like no amnstructive, second, because his preaching and exposition of the Scripture are
lifeless, almost destitute of the doctrine of
the Gospel, and unintelligible to a large extent." The objectors also state the parishioners are almost anammous in opposing Mr. Mackersey's settlement, and that were he settled in the parish they would be driven to another church. The Presbytery, after disposing of some technicalities connected with the case, adjourned till the 24th ult., when a further opportunity was given for receiving objections. The patron is well known in Parliament as a Tory of the old school, and should he resolve to carry out his intentions at all hazards, he will land himself, the presentee, the congregation, and the Presbytery in-no end of trouble, besides drawing down the denun-ciations of the Rev. Dr. Pirie, the leader of the anti-patronage movement. Muistors cannot be pitchforked into benefices in Scotland in the same summary fashion as in the Church of England. The old Baronet will not like to confess to being beaten by the people.

## Miscellaneous.

The insurgents of Spain are issuing paper money.

The revolutionary forces in Honduras are marching on the interior.

There is trouble in Brazil between the Catholic Church officials and the Freemasons, and violence has occurred, Dr. Dollinger has been elected President

of the Munich Academy of Sciences. The learned theologian succeeds the late Baron Liebig. The only Christian mission in, Orissa is

one by the General Baptists, to which a lady, lately deceased, has just left a legacy of £3,000. We see it stated that the Duke of Edin-

burgh will go to St. Petersburgh in December, and his marriage with the daughter of the Czar will take place in the following month.

"The drain; of emigrants to America,' says the Limerick Reporter, "Is absolutely alarming. The people are leaving the country in crowds; a respectable well dressed, intelligent, and orderly population are abandoning their native country in count-less numbers."

The Presbyterians seem to be getting th best proportionate share of religious growth in England. In eighty-four of the largest towns it is found that they have increased at the rate of 150 per cent., while the highest ratio in any other Church is 108 per cent.

In the Free Church of Scotland the old version of the Psalms is still the authorized psalmody, but it has sanctioned a hymn book tor adults for all who choose to use it, and Dr. Duff, the Moderator, calls for a Sunday school or juvenile collection.

It is said that when Dean Stanley went to visit the grave of John Wesley, near the city road chapel, he asked the old sexton enty road canpet, an asked the old sexton whom he met there, if the church was consecrated ground. "Yes," said the devout Wesleyan, "consecrated by the dust of a venerable servant of God."

Dr. Wiseman, a Wesleyan elergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities thus: Congregationalists, 7,000,000; Roman Catholics, 10,000,000; Baptists, 10,500,000; Presbyterians, 11,500,000; Protestant Episcopalians, 12,500,000; Methodists, 15,000,000. This is probably a rough estimate.

The Dusseldorf correspondents the

#### MOTHER'S GROWING OLD.

Her steps are slow and weary;
Her hands unsteady now,
And reder still, and deeper
The lines upon her brow,
Her meek blue eyes have facied;
Her hair has leat its gold,
Her once from voice naw faiters—
My mother's growing old

Her days of strength are ever; Her earthly joys depart.
But peace and hely teauty
Ars shining in her heart;
The links that bind her spiret
Relax their tremblish hold.
She seen will be an angel—
Sweet mether's growing old.

My thoughts flow back to chil thood.
When fondled on cor know.
I pourse out all my sorrows.
Or Hapsdam songle of gloo.
But now upon me issaning
So wearnly and cold.
With trembling lips she marmars,
"Dear child. I'm growing old."

I think of all her counsels,
Boprecious to my youth,
How faithfully she taught me
God's accred works of truth:
How tenderly she led me
To Jesus' blessed fold
Where she will soon be welcomed.
No longer bowed and old.

The path of daily duty
Was ever her delight,
Bhe walked by Falth and Patience,
And traised God for eight,
Her hands with useful labor,
Each day their mission told;
Her deeds, like heavenly roses,
Still bloom, though she is old.

Alasi these hands so skillful,
Which tolled with loving grace .
To make me blessed with comforts,
And home a happy place;
Those dear hands, pale and wrinkled,
Are now by time controlled,
They rest in prayerful quiet—
Dear mother's growing old.

Tet, though her earthly temple
Fast faileth day by day,
Her soul with faith iscreasing,
Pursues its heavenward way;
And when the mists of Jonian
Shall frem her sight be rolled
She'll shine in youth and beauty.
Where spiritsne'er grew old.

O mother, fond and faithful,
Thou truest earthly friend,
May I be near to soothe thee
Till all thy struggles end.
And while with sad heart yearning
Thy form my arms enfold,
I pray in peace to meet thee
Where saints no more grow old.

#### GENEVA AND ITS BISHOP.

The recent attempt of the Jesuitical faction of the Papal Church to impose a bishop upon the city of Calvin calls up anew the memory of the heroic courage with which its people drove out the last of their Papal prelates and won their religious and civil freedom. In the year 1518 Pierro de la Baume was Bishop of Geneva, the last of an unworthy line. The Roman Catholic clergy of Switzerland were noted oven above those of all other countries for their moral and mental degredation, and Pierre de la Baume seems to have surpassed the crimes of his fellows. Geneva was then a small yet prosperous town, seated on the extremity of its beautiful lake, fortified by a well and ditch, and protected only by the valor of its people. It was nominally free. Its bishop was its chief magistrate, and it had not yet joined itself to the league of the Swiss cantons, of which Bern and bourg were its nearest neighbors. But its people were already stirred by the general impulse of reform. The crumes of their bishop and his retainers had already awakened their intense rage. The episco-pal palace was a scene of revelry and the fuge of the vicious. History relates that the bishop had snatched a young girl from her parents, who were among the most respectable of the citizens, had concealed her in his house, and only released her when an enraged throng of the people threatened to break in the gates. Without shame or remorse, he still exercised his episcopal office, and at last completed his

the great resources of their enemies, and for September. saw their own feeble community divided by factions and warring against itself. The atriots were known as the Covenanters patriots were known as the covenances (Eidgenossen), the noble faction as the Aiclayd across the country to the Frith of for a mission. There is work here. He is the fillest of files of rollers, who once the fillest of files of rollers, who once the fillest of filest of rollers, who once the first of the filest of filest o the modern name Dumbarton. And four victims of the control of the

friends and fellow-countrymen whom he had inspired with his own love of freedom.

Yet the example and the elequence of Boulevard had not been lost. The Generation of Boulevard had not been lost and influence. Whence came their religion, and how long bad at provaded in Section of Boulevard had here is nothing like Savoy had filled the city with ten thousand, possible that missional examples at the first promptness of action,—the timing of things at the power of Pierre do is Bunne, have had but little influence, for the natives had but little influence, to the hat but is the interest of the power of Pierre do is Bunne, have had but little influence, to the hat but is the interest of the power of Pierre do is Bunne, have had but little influence, to the hat but is the interest of the power of Pierre do is Bunne, have had but little influence, to the hat but is the interest of the world often turn on minutes. Fortune is proverbially a field by a field it, and implying the possession of prolevel and not been truly said that the great moral victories and defeats of the world often turn on minutes. Fortune is proverbially a field by a field in the city and there is nothing like turn on minutes. Fortune is proverbially a field by a field in the city and there is nothing like turn on minutes. Fortune is proverbially a field by a field in the city and there is nothing like turn on minutes. Fortune is proverbially a field by a field in the city and there is nothing like turn on minutes. Fortune is proverbially a field by a The reformation spread among the republi-caus, and the bishop held an uncertain rule, over his enraged subjects. The Catholic nobles fled to their castles in the environs of the city, and began a war of desolation against their countrymen. They ravaged with fire and sword the fertile helds that now, covered with villas and gardens, en-orrole the sheres of Lake Leman. The city was filled with famine, dissension, blood-shed, and civil war. The bishop still held his infamous rule, protected by his retainers and the influence of the Catholic magistrates. Fribourg, which was a Catholic canton, withheld the patriots of Geneva from suppressing the Romish superstations. And in this saddest period of its history the streets of the city ran with blood, families were divided against each other relatives and friends were engaged in unrelenting strife, and the small community was filled with all the horrors of a ceaseless religious discord. On the one side Farel, the brave apostle of France, made his way into Geneva, in peril of his life, to preach the pure worship of the Scriptures to the reformers. On the other, the bishop cailed in a Romish priest, famous for his eloquence, to extel images and celebrate relics. The bishop ordered all the Protestant Bibles to be burned; the magistrates imprisoned the priest. At last the citizens ended forever the discussion. On-the-10th of August, 1584, the Council of Geneva forbade the celebration of the mass within its limits; and while Bonnivard was passing his silent dungeon under Lake Leman, lost to the world, his highest hopes were slowly fulfilled.—Ev-GENE LAWRENCE, in "Harper's Magazine for May."

#### OUR YOUNG AND OUR OLD MEN.

There is the more need of bringing dents out of their dens to study the life of nature, now that a certain superficial study of nature tends so often to blind them to the life and soul of things, and to put mechanism in the place of mind. What-ever may be the reason, there is not the same ideal enthusiasm at our universities as some years ago. The old faiths do not dominate young men as once, and the patriotic fire of ten or twelve years ago has to a great extent gone out under the discussions, strifes, and scrambles of politics. France and England tell very much the same story. Legouve, in his brilhant book on "Fathers and Sons," writes that no Frenchman has any spark of enthusiasm till he reaches the age of forty; and the average Oxford student who sets the pattern for Young England, seems to care more for health, muscle, and "plenty of coin," as the phrase is, than for the old devout ways or the new radical reforms Lord Lytton's story of "Kenelm Chillingly" is a true and good book for our time, and shows well the falling off among our young men from the high ideal of the best days and characters. Of course there are among us, and everywhere in Christendom, young men of the noblest type and of flaming convictions and earnestness, but the leading character tends more to the plucky athlete and the dashing gentleman than to the thorough scholar and the ideal thinker. It is never well to croak about the present time, or to insist that youths of twenty-one shall have the gray beards and ripe wisdom of three-score and ten. Yet there is something noteworthy in the fact that our old men are often taking the lead not only in careful thinking and grave experience, but

# WHO WAS ST. PATRICK?

gistrate and a counseller in the colonies, the office conferring a high rank on those who

The Savoyards were at length driven out, hated their invaders and were not likely to give ear to preachers who came from the Roman Empire. And though Rome, as to religious things, was far purer in the car lier centuries than she afterward became still she had perverted many dectrines and practices before the Roman army left Britain, and if we found these peculiar errors among the earlier Christian Britons and Scots we might conclude they have been taught by missionaries fr in Rome But not finding them, and finding a much purthat they first received the Gospel from a different region.—Our Monthly

#### DARWIN'S TREATMENT OF FACTS

Darwin's method of dealing with the facts is so characteristic that it well deserves a word or two of special comment. It indicates the presence and active working of a strong preconception in the author s Mr. Darwin tells us that the principle of evolution had occurred to him upwards of thirty years ago, and that he has observed the phenomena of expression at intervals ever since, in order, mainly, as it . would seem, to find illustrations in confiimation of the principle. But parental attachment to a new principle may be just as disturbing an element in the way of un-biassed observation as partiality for any es-tablished method. And it is impossible to read far in "The Expressions of Emotions, without feeling that the facts have been selected, arranged, and interpreted according to the exigencies of the new theory rather than according to their actual character and the results they spontaneously There is an obvious effortfrom the first to bring vividly into view not what is most distinctive in the expression of human emotion, but what is common to men and animals. The aim all through is to stretch this common element in every conceivable way, and make it appear as large as possible. For this purpose the higher human emotions are not dealt with at all, or, if in-cidentally noticed, are at once dismissed as artificial, conventional, and the like. As in "The Descent of Man,' the higher mental powers, being inconvenient, were passed over, so in the interpretation of expression the nobler emotions are treated in the same anunals is habitually overstated, while the enormously higher power of expression possessed by man is systematically understated. In relation to the first point, the extent to which Mr. Darwin persistently reads his own theory into the ambiguous muscular twitches and spasms of monkeys and other animals is often amusing in a high degree. The manner in which he continually degrades and vulgarizes human emotion is equally striking.—Quarterly Review.

# RELIGION IN BRAZIL.

Rev. J. Rockwell Smith, missionary to Pernambuco, Brazil, from the Southern Presbyterian church, describes the religious destitution there, and indeed the absence of all religious sentiment, as follows, in an interesting letter to the "Southwestern Presbyterian ":

you have often heard of Brazilian priests and Brazilian society is true of this place. shame or remorse, he still exercised mis episcopal office, and at last completed his guilt by endeavoring to betray the city mit below of Savoy.

Such was the last Bishop of Geneva, the predecessor of Mermillod. Yet among the courageous and virtuous portion of the citizens were many which and resolved to expel the infamous prelate, throw off the papel rule, and unite their city to the national league. The relief and the Boars of Catholics because their the meaning duck sense of the referred as Baume. The city was form by civil dissensions. The Duke of Savoy prepared to aid the bishop with a solve the resolved to the form by civil dissensions. The Duke of Savoy prepared to aid the bishop with a wing quite Homeric heads and faces.—

In bold enterprise and cheerful humor. One great poets and our best statesmen are men long past the heyday of young blod, and certainly the men who have led on the popel, except so far as their ancestral pride is concerned. They are not been chickens either in age or temper. Catholics because their fathers were. They are not been chickens either in age or temper. Catholics because their fathers were the proper catholic religion has no contempt. The Catholic religion has no hold upon the people, except so far as their ancestral pride is concerned. They are not because their fathers were. They are not because their fathers were there is done to result and the people, except so far as their ancestral pride is concerned. They are not because their fathers were there is done to respond to the level of responding to the proper catholic population and his retirement. The visual and the propel, except so far as their ancestral pride is concerned. They are not because their fathers were there. They are the religion has no sheet, and you employ both hands in giving an under the interval between the religion has no sheet, and you employ both hands in giving ancestral pride is concerned. They are the religion has no the religion has no the nearly to rise is wholesome. They are the religion has no The priests lead openly scandalous lives, and the people hold them in undisguised addition to the Master's broad command, a strong argument from his example for preaching to them. He came not to call the righteous, but sinners to repentance. patriots were known as the Covenanters (Eddgenossen, the noble faction as the mamelukes, or slaves, and the most emplement for virtue, learning, courage, eloquence, in the patriotic ranks was Bonniar an ardent student, filled with a passionare and amost of the republics of antiquity, Louis de Bolinivard had succeeded his uncle in the Priory of St. Fictor, and sacrificed wealth, station, repose, and almost he istalful trotestant, not to say Presbyterian country, by God's blessing. He says there is an evident dissatisfaction in the Brazinian eloquence roused the Genevese to their he was some thing better.

Stall not this very reason, which led Him in to forsake "the glory which he had with inity, the Father before the world was, lead His with pour distribution for the send His Gospel to these tands, you punhant irritat an ardent student, filled with a passionary of Patrick, and "The some years, and seems to have studied the admiration for the republics of antiquity, Letter to Coroticus,' which it is some years, and seems to have studied the opposite to the state of the same of the confession of Patrick, and "The some years, and seems to have studied the opposite to the student in the some years, and seems to have studied the opposite to the service of the same of the confession of Patrick, and "The some years, and seems to have studied the same of the confession of Patrick, and "The some years, and seems to have studied the same of the trees to Coroticus," which yet sit in darkness? A gentleman in the some years, and seems to have studied the swarm of the tree probleman in the some years, and seems to have studied the swarm of the confession of Patrick, and "The some years, and seems to have studied the same of the confession of Patrick, and "The some years, and seems to have studied the same of the confession of Patrick, and "The some years, and seems to have studied the same of the confession of Patrick, and "The some years, and seems to have studied the same of the confession of Patrick, and "The some years, a Shall not this very reason, which led Him itself, to the liberation of his country. His | minister and missionary of the cross. He | is an evident dissatisfaction in the Brazilian | cloquence roused the Genevese to their he- | was born about the year A. D. 597, not far | mind, and a craving after something better. | role labors for freedom, his courage in- | from Alcluyd, on the river Clyde; the word | He approved the plan of Dr. A. Duil, in in- | registed them to contend against almost | "Alcluyd signifying "the rock of Clyde, | troducing schools into the missions of India. | hopeless obstacles. In 1519 he was sezzed | the name being given to a fort on its top, | He thinks that the great need of this country by indiagents of the Duke of Savoy, as he | and to a town or settlement at its foot. It | try. The first who come may have to sow the great register of the producing and imprisend for | seems to have been a stronghold of the Ro- | the seed, and others enter into their labors. | It is the great register of the months of rollors, who once | Forth. And when, at a later day, the Ro- says the Brazilians hate the British, he | the says the Brazilians | hate the British, he | the says the Brazilians | the British, he | the says the Brazilians | the British, he | the says the Brazilians | the says the Brazilians | the British, he | the says the Brazilians | the British, he | the says the says the Brazilians | the says the says the Brazilians | the British, he | the says the says

#### DECISION.

It has been truly said that the great morrender her favors. Crises come, the seizing of which is triumph, the neglecting of which is ruin. This is particularly true on the field of battle. Nearly every battle turns on one or two rapid movements executed amid the whirl of smoke and thunder of guns that jar the solid globe. It was at such moments that the genius of Napoleon shone forth with the highest lustre. His mind acted like the lightning, and never with more promptness and precision than in moments of the greatest confusion and an moments of the greatest commission and danger. What confounded others only stimulated him. He used to say that one of the principal requisites of a general is an accurate calculation of time, for, if your adversary can bring a powerful force to attack a certain post ten minutes sooner than you can bring up a sufficient supporting force, you are beaten, even though all the rest of your plans be the most perfect that car be your plans be the most perfect that car be devised. At Arcela he saw that the battle was going against him, and at once cailed up twenty-five horsemen, gave them each a trumpet, and made a dashing charge that won the victory. So at Montebello he com-puted the distance of the Austrian cavalry, saw that it would require a quarter of an hour for them to come up, and in those fifteen ininutes executed a manœuvre that saved the day. The reason, he said, why he beat the Austrians, was that they did not know the value of five minutes. At the celebrated battle of Rivoli the day seemed on the point of being decided against him. He saw the critical state of affairs, and irstantly formed his resolution. He dispatched a flag to the Austrian headquarters, with proposals for an armistice. apoleon seized the precious moments, and, while amusing the enemy with mock negotiations, re-arranged his line of battle, changed his front, and in a few moments was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result.— From Prof. Matthews "Getting on in the World."

#### FLIES.

FLIES! Considered individually, the sub-

ject is small, but it is very numerous. In fact, of all small creatures not absolutely vicious, the common fly is the most vexathe nobler emotions are treated in the same tous. Mosquitoes bite. They must to get way, and for the same reason. For the same purpose, the very limited expressive element in the countenance and gestures of attack them; they are afraid. But flies nibble upon you in an aggravating manner, mibble upon you in an aggravating manner, never getting enough, and nothing will drive them away. They return with fierce persistency after cruel and constant rebuffs. You commence to read your newspaper in a comfortable arm-chair, or to write, for a comfortable arm-chair, or daily bread. the sake of friendship, fame, or daily bread, at your desk. In the middle of your first sentence soft footsteps begin to tickle the top of your left ear. You shake your head emphatically, without lifting your pen. The intruder flies off a few inches, and realights on the back of your neck. Another shake, and again he settles on the top of your head, and begins to promenade up and down the parting of your hair. You give your head a vigorous slap, never by any chance hitting the fly. He is equally content to crawlover your forehead; and you meekly brush him away, hoping that gentle measures will prove effectual. He tries your right ear, and with calm resolution you wave him away The creature sees his advantage, gelical Christianity, notwithstanding its many churches. The same old tale that will let him take his own time to leave, hoping it will be soon and forever He pecks with gentle but restless persistence, and you write vigorously, resolved not to be disyour mind to the business. You take your handkerchief, double it judiciously, and hold it ready to descend with swift vengeance. The fellow is on your left hand. Such a little creature to disturb your equanimity ' Slowly, slowly, and you will get With sudden and tremendous force you pounce upen him-and he sails away unharmed. You feel most uncomfortably irritated-conquered by an insignificant fly. And you reflect while brushing away the swarm which ly this time, attracted by the confusion you have made, have come to see what is the matter, upon poisons, medicated fly-papers, and all the cunning devices advertised for enticing flies into the house with malicious intent. Shall you provide the neighborhood of flies, with deadly food or submit to be nibbled anve? That is the question And you fall into a mental disquestion And you am into a mental dis-cussion concerning the comparative amony a nee of dead and living flies, in the midst of which yen drop into what would be a com-tertable doze, except for the andacions return of the identical fly you have been fighting which alights on the tip of your nose, arl you awake, feeling absolutely cross.— Harper's Bazaar.

The Baptists claim a membership m Rome, and other prominent points in Italy, ;
of the hus, Ired and a nety-two congrega-

# Scientific and Assful.

POLISH FOR FURNITURE,

One third of spirits of wine, one third of inegat and one third of sweet oil or rather more of the last. Shake the bottle well daily for three weeks, it is then fit for use, but the longer it is kept the better it is, The furniture must be rubbed till the polish is dry, use every two or three months, and rub the furniture over dealy when dusted, For dining-room tables and sidehoards use every week; it makes them beautifully bright.

# GENUINE BUSION BROWN-BREAD.

Four coffor-cups tuli of sifted Indian meal, the cups coarse flour, either wheat or rie one teaspoonful salt, one tea oup molasset and boiling water enough to make it as thick as graddie-cake batter. When nearly cool, add half a tea cup yeast, either homemade or distillery. Put the mixture into an iron baking dish, cover tightly, and let if stand in a warm place till it cracks over the top (which should be smoothed over with wet hands before it is placed to rise.) Bake it five or six hours in a moderate over which will not bake the crust to a cinder.

#### PAPER FOR WALLTH.

A thin shawl may be made warm by foldmg a newspaper maide of it. The paper is impervious to the cold wind and air from outside, and prevents the rapid escape of outside, and prevents the rapid escape of the warm air beneath it. If you suffer from cold feet on a journey, fold a piece of news-paper over your stocking; this is better than rubbers. If you are cold in bed, news-papers spread under the upper cover, will serve as an additional blanket.

#### A STRONG CAMENT FOR GLASS AND PORCE-LAIN.

Two parts of isinglass are soaked in water until well-swollen, the water is then poured off, and the isinglass is dissolved in alcohol, by the aid of heat. One part of mastic is then dissolved in three parts of alcohol and added to the above solution: then one part of gum ammoniacum. The solu-tion is well shaken and evaporated to the consistency of strong glue, when it soldifies on cooling. For use, the cement and the articles must be warmed.—New England Farmer.

#### CHEAP DISINFECTANTS.

One pound of green copperas, costing seven cents, dissolved in one quart of water, and poured down a water closet, will effectually destroy the foulest smells. On board ships and steamboats, about hotels and other places, there is nothing so nice to purify the air. Simple groon copperas dissolved under the bed in anything that will hold water will render a hospital, or other place for the smell will pass away. If a cat, rat, or mouse dies about the house and sends forth an offensive gas, place some dissolved copperas m an open vessel near the place where the nuisance is, and it will soon purify the atmosphere.—*Herald of Health.* 

# HOW LONG SHALL WE SLEEP?

The fact is, that as life becomes c neertrated, and its pursuits more eager, short sleep and early rising becomes impossible. We take more sleep than our ancestors, and we take more because we want more. Six hours' sleep will do very well for a ploughman or bricklayer, or any other man who has no exhaustion but that produced by manual labor, and the sooner he takes it after his labor is over the better. But for a man whose labor is mental, the stress of work is on his brain and nervous system, and fer him who is tired in the evening absolute rest.

# THE ORIGIN OF METEORS AND COMETS.

Proctor has recently advanced an idea as to the origin of comets and meteors that opinion, and one supposed to have been ex-ploded. The researches of Schiaparelli and Newton and others, in that they showed the meteors to to be regular members of the solar system seem to have temporarily satished the inquiry as to the remote origin of these bodies The former astronomer assumes them to exist generally throughout the interstellar spaces, and to be successively drawn to one and then to another sun, while Proctor reasons that these bodies are now found to travel in groups or streams, that it is difficult to see how our sun could draw a concentrated stream of meteors to itself it my given epoch, and that if these p. similar bodies to have been ejected as the planets of our own system when J were in a monten condition. He a cardingly shows the very moderate degree of force required to eject a meteor from the surface of cuter planets, and examines the critis of such periodical comets and mers as are at present known. In accordance with the suggestion of A. S. Herschel, Dr. Schenkel, of Heidelberg, the great the cluces the interesting conclusion that the country of rationalism, has eight studies the country expelled from Jupiter wealth luminary of rationalism, has eight stumostly have a direct motion, or one in the
dents.

mostly have a direct motion, or one in the
same direct tion as his own, while those ejected from Noptane would be as likely to have a recregrade as a direct motion. Proefer nelules that many comets have sprung from Jupiter and Neptune, and at least one from Jupiter and Neptune, and at least one from Junus, the latter being the welknown November meteor stream, or the Localides; which Hand has shown to be consider, nected with Tempel's comet.-Harper's Magazine for August.

#### SPIRITUAL COURAGE.

Christian v. on and spiritual courage is a needful grace. David had in him this holy valor and courage when he went against Goliath, and Paul when he was going to Jerusalem. But most valorous and strong did Christ our Captain show himself when he was going up to Jorusalem to suffer. The Exangelist saith, He steadhastly set his face, He settled Himself fully to go; though it were to drank a most butter cup. He would not be drawn from it, and because Peter labored to dissuade Him he sharply rebuked him, and called him Satan. William Gouge.

Trinetpal.

St. Hyacinthe P. Q.

Thotographers,

#### TOO MANY POINTS.

The making of too many points in teaching a lesson is often fequivalent to making no points at all. In regard to this, the Baptist Teacher says :

The thoughtful, studious teacher will often find himself embarrassed by the great variety and richness of truth contained in the result in a failure to develop anything aight.

Pursuing the exhaustive method, just as the teacher begins to warm up in his work, and the subject to open up to his view, the tap of the superintendent's bell smites on his ear and heart, and there he is obliged to leave the lesson lying all in heaps, with nothing brought 2 perfection. Don't say everything that can be said. Don't undertake to teach everything that can be learned from the lesson. Select your starting-point, your line of march, your goal; and, with your eye steadly fixed on it, press to it.

#### LARGE BEQUESTS.

Sir David Buxter, who died towards the close of last year, amongst his other large bequests left the manufacent sum of £55,000 to the Free Church of Scotland. The money has now all been paid over to the different committees, the sums when apportioned being as follows: Sustentation Fund, £26,995 18s. 4d. Foreign Missions, £6,750; Colonial Missions, £6,750; Home Missions, £4,500; Missions, £6,750: Home Missions, £4,500; and Benevolent Schemes, within the limits of the Church, £4,500—making a total of £49,49518×. Id., and the whole of which is to be invested as capital, only the yearly interest being allowed in each case. The sum paid to the Crown in the shape of legacy duty was £5,504 1s. 11d., and hence the decrease in the total sum received by the Church.

#### ASTROLOGY IN PERSIA.

The Rev. B. Labaree, missionary of the Presbyterian Board in Persia, gives some interesting fact in the Record in regard some interesting fact in the Record in regard to the influence of astrologers in Persia. Though the poorer classes in Persia cannot afford to consult astrologers frequently, the wealthy classes, up to the Shah, abide by their decisions. The astrologer fixes the propitious hour for beginning a journey, for celebrating a marriage, or for putting on a robe of honor in public. And if the day fixed for journeying is too early for the day fixed for journeying is too early for the convenience of the traveller, he leaves his house, and goes to his next-door neighbors, or to some retreat outside the cit, where he can continue his preparations; but on no account must he revisit his own house, as he is supposed to be on a journey. The time of returning to the city is also fixed by the science of astrology. Two or three years since the whole city of Tabriz was thrown into consternation because of a pre-dicted earthquake,—the Crown Prince, the court, and thousands of the inhabitants left the city; but greatly to the indignation of these dupes of the astrologes, the promised convulsion did not take place. The astrologer narrowly escaped torture, in consequence of his false prediction.

# TREATMENT OF OLD HORSES.

Perhaps the most inhuman treatment that an old animal receives falls to the lot of the horse. It has to travel on the road with the young and vigorous, draw onewith the young and vigorous, draw one-half of the plough in the field all day be-side the more than equal mate, and is al-lowed the same time to eat and rest. If there is a defective collar or bad-fitting harness, it belongs to "Old Dick"; and when by overtask he is reduced to almost worthlessness, he is sold, perhaps, into the hands of some-barbarian, because he is al-most worthless and after dragging around most worthle, and, after dragging around a short time, dies, an "old serub" at the age of twelve years. A horse should not be old until he is twenty; and we have known many very vigorous several years in advance of that; and the secret of their longevity was not in the peculiar vitality of the horse, but a genuine humanity in the

It does not mjure a horse to labor, any over-exertion, exposure and ill-treatment, that it is jaded at the time when it should be in its prime. When men learn to exercise humanity toward animals for the right of it which the latter animals for the right of it. of it; which should be a sufficient incentive, they will find a second compensation in the way of absolute money profit.—Hxchange.

There would not be half the difficulty in doing right, but for the frequent occurrence of cases where the lesser virtues are on the side of wrong .- J. C. Hare.

Here is a man that says,"I guard myself against studiness. Biess his dear soul! he never had a feeling of stinginess in all his life. His trouble has always been looseness. He never could keep anything.—Beecher.

While obedience is the law of the king-dom, it is of considerable importance that which is obeyed should be in very truth the will of Gall Telegraphy and a good which is obeyed-should be in very true are will of God. It is one thing, and a good thing, to do for God's sake that which is nothis will; it is another thing, and alto gether a better thing—how much better no words can tell—to do for God's sake that which is his will.—George MacDonald.

# Miscellaneous

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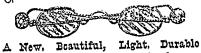
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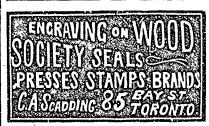
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Topox co -- I hat Timaday of September in direct Chry die Toronde, at 11 o'clock a m.

have row. Next meating of himselm Prechy tory to be held in Brock Street Church, Kingston, on the urst Tuesday of October, at 3 p.m., M. Conlinard to preach in the evening.

HAMILTO :-The next ordinary meeting of the Prest 'ery of Hamilton is to be held in Central Chucks, Hamilton, on the 2nd Taesday of October next, at II a.m.

Pantz-At Wordstock, in Chalmer's Church Tuesday, 25rd of September at one r m

ONTARIO, -- At Prince Albert, in the Church there, on the 1st Tuesday of Sep. at 11 o'clock a.m.

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science.

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