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eccentric. What a net-work the minister has to mamage, and how he must make the small things work in with the larger; his visits, his conversation, his conduct, and even his look must harmonize if possible with notions and prejudices, nonsense and frivolity. The young think he is too sober, the old may turn their heads at his garety; some old dame thinks she is slighted because the minister hasn't an afternoon every week to listen to her reciting scandal about her neighbour, and another because the minister took tea lately with some friend; she whispers to all whom it may concern, that the pride of that family is a disgrace to the church, and the minister should not countenance such vanity. Then some Solon in the congregation has had his feelings grievously wounded. On some matter of detail his counsel, like Abithophels of old, has not been acted upon, and threats of leaving the church become rife in the community. A fourth class with whom the minister has to deal is the persons who plume themselves upon their good deeds, moral powers, and, perhaps, Christian character. This class always assume privileges not granted to ordinary mortals; they see the end from the beginning of overy matter. They can tell to a nicety the object of every action, the motives which prompt the deed, and they stab with a coward's dart those who labor earnestly and faithfully, attributing to the best intentions the basest motives, whispering invendoes about their betters, belittling ability, branding good names with their slander, until the whole congregation feels the consequences; and then, because the minister does not sympathize with such unchristian, uncharitable-shall I say contemptible ?-con duct, he must be branded base as the rest. A fifth class is the grumblers. Nothing done pleases them; they don't admire good old John Knox's theology, they don't appreciato these plain truths; the minister has no authority for such utterances, nor in this scientific and progressive age of ours, should any man dare talk to an intelligent congre gation and say that no drunkard shall in herit the Kingdom of Heaven, that the poor worlding can have no part whatever in things pertaining to the Kingdom, nor that the lover of gold can over purchase an entranco into the celestial city. Such utterances come from an untutored mind. and it is surely better not to disturb the consciences, not mar the tranquillity of an unhallowed repose. The grumblers believe in the smooth waters and the fair breezes; they don't admire the ragged tempest fin other words the truth)—they prefer their minister's eloquence being expended upon some other topic. So our ministers exalted us they are, have not attained to the posi-Zon of His Holiness the Pope, for they certainly of all men continue to offend.

People forget that ministers are men only, possessing the same wicked hearts, asking counsel and guidance from the same kind Father; congregations overlook the fact, too, that their minister's work and his duty is not to please them in all things. If there is a detestable, a degrading position to occupy, it is the minister trying to please whims and winking at gross immoalities without one word of remonstrance. But there should be a kind of family affection existging in congregations—that oneness of spirit so essential to the success of Christ's cause pervading all Caristian duty and Church Fork. A syrapathy and love such as barriades home against all intruders should always exist, and the congregation should be ready at all times to sustain their Pastor liberally, not only with means but with their affection, their labour, and their prayers.

Mutual confidence must be the net work between a Pastor and his People. A perfect and abiding faith must exist, and the people who deal upon any other principles with their Pastor, will fail in their object and aim as as a Christian Church. congregation should feel as before stated as a family, ready to reclaim the orring, to protect the younger lambs of the fold from danger. The minister alone is not respondanger. The minister alone is not respon- Various positions are taken up. Some say "He was born in 1789, and died at Toronsible for the flock over which he is placed. the music of the instrument is fitted to be to in 1869. At this moment I have a pic-

Contributors and Currespondents

PASTOR AND PEOPLE

PASTOR AND PEOPLE

Each have there work, and according to Gold's largrange to tain, all ate equally responsible in certain datases, and the people can prive as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to prove as effected to many of the according to the provent of deliars and certe, necessary as they are and essential as at a specific to prove the provent the provent the mere question of deliars and certe, necessary as they are and essential as at a specific to provent the provent the provent the mere question of deliars and certe, necessary as they are and essential as at a specific to provent the provent the provent the provent the mere question of deliars and certe, necessary as they are and essential as at a specific to provent the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and the provent the mere question of the large and large and large and large and large and large and higher sense, in which this relationship should be cultivated. We prize the sympathics of the dear friends with whom we come in contact, we leve them because of their kind words and encouragement; all their concern is specially for our temporal good, still our hearts burn towards them with the tenderest sympathy. Should the praises of on which this innection is not the praise of the first place, this was the most determined to the reason for which this innection is with the History of the Church of his far and heart. The required level of the praise of the first place, this was the most being the most defemble. It demands the most defemble the praise of the reason for which this innection is with the History of the Church of his far and the praise of the praise there not oxist in a nobler and higher sense an affection to a Paster, deeper and truer, because of the interest he has shown in us?
Does the Paster not plead for souls does he not carnestly pray that they all may be Christ's? Is not his sad face indicative of some wayward youth in his fleck being the cause of his anxiety, or has some old Fil grim stumbled, and is the world laughing and pointing the finger of scorn at him? When the people work and do their quota how cheering it is to a Paeter, to expect an enthusiastic minister when a dull listless people are his audience is an iropossibility and this is one of the chief stumbing block in the way of Church progress to-day—the Pastor must (to use a common phrase) rur the whole institution. Look at our largest and most intelligent congregations, and how few there are who manifest any special interest in Church work. An indifference un-worthy the name of Christian is felt in our churches; there are few to lend a helping hand. If, as we hope, a large majority of our church-going people are Pilgrims Heavenward, they are surely having an easy time of it—they are assuredly being rafted thitherward on flowery beds of case. There's no striving, no agonizing, no buckling on the armour; a sweet calm is maintained, while Sabbath Schools are languished ing for want of Teachers, and Intempor-ance is making inroads upon the Church for want of more watchmen; and just as true as a liberal church will enjoy a liberal ministry, equally true is it that an indifferent, listless people must receive in propor-tion to their giving. The Christian at work is the happy Christian; he it is that can al-ways trust God, nor is he over found wit. a hauging hand and sullen brow. He knows that his Eather does all thin, s well it is these who shun the prayer meetings the Sabbath schools, and Church work generally that are always creaking. They stand aloof ald and cheerless as an icoberg; their looks remind you of some dismal schulchre whore the sun's raiys never reach, and for a minister to do his duty in such an atmos phere is an impossibility. A relationship as tender as the family hearth must exist between a Paster and his people, if the Re deemer's cause is to prosper, one in the work, one in hope, and one in responsibility Where such unanimity exists, there will Christ's cause prosper, letting brotherly love continue, emulating each other on to good works, holding up the feeble hands of aged Saints, and advising the younger members to beware of the stumbling blocks, manifesting an interest in each, having a kind word for all, is such a relationship as should be manifested in our churches.

Away in Babylon the captives used to

" BylBabel's streams we sat and wept, Because they remembered their Zion; will a loving pupile forget a loving Pastor? Will not the happy relationship be renewed where no indifference shall mar our harman course. mony, where no unkindness shall cause up pain; there will we realize to the fullest extent when Pastor and people have met never more to part. The real value of Christian duty, Christian love, Christian fellowship, and Christian enterprise, and the most undoubted evidence will be furnished of the su redness of the tie which should unite a Pastor to his people.

Pardon me, Mr. Editor, for occupying so much of your space, but I have written in the lope that some backward Christians may be stirred up to do more work for their Master.

> Very truly yours, THOS. YELLOWLEES.

ORGANIC MUSIC.

Editor BRITISH AMERICAN PRESERVERIAN

DEAR STR. - In the recent discussion on organic music in the Irish General Assembly, there occurs in one of the speeches made by a pronument minister of that body the following passage, which I think will not be without interest to many of your readers, and which I hope you will kindly insert in your paper. It is as follows:— "The founders of the Presbyterian Church rejected the organ, and rejected it not by chance, but because they regarded its use in divine worship as unscriptural and Papish. If you admit and legalize the organ, you trample on not only the practice, but on the principles of the Fresbyterian Re-formers and the Westminster divines. They excluded instrumental music from worship on the grand scriptural principle that God is not to be worshipped in any way not appointed in his Word. What were the arguments adduced in favor of the use of instruments in worship by those who desired their introduction or toleration?

ment really aids or improves congregation al singing. Some musical authorities of ject to instruments for leading on productionsical grounds. The speaker que tod see Proudman, precentor in Regort Square Pres yterian Church, London, and a writer on the science of music, in an article for the on the science of music, in an article for the Psalmodist for February last, laid down these positions and ably defended them:—

1. The organ is not necessary to the harmony in modern psalmody. 2. It is musically wrong as a leader of praise. 3. It does not prevent flattening, and is not a proper cure for the fault. 4. It tends to discourage general singing. 6. It does not correct errors, it simply drowns them. 6. It is a poor affair, after all, in the hands of most organists. 7. It is no help to expression. 8. It is more a fashion than anything elso. 9. It is not to be preferred to other instruments, none of which are deother instruments, none of which are desirable in public worship. Other authorities equally decisive could be quoted. He maintained instruments would not aid congregational singing. They might cover or drown bad singing, shone the untrained voice, but were no tenedy for defects so far as those existed. The real remedy for defects is two-fold—teach the people to wing them. sing, tram them all to use skilfully the organ God had given each, and let them be filled with the spirit of hie from above. Thus, and by no other means, could they have good congregational suging in celebrating the praises of God. He was pre-pared to maintain, further, that the effect of instruments where introduced has been to lead the people to cease taking part, or taking part generally, in the service of praise. The instrumental part of the service, instead of promoting better congregational singing, of promoting better congregational singing, becomes, as we might expect it would be come, a performance—something done be fore the people at which they will be present, to which they will listen, but in which they will take httle or no port. Witness after wriness could be produced, proving that it had produced such results very generally in America, and Germany. Even where the people could supplies one gentlewhere the people could sing—as one gentle-man states in the Psalmodist regarding German Churches—they are lazy and sit and leten to the organ. The effects may not be at once developed; but sooner or later, they would appear—for every un-scriptural ceremonial carries ovil in its

T. B. P.

LIFE OF THE LATE DR. BURNS.

This work has already been noticed in our columns; but the following, contributed to the Princeton Review by Dr. Mc Cosh, is such an appreciative notice of the character and work of the late lamented Dr., that we cannuot refrain from placing it before our readers. Dr. McCosh save :-

"I am not sure that any man of his age left a more valuable legacy to the Church of Scotland than John Burns, Surveyor of Customs at Borrowstouvess, in West Lothan, who devoted four sons to the ministry: James Burns, of Brechin, William Barns, of Kilsyth, George Burns, of Corstorphine, and Robert Burns, of Paisley, and reared two daughters worthy of the brothers, Mrs. Provost Guthare, of Brech a, and Mrs. Professor Briggs, of St. Andrews. The best known of this family was Dr. Robert Burns, first of Pausley and then of Canada. Like 'Old Mortality' he renewed the memorial of many an old Scotch worthy who was disappearing from the view of his countrymen, and not a few will re-joice that he has left a sen who has raised this tembstone over his father's grave in the shape of a lively and caudid biography The work begins with an autobiography containing sketches of son e of the emine of mon he mot with in his early public life. Had he hved to complete it, it would have contained a series of portraits of the men of action in the religious would of Scotland, during the past exentful age. The remain-der of the volume is by Pr. Ruvus' son, and is particularly valuable for the account of the religious condition of Canada.

The craving does not arise from there. He unkennetted out of dust and a desire to offer a more perfect and acceptable offering. It is not protended this is and became editor of Wodrow's letters, the reason for which many desire it. Again, the organ, when introduced is never kept to the abolic line in the state of Scotland in the 17th and early part of the list control. the organ, when introduced is never kept in the subsidiary position of a help. Even of the 18th century. His memory, as his in the Established Church of Scotland int. I triend Dr. Guthrio remarked, was a possible of the whose congregations the organ has been introduced only very recently, we also been introduced only very recently, we also ready hear of voluntaries being played as the people enter and leave the church of the use of instrument in the house of when I staid all night with him in Dr. God on the Sabbuth? But, further opin-lines are divided as to what hearth, lung, I found in the norming when I came ions are divided es to whether the instructing, I found in the morning when I came ment really aids or improves congregation down at the usual hour to breakfast that , he was there but had been out two hours previously attending a committee meeting musical grama's "The speaker que tool are tof a benevolent society, and visiting the craft musicians in favor of this view: "Mr. | nouse of a poor woman burdened with speakers and the speakers are to the speakers are the speakers are to the speakers are the speakers are to the speakers are to the speakers are to the speakers are to the speakers are the speak cual affliction.

"I add it that Dr. Burus was at times imprudent; but so I suppose was also Elijah when he opposed Jezebel, and the Baptist when he denounced Herodus, and John Knox when he set himself against the wiles of Mary Queen of Scots. He was not f those evangelicals who deplore so terri ldy the evils of a past age or in a distant part of the world, but who have never a word to after against the sins that appear in their own church and congregation. He was ever ready to face the evil before him, and this whatever edium it might cost him. He belonged to that type of Scotch character of which the archetype was Join Knox, 'One who feared not the face of man.' On occasions he did rash deeds and uttered inconsiderate expressions. But he was not vindictive even at the moment and was never known to be revengeful. A and was never known to be revengeful. A shallow youth, desiring to annoy him by unearthing a buried controversy, asked him if he would let him have a copy of a long forgotten pauphlet which he had issued during the heat of it. He replied, 'Ne, but I once published a discourse on young men he sober minded, and if you come across a copy I would advise you to study it.'

"At the early age of 22 he was settled as minister at Paisley, in the church of the famous Votherspoon. As a preacher he was not refined nor recherche, but clear, manly, full of historical knowledge and Scripture quotation, with pointed applica-tion, all founded on sound old doctrino, which I confess I much prefer to the New England ossay exposition, without heads or particulars, of the individual man's own cogitations, of which, as it is a significant fact, both New York and Boston are becoming sick. As a parish minister he had much to do with the poor, and took an active part in the stops which were used to elecate them. His eager nature and his burning desire to bring up the Church of Scotland to its ancient standard, led him to cugago deeply in the ecclesiastical controverses that arose. He vigorously op-posed Pluialities, that is, the system of al-lowing ministers to become professors, and, at the same time, to continue to draw the stipend of their parishes, of which they still professed to take the pastoral oversight. But he was particularly zealous in his efforts to deliver Scotland from the blighting influence of moderatism, and to secure to the Christian people their ancient privi-leges. The memoir at this point brings us in connection with the great men of Scot-land during one of the most memorable periods in the history of that country.

"He joured heartfly with the lion-hear'e l Dr. Andrew Thompson, of Edinburgh, and the sagacious Dr. McCrie, in seeking the Special Hocherished the idea that the old church might keep her endowments and yet be free from all secular control. As a compromise Lord Monerieff and others, in 1834, proposed not to abolish but to lim t Pa ronage, and preserve the indepen leuco of the Church, and Chalmers was led to join this movement. Pr. Burns was never sure of the middle course, but was quite willing to give the Veto Act (so it was called, because it gave a veto to the people and the translational in the to be sanctioned by the coolesiastical judi cutories) a fair trial. In looking back on that struggle, in which I began at that time to take an interest, I feel (as I felt at the times that the bolder course which openly attacked Patronage would have been the wiser course, because the only one which would have radical around it the people of Scotland, both those who revered the past, and those who, looking to the future, were nt that time insisting on the passage of the Reform Bill. But I am now satisfied that norther the bolder nor the more cautious course could in any circumstances have secured the expected end. The very considerations which led statesmen to look with favor on an Established Church as an amng the past eventful age. The remain at of the volume is by Pr Rurns' son, and particularly valuable for the account of its religious condition of Canada.

"He was born in 1739, and died at Toronia in 1869. At this moment I have a pic-

chances—all of ahour would become church members whether proper or netaround meters where product of the apport of the amounters elected. It is certain that these mobie men, Chalmers, and Canallish, and Cazampham, and Bucheman, on Tuthrie, are that he are the large second. were led by a way they knew not to a bet-ler issue than they contemplated.

Burns visit to the United States to raise bunds for the Free Church is still remembered—especially his visit to Pronceton. He came there along with Dr. Cunninghum. How we should have liked to be present et the interview of these two great hien, who so drew to each other, Dr. Hodge and Dr. Cunningham; so like each other in the simple grandeur of their chatagter, in their massive intollectual powers, their profound erudition, and their comprehensive theological convictions. But we have at present to do with Dr. Burns. He arrived at the time when the great temperance agitation was at its height. The people of Princeton were curious to know what the distinguished stranger thought of their country. He said to them that there were some things about them which he liked, but told them that they kept abominable brandy, as he found on taking a glass at the railway station!! It may be interesting to mention that he changed his views and his practice soon after, and in Canada became an ardent supporter of the Temperance Reformation. I believe he did a perance Reformation. I believe he did a still more imprudent act. At the table of a high-class lady in Virginia he talked against the iniquity of slavery in the presence of the ebony waiters, who showed their white teeth as they giggled approvingly. The ro is a story told of Dr. Cunningham breaking up an engagement in New York to hasten to help Dr. Burns out of his difficulties. When I heard this I confess I was impressed with the courage of fess I was impressed with the courage of the one man more than with the wisdom of the other, who, on coming home, found every paving stone in Edinburgh scribbled over by the boys of the city with the words, send back the money.

"He was an eminent instance of the bonefit arising from a man concentrating his energies on a single point. From an early date he was led to feel a deep interest in the British Colonies, and was Secretary to a Glasgow Society which sent out ministers to them. There was a general rejoicing when he was induced, in 1845, to remove to Canada, where he became paster of Knox's Church, Toront, and prefessor in the theological college there. As a teacher he was britaful of historical knowledge, and clear in his enunciations of di-vine truth. But he did most good by his periodical visits to the churches. In his tours he would have preached three or four times a day at stations many miles spart. Many a poor widow yet lives to bless God because he brought the gospel to her and her sons and daughters in those remote woods. It will be written in the history of many a congregation that it was founded on the occasion of a visit paid by this burly Scotchman, who gathered around him the scattered Presbyterian families, who were then a seed, but have now become a mighty tree, scattering seed of their own.

"The Canadian ministers will entertain you the whole of their longest winter nights with stories of his rashness in missionary tours and in his discussion of public questions. But he did more good in Canada by his cagerness than any twenty of their wiso men did by their prudence. While such men were sitting cosily by their stoves, Dr. Burns was out in the snows of Canada when no other hving creature was abroad but the wild animals, and on one occasion he was in danger of being shot by a farmer as he looked out from his door into the drift and saw a grizzly snow-elad figure before him and concluded it was a bear. They tell an awful anecdote of his speaking ont rather plainly to the dignified representative of royalty, whom they honor in Can-ada. But he was such a man as the President of the United States would have hied to listen to, all the more that as ne did so, and folt the sincomty of the speaker, he would not have been himself required to say much. I believe the present Governor the noblest of all their Governors) of the Dominion would have rejoiced to hear him speak so knowingly and feelingly of the tate of the country in which His Excellency feels so deep an interest.

Quite as much as any man of his age, he helped to make the Presbyterian Church in Canada what it is, the largest Protestant Church in the Dominion. The various scattered members of that Church are now happily joined in one organization. I should like to see that one organization brought into closer relationship with the Presbyterian Church or the Presby-terian Churches of the United States. say by a Pan Presbyteman council or otherwise. I am to sure that you can find any whole in the world a more intelligent and industrious class of farmers than in Upper Canada, men fitted both to face the cold of their writers, and to draw forth the fertility of their soil in summer. Let them, as they converse in their families and secial gatherings, in the long winter nights, give the due niced of merit to the Presbyterianism and education which have made them and their children what they are; and let them hand down to the generation followmg, the names of the devoted men who set the means of salvation, and of intellecup the means or continuous, tual and moral elevation among them.

The death at Glasgow is announced of Miss Ann Wallace, a lineal descendant of William Wallace, at the ago of 103. Her birth is registered in the Barony, Parisis of Glasgow, in July, 1770. Her brother, Sir J. Maxwell Wallace, R.C.B., was chosen to lay the foundation stone of the Wallace Monument in the Abbey Craig Hireling. He died at the age of eighty-four.

The potato hug is doing considerable duringe to the potato vines in parts of On-

## Pastor and People.

HE CARRIES THE LAMBS IN HIS BOSOM.

A one of policy head had for often life's ney, Asken on its pillon of roses, Weo heads shutting close as if the d of play, Like bods which the summer discloses, But the beautiful son; of my ordio was still, And over the lips of my blo con.
Trodhuples he white as the too do u the till,
When a spirit sity, low to any spirit at will,
Ho carri, sithe lambs in His bosobs?

There is never a lamb from love's orrowful fold But wouders in delds that are vernal, But never a bud hid away from the cold But blooms in the summer eternal.
When stories sweep the bills, and the night gathere

deep, I think of my Pacadise blos-om, a count of my Parameo moscoup.

And hear the same sens from the weary that weep,

'The weakest are salost, for, over the steep,

He carries the lembs in his bosom."

#### WORKS THAT FOLLOW EVERY ONE

BY THE PEV. NEWMAN HALL.

What is said of those who die in the Lord is true of overybody. "Their works do follow them." Every action remains. The deed survives the doing. This is obvious as regards other people. We may forget the kindness or the injury we did, but the effect romains. A small loan preserved a neighbor from bankruptey, or the refusal caused his rain. Timely succor saved the sick; neglect resuited in death. The calumny hastily uttered was as quickly forgotten by the speaker; but it went on deing its evil work. Our words and conduct have an indirect influence on those around us which is permanent, though the words and nots pass into oblivion. A preacher of the Gospel does not cease to work when he ceases to live. The teacher of truth and of error alike, being dead, yet speaketh.

Our works follow in their effect on our A man's character is the result of his actions. The totality of his thoughts, words, deeds makes him what he is. Every individual work does its part in making him. You see a man laying down first one brick, then another. Is it only a brick laid down? No, those works follow in the permanent form of the house.

You see a sculptor str. ang his chisel. Does each blow end when delivered? No; those works follow in the statue that remains. The diligence or indelence of youth follows in the degree of mental culture ob-

Generally speaking, a man is intellectually what he made himself during the period of education. The works of the youth pursue the man. A retribution is even now going on. Every good work does good to our moral nature, and every evil does harm to it. Thus virtue is its own reward, and vice in the very indulgence exacts its penal-ty. Every sin is a suicidal blow.

This is also true in relation to God. Moffatt mentions a sanguinary African prince, who, when told of the resurrection, struck his spear violently into the ground and exclaimed: "What! And will all the men I have killed live again?" Yes, and all our actions. God will bring every secret thing into judgment. How little some think what they do as they go along life's highway. They fancy they are scattering mere dead things right and left. They are scattering eggs—eggs which are lintch-This is also true in relation to God. are scattering oggs—oggs which are liatched. Hatched, they follow, perhaps, first as butterflies, bright and beautiful in the sun; but—oh! horrors !—those butterflies have turned into wasps, into hornets, and they follow, buzzing and stinging, up to the margin of the river and across into the presence of the Judge. I shall never forget a ser-men I heard from a negro clergyman in Chicago, in the course of which he said: "You who are wicked mind what you are about. How would you like to have your sins as your companions, to live with them forever and ever?" A ran's wealth does forever and ever?" A man's wealth does not follow him; but the fraud, severity, parsimony, arrogance, associated with the getting, the spending, or the hearding—this follows him. So also the conscioutiousness and generosity of the acquiring and the using lay up a good foundation for the world to come, when the money itself has perish-

If this be so-if by a natural law, as well as by a special divine judgment, her every idle word which men speak they shall give account', if every neglect of duty and every commission of sin abides and follows the doer, clamoring for judgment, may we not in despair ask: "Who, then, can be saved?" The Gospel presents the only solution . "Be lieve in the Lord Jesus Christ." His good works are substituted for our bad ones. He can both remove the guilt of our sins, and, by his Spirit mysteriously working within us, he can neutralize the evil effect of sin on our own character. Old things pass away and all things become new. Then the words are fulfilled. "Blessed are the the words are fulfilled. "Diessen are the dead which die in the Lord." It is an authoritative decree. "I heard a voice from Heaven." It is fixed and permanent "Write!" They "die in the Lord, trust. ing the Lord, loving the Lord, obeying the Lord, waiting for the Lord. They "rest from their labors." Not from holy activity, but from fat.gue, auxiety, wearmess; troin conflict, pain, grief; from the burden of doubts, from the yoke of trail, from the dis cipline of sorrow. "And their works do They do not precede, slowfollow them. ing a trumpet, and claiming admission to glory as a reward. No man a works are sufficient for this. Christ's works alone go They are accepted on our behalf. He goes first, and pleads for us and opens the door for us. We follow him, ut then it is also true our works follow us. They follow in their influence on our own moral nature, rendering us more or less mest for the inheritance and capable of or They follow in relation to the special award of the great day. The doc-trine of reward is as true as that of punish-"God is not unrighteous to forget your work and labor of love in that ye min-istered to the saints." There is a rewarding with ten talents and with five. A cup

of rold water must not lose its Christians will not themselves plead their good works. They have an Advocate who will do this for them, and will make the best of every ease committed to him, for whetever good works we do are the result wherever goods worke we do are the result of his own work in us. We shall enter Heaven as unprofitable servonts, exclaiming, "Cod be merciful to me a sinner"; but our selvocate and Judgo will graciously to the decease in Fangs wing several and reward whatever was done from love and likeness to himself. "Blested are the dead which die in the Lord. They rest from their labors and their works do

## SINGLENESS OF SIGHT.

It is recorded of that mysterious man, Baleam, that, at a critical moment, and apparently, even a kind of turning-point in his strango history, he "went not, exat other times, to seek for enchantments, but he set his face toward the wilderness," i.e., toward the uplands and mountains of Moab, ward the uplands and mountains of Moab, where, as he knew, the chosen and guided people lay encamped. And then he saw the tents. And then the whole picture of the coming prosperity and power of this now pilgrim people came floating into the sphere of his rapt vision. And then he sang, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" We, too, Balaam-like in this at least, must look where God is working if we wish to see the work of God, and where God is working most graciously if we want to see that ing most graciously if we want to see that work in its best forms. And there are so many other directions to look in, and so many other things to see, if we wilt. The devil has work enough on hand in this world; and men are working for themselves; and passion, and individual interest, and all the social "enchantments" of modern life, which are greatly more potent than poor Balanm's ever could be, are cast as softly as the air about men as they go. And all the sins are being sinned, and all the crimes committed, and all the miseries and erimes committed, and all the miscries and sufferings are being endured; and a young man may look at all this and say. "I see no glory of God." No. Because morally, you are not looking in the right direction. You are not looking in the right way. In fact, you are not looking for the thing. "We bring with us what we find." Balaam expected to see the tents of Israel, and he saw them. If we wish to see real goodness, if we are not willing to see it, it will if we even are only willing to see it, it will not be lud from our eyes. But there are those in our time who, werse than Balaam, expect little or nothing, and find as little as they expect. The sight of the tents, if we may for a moment allogorize, almost sets thom cursing—mildly perhaps, but really. There are certain words and terms, and those as significant and holy as any in the language, which when heard or read, cem to excite in some breasts only the most undesirable emotions-ridicule, scorn, even cumity. "A Christian," "A Child of God," "Church," "Bishop," "Minister of the Gospel." See how the lighter hterature is spiced with contemptuous, and disdainful, and sometimes even thoroughly ill-tempered allusions to such things and persons. Or, when the element of ridicule is absent, and there is no malignity in those who write, how often is there an utter want of sympathy, a lack of the very faculty of appreciation and apprehension-in one word, a profound disbelief in all high and real goodness, either human or divine.—

# INTERLINING.

Interlining is a sign of thoughtlessness and a sign of thought. As a sign of thought-lessness it shows that we did not think to put down at first writing what we intended. As a sign of thought it shows that we have reviewed it and thought of something new Some of Macaulay's essays were so inter-lined before he wrote them off the last time for the printer, that no one but himself could possibly read them. The interlining of a sermon is generally the best part of it. Every young minister's sermons should be well interlined; after writing, review then carefully, and you will see room for improve-ment and preaching will give birth to thoughts that ought to be saved. When you read a poem, whose numbers flow smooth and sweet, you may think it came from the poet's heart and hand in that can lition, tut if you knew its history, you would see that even that which men call inspiration some times needs improvement and correction.

Ourlives are written upo a our memories the plain, bare outlines recording sin and sorrow, and here and there the writing is blurred with tears, but it is all interlined by the hand of inercy. We cannot see it now, for it is written with invisible ink; but when the light of eternity falls upon it, that will be the clearest and brightest. Shining like gold, it will throw a soft lustre over the dark sentences we have written, so bright that they will be hidden; or only be seen like spots on the sun, and Mercy's in terlining alone will be read.

But there is one record that we cannot interline our lives written on other s hearts. How gladly we would review, and write a kind act here, crass a frown there put in a loving word, a bright smile, and a tender expression. Harshness would be crased, and gentleness written; but no, 'What we have written, we have written. Did mercy interline that? God grant we may see it so in eternity.-Select-

Japan is destined to be a grand mission ary field. The Church of England Propagation Society is about to send two eler men there to open missions, and the Unit ed Presbyterian Church of Scotland is mov ing in the same direction.having already, so cared forty-five thousand dollars as a fund to support laborers among the Japanese.

The entire number of Indians having relations with the United States, exclusive of 70,000 in Alaska, reaches about 300,000, of whom 150,000 are self supporting, 84,000 are supported in part by the Government, 81,000 by the Government out rely, the re maining 65,000 hvo by maranding and hunting. In the Indian coport 97,000 are set down as civilized, and 78,000 as wholly THE CHRISTIAN'S HOME.

We make our best use of this world when we regard it us the basis from which to survey the other. Without heaven, poetry could have no existence. The key note of the pectic is future perfection, and the heaven of the Christian is the highest perfection. I know of no better illustration of these truths than is sample expression which tell from the lips of a godly friend of mine. Through perceverance and industry, he had been able to build himself a house. But his chief boast was, that from his fireside he could see his father's house on the distant hill. "No metter the weather," said he, "whether winter or summer, spring or autumn—no matter the sky, whether cloudy or stormy—when I sit by whether cloudy or stormy-when I sit by my east window, father's roof and chimney teps, the gleam of his lamp at night, ore always visible to my sight." His words contain the philosophy of life, and enclose, as in a nutshell, the principles of holy living. Enviable—yea, thrice enviable—is the man who can pierce the clouds of social darkness which surround our corthly homes, and see his Father's house, with its many manious, in the distant heaven.—

#### AT HOME DOING IT.

A zealous Christian mot a staid, oldfashioned brother on the street on Monday morning, and hailed him thus: "Good-morning, Brother B—, you should have morning, and hand him thus: "God-morning, Brother B—, you should have been at our Church last evening; we had a splendid sermen on the duty of parents." "Sorry," replied Brother B—, "but I was at home doing it." This reply is a sermen in itself, and it hits the most ex-resed point in average Christian conduct. posed point in average Christian conduct. Nothing would influence our homes so directly, nothing would inspire the pulpit so much, as a great deal of Brother B.'s practice of "doing it" at home. It is told of one of the Reformers, that when on trial for his life he answered carelessly, think-ing his condemnation sure, and feeling in-different as to the opinions of his enemics. But at length be heard the scratch of a pen bothind the tapestry, and he at once aroused himself, as he thought he was answering for history. After this he was very careful in his statements. Such would be the edect upon the pulpit if every paster could feel that his discourse is reviewed in every facility of Schilds are such as the second of the secon family on Sabbath evening.

These remarks are suggested to the wri ter by having been listener to a home exer cise of going over the sermons, on a recent Sunday evening. It was at a boarding school for young ladies. The principal sat down in the drawing room after tea, with some forty young ladies, and began this ex ercise. The room was dark except as light came in from the adjoining room. The thing vas woolly voluntary, and the utmost confidence seemed to provail. One point after another was brought out. Sometimes one voice was heard, and then a dozen at once, as the interest became greater. The principal of the school quietly called out one part of the sormon after another, until it had really been preached over in that Christian home. Here is power, the power which the church and the pulpit needs. Attention is one of the hardest gifts to cultivate, as it is invaluable when acquired. He who listens to a sormon expecting to give some account of it will listen with tenfold interest. Why could not every family take up this old-fashioned element of power? How differently a minister would feel in thinking out, in writing, in delivering his sermon - if he knew that every thought was likely to be reviewed and preached over nacing to be reviewed and preached over again at home! This is a good thing to preach about, and to talk about; but blessed are they who have grace to be at home doing it.—Precbyterian.

# HAIL AND ICICLES.

Hail is another form of water, which we Hail is another form of water, which we cannot regard with indifference when the heavens are pelting us with solid missiles. I have seen a whole city, covered with stout red tiles, unroofed by a single hailstorm. What became of the windows it is needless to state. Glaziers were in request for weeks infterward. Like rain, buil is for weeks infterward. Like rain, buil is possessing the car of the nation. Because the control of Christ as he hung upon the Cross; hence they have a great reverence for this bird, and will never destroy it.

In France, in the Pays de Caux, the wreat is a secred bird. To kill it, or rob its nest, is deemed an atrocity which will bring down the lightning on the culprit's dwelling. todes. In that case the upper cloud consists of sev particles, the middle strata of watery vesicles below the freezing point, and the lower strata of vesicles above the freezing point. Usually those clouds travel in different directions, and hail is produced when a conflict of opposing winds compels a mixture of clouds of such different tom peratures. The rain-drops resulting, instantly frozen, have the time during their fall to increase in size by the condensation of water on their surface, and not seldom, by combination, to unite in large and destructive halistones. The formation of hailstones is always rapid. The clouds from which they fall are never spread over a very wide area. Sailing before the wind, they pound and riddle strips of land often less than a mile, and rarely ten miles, wide, although the length of the strips passed over is sometimes considerable. Hailstones have been picked up weighing more than half a pound avoirdupois. In some instan-ces this weight, on credible authority, has been very much exceeded. On such occasions, it is not surprising that trees should be stripped of their branches, the larger animals mutilated, "small deer" and game killed outright. The greater the development of electricity in a tompest, the great is the tendency to a downfall of hail. occurs principally in Summer, and in the afternoon, namely, under the meteorogical conditions that have just been mentioned great heat at the surface of the soil, rapidly dmunishing higher up in the air, with strong oud evaporation under the action of the sun. Nevertheless, as the simple conflict of an upper very cold wind with a very hot one raised to the same lefty region, may bring about the formation of hail, it sometimes falls in Winter, and sometimes in the night; but those are the exceptions ra-

ther than the rule.

leicles are a pretty paradox, formed by the process of freezing in sunshine hot enough to most snow, blister the human enough to most show, blister the liminar skin, and even, when concurrented, to burn up the hamor body itself. Icides result from the fact that air is all but completely transparent to the heat rays cuitted from the sun—that is, such rays as pess through the oir without warming it. Only the sear ty fraction of rays to which air is not transparent expand their force in raising its temperature. The warm puffs of the Surmour breeze are not heated directly by the sun itself, but by the earth and the objects on it which the sun has previously warmed. The truth of this is sensibly felt on entering a town after sunset, from the open country, in sunshing weather. The same difference of temperature is never felt at the close of a cloudy day. This cause is one of the reasons why the air on a mountain top is colder than the air at its foot. The air on high mountains may be intensely cold, while a burning run is overhead. The solar rays which, striking on the human skin, are almost intelerable, are me numer skin, are almost informatic, are incompetent to heat the air sensibly, and we have only to withdraw into perfect shade to feel the chill of the atmosphere. Snow is one of the many objects which ab-sorb and are warmed by the solar beat. on a sunny day you may see the suramits of the high Alpa glistening with the water of liquefaction, while the air above and around the mountains may be many degrees below the freezing point. The same thing happens to the snow upon your house thing happens to the snow upon your nouse roof. The sun plays upon it, and melts it. The water trickles to the caves, and hangs in a drop. If the caves are in the shade, or in declining sunshine, or the air intensely cold with a brilliant sun, the drop, instead of falling, congeals. An infant icide stead of falling, congeals. An infact icide is formed. Other drops and driblets succeed, which both thicken it at the root and lengthen it. The drainage from the snow, after sunshing is gone, continues to produce icicles, until the flow of water is stopped by the frost. In the Alps, Dr. Tyndall tells when the liquefaction is copious and the cold intenso, icicles grow to an enormous size. Over the edges (mostly the Southern edges) of the chasms, hangs a coping of snow, and from this depend, like stalactites, rows of transparent scioles, ton, twenty, thirty feet long, constituting one of the most beautiful features of the higher crevasses. But an icicle would be incomprehensible if we did not know that the solar beams may pass through the air, and still leave it at an icy tempore are.

## FAITHFUL UNTO DEATH.

Two piles of faggots were placed about the feet of Huss, which had been stripped of their covering. Burdles of straw were placed erect around the stake, reaching as far upward as the near of the friending as far upward as the near of the friending of the flames. Before the torch was applied, however, one more effort was made to make Huss recaut. It was the wish of the Emperor even yet, and subtedly, to save if possible his honor with the prisoner's hie; and it was probably by his direction—given be-forchand, for he did not choose to witness the scene—that the marshal of the empire with the dector approached the funeral-pile, and exherted Huss to yet save his life by retracing and abjuring his doctrines.

It was the last opportunity. Would Huss now hesitate? In a loud, clear voice, he replied, with a firmness which the immedi-ate prospect of death could not shake, "I call God to witness that I have never taught nor written those things which on false testions, teachings, writings, in fine, all my works, have been intended and shaped to work, have been intended that shaped to-ward the object of rescuing dying men from the tyranny of sin. Wherefore I will this day gladly seal that truth which I have taught, written, and proclaimed—established by the divine law and by hely teachers—by the

formed when two or more strata of clouds in possessing the car of the nation. Because overlie one another, but with a difference | whether or not their utterances were regardin their respective physical conditions Hail is produced during temperature, when the earth, decreases rapidly at lofter altitudes. In their case the apparature of position of popular opinion. The two may be constituted in the case the apparature of popular opinion. of popular opinion. The two may be com-pared with reference to the amount of at-tention excited; they can only be contrasted with respect to the amount of authority claimed and acknowledged. The utmost that any organ of popular opinion can lay claim to nowadays is the utterance of truth that will commend itself to the public at large; but in addition to this element there large; but in addition to this element there was in the Hobrow prohets the distinct assertion of a Divino message, in virtue of which they principally claimed to be heard. Whatever moral truth they may have ut tered was altogether subordinate to this Divire claim.

"Now we may be quite certain that any such claim advanced in the present day would be met with derision, no matter what amount of moral truth might be as sociated therewith But it was clearly not so in the case of these Hebrow prophets in their own day, nother is it so with them nowadays. We have to ask ourselves, there-fore, why is it that our respect for the truth they utter is not diminished but rather on hanced by their assumption of Divino authorsty? Is it only because we read them with a precious bias in their favour? or is also because, in spite of ourselves, there is something in their message which serves to substantiate their claim? If this is not to sul-stantiate their ciam?

The distribution of the feelings with which we read the prophets of the Old Testament work to be those of disgust and contempt, enstead of reverence. But surely it is not the prophets of the contempt of the c instead of reverence. But surely it is not too much to say that the words of a Joel or an Isaiah inspire a feeling of involuntary roverence, not only notwithstanding and independent of, but even in consequence of their hig., protensions. And if so, is not this itself a proof that whother their claims be true or false, they alone of all writers have been able to rise to the just level of their claims, and have not debased or falsi-

fied their pretentions by their message? Compace, for example, the feelings with which I fency the majorary of unbrassed persons will read, and carnot help reading, a speech of the Almichty in Paradise Lost, and words attributed to the Lord of Hosts by one of the Old Testament prophets. Is this difference is reality, or is it a matter of this difference a reality, or is it a matter of projudice? Is it altogether a matake, or is prejudice? Is it altogether a metake, or is it because a promise given to Israel thousands of years ago loss been fulfilled to use they shall know that there hath been a prophet among them? The thing is parent, it has proved the life reality; and difficult as it may be to define the functions of a prophet, or to understand how these functions can have been invested as prophet. functions can have been imposed or executed, it is absolutely impossible for us, upon a survey of the phenomenal presented, to deny the existence of prophecy or of a race of prophets in Israel as a sact. —Rev. Stantey Leather, M.A.

#### SACRED BIRDS.

Extraordinary honors were paid to the goose in ancient times; and it is still held in great veneration by some of the Lascain nations. The figure that occurs so frequentnations. The figure that occurs so trequently on Buddhist monuments is the Brahmanee goose. The aucient Britons, according to Casar, held it impious to eat the flesh of geese. The ibis was another bird held in the highest saneity by the old Egyptians. There are still numerous pits containing ibis mummies in that country. The largest of them, a little to the westward of largest of them, a little to the westward of the pyramid of Aboutic, is twenty feet deep. The floor of this pit, for probably a depth of many feet, is covered with heaps on heaps, and layers on layers, of coarse earthen jars, the lids temested down, containing each the body of an ibis, preserved with bitumen, and enclosed with numerous folds of ingressive disth handges. and enclosed with numerous folds of nar-row cloth bandages. "Some of the mum-mics are found," says Lord Nugent, in his "Lands Classical and Sacred," "in a state of great preservation—black and charred, and incapable of being taken whole out of the bandages, but all the benes, the heads, and all the features entire. Whether these animals were thus embalmed and brought to this place of burial whenever four. I dead, or whether collected here only as the objects of worship, is a question which no aucient authority assists in the solution."

Dr. Shaw states that the Mahometans have a great veneration and esteem for the stork. It is almost as sacred with them as this was with the Egyptians; and they look upon a person as profane who should kill or even harm one. So precious were these birds held in Thessaly, which country they are said to have cleared of sorpents, that the slayer of a stork was punished with death. They were thought much of at Rome, for when a person who, from a freak of luxury, ordered one to be placed on his dinner-table, he drew upon himself the direful oblequy of the whole city.

The robin is considered in some countries a sacred bird; to kill one is little less than sacrilege; and its eggs are free from the sacrilege; and its eggs are free from the hand of the bird-nester. It is ascertained that the respect shown to it by man is joined in by the animals of the wood. The weasel and wild-cat, it is said, will neither molest it nor eat it when killed. One cause for the veneration in which it is held may be the superstition which represents it as the medium through which mankind are warned of approaching death. Before the decease of a person, a robin is beheved, in many instances, to tap three at the window many instances, to tap thrice at the window of the room in which the sick person is lying. Grimm says that the peculiar venerahas been shown by the whole German race, from remote times; and he refers to the bird's color and name as ovidences that it was sacred to Thor, the god of lightning.

The swallow, too, in Germany, is deemed a secred bird. Like the stork, it preserves the house on which it builds its nest from fire and lightning. The Spanish peasants have a tradition that it was a swallow that tried to pluck the thorns out of the crown of Christ as he hung upon the Cross;

Such an act was also regarded with horror in Scotland. Robert Chambers mentions the following popular malediction upon those who rob the nest of the wren .-

Malisons, malisons mair than ten, That harry the lodge of Heaven's hen !

The Convention of the Southern Baptists The Convention of the Southern Baptists which met at Mobile in May represents more than one-half of the denomination the world over. The Northern States contain a population of 25,000,000, of whom 470,000 are Baptists. The Southern States, with about 13,000,000, have 1,125,000 Baptists. There are, exclusive of the African Baptists, 8,400 churches, 6,000 ministers, and 800,000 communeants. They have and 800,000 communicants. They have many colleges, academies, and female seminaries that are first-class.

The anniversary of the British and For-The anniversary of the British and For-eign Bible Society was held in Exeter Hall, London, May 7th. The receipts for the past year were \$188,807. 156,00 1 copies of the Bible had been distributed during the past year in Austria and the adjacent coun-tries; \$51,000 copies in Russia, in no less than sixty distinct dialects. Translations have now been made in 257 law merces and huvo non been made in 257 languages, and the society estimates that during the present century about 116,000,000 copies of the Sacred Scriptures have been put into circulatten by Bible secreties alone in various parts of the world. The Congress of Old Catholics is to be

hold at Constance in September, where John Huss was condemned and burnt to the stalie, and where the innovation of depriving the laity of the sacramental cup was first sanctioned by a church council. They assemble at Cologue in June for the ection of a bishop, after which a synod will be held in due form, and church legislapon will be undertaken. It is a strange coincidence that the place of the martyrdom of Hurs should be the one selected for the assembling of the Old Catholics.

### Subbuth School Teacher.

LESSON XXVIII.

SCUDIES IN MATTHEW.

July 13, 1878.

THE FLIGHT INTO EGYPT.

Matt. ii. 13-23.

COMMIE TO MEMORY VS. 13, 14.

PARALLUL PASSAGES .-- Hosen xi. 1; Jor.

Read with vs. 12, 13, Gen. xx. 8, 6; with vs. 14, 15, Ps. xx. 6; with vs. 16-18, Exod. i. 24; with vs. 19-23, Luke ii. 39, John i. 45, 46.

Central trutu.—God's "children shall have a place of refuge."—Prov. xiv. 26.

International text.—For he shall give

his angels charge over thee, to keep thee in all by ways.—Ps. xci. 11.

in our last lesson we saw how Hered's fears were aroused, and what arts he employed for finding, and no doubt destroying if he could, this rival. The "wise men," after their interview with him, set out, probably at night (he sent secretly (v. 7) and they saw the star (v. 9), and they found and honored with gifts the Holy Child. But they did not return as desired. Whether they promised or not, we are not told; but if they did they had reason enough to go home another way. Any one who uses our promise for an ill object that we never our promise for an in object that we never meant, gives us a right to break it. In fact it then becomes quite another thing. If he had met them and said, "You promised to had met them and said, "You promised to had defence enough in saying, "Yes, but we nover promised to help you in a wicked design."

The number of children in Bothlehem, and

Now we can study the king baffled; the Holy Child preserved, and the prophecies

the wise men went home another ways. (a) the wise men went home another ways. Ho understood that (v. 16). Saw that be was "mocked," i. c., "made a fool of," outwitted. Not that they meant anything towards him, but the effect of this now move was to upset his plan. He was "or." move was to upset his plan. He was "ex-ceeding wroth." When a good man's plans fail he is sorry, but submits. When a bad man's fail, he is upt to be very angry Sec Saul's case with David. Bad deeds make bad temper. He now tries by violence what he meant to compass in some other way. He gives orders, not openly or by a formal decree, but to his submissive agents, for the death of all the children of Bothle-hem coming within the time since the Holy Child's birth. He would not give any needless publicity to this atrocious deed.

(b) But in this also he was baffled. An angel (v. 18) warned Joseph in a dream, and directed him what to do. Egypt was sixty or seventy miles from Bethlehem—and there were many Jews there. Once across the line he was out of Herod's jurisdiction (as when one goes into Canada to be out of the jurisdiction of the United States). Joseph set out at once, without oven waiting for the morning, it would seem from the language, "by night" (v. 14). There he was to stay till "word should be brought to him." Learn

(1) How soon sorrow comes after joy. Mary's child lately honored; now in danger of his life. How often we see that

(2) How soon Christ begins to feel sor-Persecuted almost as soon as born! And how much all who are joined to him must suffer!

(8) How fierce is the malice of His foes-Horod, Satan's instrument.

Herod, Satan's instrument.

II. THE HOLY CHILD PRESERVED. Egypt was only a temporary residence, "until the death of Herod," which occurred in the spring, and was attended, according to Josephus, by great agony of body and mind. He was 70 years old, and had reigned 87 years. Allowing for the tendency to surround the death of such a man with terror, he does seem to have been exceedingly miscrable, at one time planning a great set of creaky and recture over Illustration. of Josephus.

Mtor Herod's death, v. 19, an angel, in a in this direction. dream, directs Joseph to return to Judea, which he did; but hearing that Archolaus, who too much resembled his father, was on who to interest the states, was on the throne (though not called "king"), he was afraid. That this was not causeless or sinful timility appears from the further directions given him (v. 22) to turn aside into the parts of Galilee, a remote Province in the north of the land, of which the people, boing mixed up with Gentiles (Matt.iv. 15), were held in little esteem. So Christ is called a "Galilean," for he lived there for thirty years.

We may learn from this (1) That God has sufficient means of defence for those whom He keeps—dreams, angels, foreign lands to shelter them. (2) The lowliest places are often the safest. Let us be con-

(Remem-III. PROPRECIES FULFILLED.

(1) Hosea xi. 1, "and called my son out of Egypt," quoted from the Hebrow. The primary reference is to the Hebrows; but Christ and His people are one. Much in Hobrew history is typical of Christ.

the "He shall be called a Nazarone." Various explanations are given of this, which is not a liberal quotation, as (a) that which is not a liberal quotation, as (a) that he shall be called Jesus of Nazaretic; if he shall be a Nazareta, tbut there is no evidence of any peculiarity in his training; and (c) that he is prophesied of as a branch, or sprout, or shrub, lea, xi 1; for which ("rod" or sprout) the Hebrew word is sounded netzer. But Nazareth is called so from its being a place of shrubs, so that there would be a play on the word not uncommon in the Hebrow poetry. Then the evangelist refers generally to the lowly character the prophets gave to Jesus, and particularly to Isa. x1. 1. This view appeared the soundest to a man at once so learned and devout as Dr. J. Addison Alexander.

We may be sure it was understood, and had force to the Hebrews, into whose hands the Gospel was first put, and who knew the Old Testament.

#### ILL-USTRATION.

HEROD'S CRUELTY .- The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible from the numbers who fell victims to them. The infirmities of his later years exasperated him to yet greater cruelty; and according to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his decease might be attended by universal mourn'ng. (Josephus' Antiq. xvii.) It was at the time of his fatal illness that he must have caused the slaughter of the infants at Bethlehem, and from the comparathat Josephus has passed it over in silcace.
The number of children in Bothlehom, and all the borders thereof, may be estimated at ten or twelve, and the language of the Evangelist leaves in complete uncertainty the method in which the deed was offected.

Let even the youngest learn a golden text from each lesson.

Place your very best teacher over the voungest scholars.

Let not the Lesson Leaves drive the Bible from the Sabbath-school.

terom home to the Sabbath-school, from the Sabbath-school to the church, from the church to heaven.

Be enthusiastic. Lat a holy zeal inflame you in bohalf of your work. Be ardent and warm in pursuit of the ends you have in view. You must be interested yourself, if you would interest others.

Some of the best superintendents of noighborhood Sunday-zchools, East and West, are women. A woman is often more ready than a man to attempt a work of this kind for Jesus, and more capable of doing it when ready.

We recommend alternate reading. Let the superintendent read the first verse, and the school in concert read the second verse, led by the assistant superintendent, and so on. Don't read too fast. Have everyword distinctly pronounced.

The superintendent should always make the opening prayer. Never call on a stranger to lead your school in prayer. Ten chances to one that he does not know how to pray in the presence of children, and if he does not, his prayers will do harm instead of good.

Cultivate tact. Appreciate circumstan-stances, take advantage of them, and do the best you can with them. Learn how things are done, and do them handsomely. We want more of it in Sunday-school work. When we bring the same tact and ingentity into religious work that we exercise in business, we may look for more success.

The grand ultimatem of Sunday school act of cruelty and revenge (see Illustration), instruction should be, first, the conversion at another in terment of mind so as to at of the sensiars to Jesus, second, their per tempt suicide. Five days before his own fection in the spiritual life and in the know-death he had his oldest living son slain. Jedgo of the World of God. The Sunday Those facts we leave from the apple datals. school, m al fully guarded from everything not tending

Tenchors, have an ideal. Don't imitate every new thing you see. Never copy after any one school or any particular superinany one sensor or any particular superin-tendent—what he successfully adopts might fail in your hands. Be observing; examine everything new to you; form your own no-tion of its merits; let all things be suggestive, and form your own conclusions, adapting to your own manner of work all that suits you. Form your own ideal; keep it constantly in view, and with all your energies seek to realize it. Some men work by a seeming intuition, when really they but exercise a sound judgment, the result of ex-

# HELPS ON THE JOURNEY.

the tief our place is observe. (3) The Satisfied in the solution of the soluti It is the solemn thought connected with tinge tearly saints in the entacombs, Scotch refugees in Holland, Puritans in America), and God has provided for them, and made their exile a blessing.

It is the pensive and the catacombs, Scotch and Color of half and God has provided for them, and made their exile a blessing. go by so half enjoyed. It is the pensive est day of our year is passed, and every ber Matthew's object to show at the outset that Jesus is proved to be Messiah by fulnture is histomic with gigantic footsteps filment of type and prophecy.) So three prophecies quoted or referred to in a way that Hebray readers would understand.

(1) Here we describe the first prophecies when the unwelcome that he way that I the footsteps hack upon his youth. When the first grey hans become visible, when the unwelcome that he way that a world represent the first properties that he way that a world representation is the footstep of the footstep. truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always westerning, he looks back on things behind. When we were children we thought as children. But Hobrew history is typical of Christ.

(2) Jor. xxx. 15. Pachel's tomb was at Bothlehom, Ephrath (Gen xiviii. 7). There the children of Rachel sub-red more than once, and the is represented, in the bold forman, better and holter than his first, if he will look or, and not look back.

In the children of Rechel sub-red more than once, and the is represented, in the bold first, if he will look or, and not look back.

In the bertson.

# Our Young Folks.

#### THE MINISTRY OF POLITENESS.

"Kit y going to join the ministry! Well, if that isn't a good joke. She must think she is a woman's righter," and Harry Frankliu throw his hat up in the air and gave a laugh.

"That isn't the kind of ministry I mean, answored Kity, shyly, while tears began to come in her grey eyes, "I mean the minis-ry of politeness."

"And pray what is that, Miss Woman's Rights?" demanded Harry, with another Rights?" demanded Harry, with another laugh, louder and more disagreeable than first, while he threw a handful of grass he had pulled to give the pony, standing at the door, over Kitty's hat and curls.

"No wonder you ask, Harry," said his mether, who had come out on the pench in time to hear the last few remarks; "for it Bob, waiting patiently for us to get into the phaeton, knows more of it than you do. He never would have thrown the grass over Kitty's hair when she was just going to ride. If you really wish to know what it is I'll tell you. Part of it is Kit's patiently taking the grass out of her hat and shaking it from her hair without calling you 'a horrid old thing,' and asking me to make you behave. Tat's right, Kit," she said, turning to her daughter; "silence is the next best thing to the soft answer." If we learn not to say disagreeable things it is ensier to say agi able ones. And now who is going with me down to the cars to meet papa?"

"I am," Harry answered, immediately. Kitty was only human, and for a moment the new profession was forgotten, as she said, hastily :--

"You went yesterday, and mamma said I might go to-day. I think it is real—" then she remembred, and suddenly stopped.

Her mother noticed it, and, always quick to help her children in any triumph over sulf. said at once .-

"I'll take you too, Kit, this evening, for I promised. Harry can go because he was so patient in not speaking first."

Harry drew his brows together, for he often confided to Kitty, "he would much father take a whipping than have mamma ch. I him." 'The "chaffing" did some good, however, for he helped his mother in the phaeton, then absolutely waited till Kitty got in before he took a seat in the rumble. He met his reward in a bright smile of approbation from his mother, a smile he valued in proportion to its scarcity, for harembearem Harry was always in some mischief.

After they had been driven for a few moments down the protty avenue of trees that led to the gate, Mrs. Franklin looked down at her little daughter sitting on the seat by hor, and said :--

"What makes you think of the ministry of politoness, Kitty dear?"

"I was reading something about it the other day in that little book you gave me, and I thought I would try to be polito."

"The Bible dosen't say anything about being polite," broke in Harry, in his usua abrupt style. "And if it isn't in the Bible we needn't do it."

"But it is in the Bible, Harry," his mother answered him. "What elso does this mean:—'Be kindly affectionate one to another with brotherly love, in honor preferring one another?' What else does the Golden Rule mean? Why, I could go on for an hour repeating verses that mean we should be polite to each other."

"But people need not be polite to their family," Harry said.

"Ah, my boy, you never made a greater mistake than that. There is no place where politeness is more needed than in one's own family. We are much more apt to be courteous to strangers whom we do not feel intimate with, than we are to our home people: and it is a mistake, for we are less thrown with them, and so less likely to be made uncomfortable."

"How does it make you uncomfortable, mamma ?"

"Suppose you were to ask me, 'Can't I drive Rob now, mamma?' and I was to an swer you. 'No, you sh'ant!' wouldn't that make you feel very badly?"

Yes m. it would. i would think I was speaking to Litty, Harry answered, with a sudden burst of thoughtfulness, that made Mrs. Franklin and Kitty both laugh.

"But if I said, 'I am afraid to have you drive now, Harry, for Bob 1s very tricky, and we are going down hill, you would not feel bad, though you would not be allowed to drive any more than if I had answered you roughly. Do you see?"

"Why, yes. So it does make a difference," Harry said. "I never thought of that be-

"One reason that families don't get smoothly and happily together is, that they are not particular enough about these little acts of courtesy and kindness that make life go so much more smoothly. You and Kitty would be much happier together if you spoke to each other as you speak to papa and me."

"Yow do you mean, mamma?" Kitty asked.

"Why, if you said, 'Please, Harry, don't touch that, it will break,' instead of, 'You mus'nt touch my things. Mamma, please make Harry behave!

Kitty looked conscious, for she remembered having used those very words early in the morning, and used them in a very erc is tone also. "You wouldn't speak that way to me."

her mother continued. "You would have speken pleasantly and amicbly and I would have been a great deal readier to listen and do as you asked."

"And you tee, Harry," Mrs. Franklin said, "Who was it I heard yesterday saying, 'Go away and leave me alone; I don't want to be bothered by a girl; what does a girl know about making a kite? and five minutes after when I passed, the same person said to me in a pleasant manner, 'please,mamma help me hold this paper till I paste it?" Kitt could have held it better than I could,

for her fingers are smaller, and would go in places where mine would not go, and she would have been interested and stayed to help you, while I had to go away in a few moments."

"But it is different, somehow, manima." "Not very different, Harry; the principle

"Not very different, Harry; the principle is the same. What would you think if I were to say this evening, when your papa esks me for another cup of coffee, 'I can't give you any more; I'm tired of pouring out coffee for you, you are such a bother?"

The children both laughed at the idea of their gentle manicia saying such a thing and said that they would think it

'It would not be a bit worse than for you and Kitty to speak to each other. There is just as much necessity for the little people in our home to be courteens to each other as for the big people to be. If you only take care of the tone of your voice, it is so much casies to be polite, for you would not be likely to make a very disagreeable remark in a bright cheerful voice, would you?"

"No, indeed," the children answered.

"That is so much the case," M.s. Frank-lin continued, "that when you hear the In continued, "that when you hear the voices of people talking, you can usually tell whether they are saying pleasant or disagreeable things. An augry voice is like a railroad whistle, warning you to keep off the track, and if any one is wise he wilt heed the warning. If you get into a habit of speaking to each other in a cross voice, you will find that presently, even though you feel kindly, you cannot speak so, and then, children, you will feel so corry for it, and it will be too late to alter the tone of your voice. I have gone into people's your voice. I have gone into people's houses sometimes and heard them speaking to each other in cross or sulky tones, and then they would come into the room where I was, and speak to me as pleasantly as a May morning; but I could not enjoy it, because I felt it was their company voices that I heard, not the real honest tones ci their heart. So, above all, be polite to your own family, for there is not much temptation to be rude to people you meet formally. But there is your papa coming to meet us and we must harry. We will talk some more about the ministry of politeness anotier time. —N. Y. Observer.

#### INTERESTING FACTS.

A bell rung under the water returns a tone as distinct as if rung in the air.

Stop one ear with the finger and press the other to the end of a long stick, and if a watch be held at the other end of the wood, ticking will be heard, be the wood a stick over so long.

Tie a poker in the middle of a strip of flamel two or three feet long, and press your thumbs or fingers into your cars, while you swing your poker against an iron fender and you will hear a sound like that of a heavy church bell.

These experiments prove that water, wood, and finniel are good conductors of sound, for the sound of a well, the water, and the fender passes through the water and along the deal and flannel to the ear, and excites in us the sense of sound. Sound of all kinds, it is ascertained, travels at the rate of fifteen miles in a minute. The softest whisper travels as fast as the most tremondous thunder. The knowledge of this fact has been applied to the measurement

Suppose a ship in distress fires a gun, the light of which is seen on shore, or by another tessel, wenty seconds before a report is heard, it is known to be at a distance of twenty times 1,142 feet, or a little more than four and a half miles.

## THE PRONOUN "I."

"What an indication of character is furnished by the use of the 'I.' Note how a man betrays himself by its frequent employment in speech, by the manner of its use, the obtrusion of his own opinion, clenching everyting by reference to his little experience, repeating everlastingly his miserable pretentious I till the hearer grows tired and sick of it. Some men emphasise the I, and contrive to throw a world of meaning into the uttorance; you see that self-conceit fills up their lives, and rounds is up the their every phrase and action; they live in an atmosphere of self-assertion and selfpraise. In writing, again, how commonly the distinctive pronoun starts out Even those who know that the constant use of it is forbidden by good taste, nevertheless fall unconsciously into violation of their own precept. Look at abundle of your friends' letters, and you will find them dotted with 'I's.' Smile at the weakness of the writers, and then look at your own letters, and you will be startled to find the same thing there. It is much more difficult than people think to avoid a practice that comes natural to us. Try to write a paper on any personal subject without an 'I,' and you will see how liard it is, and how constantly you must be on your watch to prevent a slip. Make a speech, and the trial will be harder still. Preach a sermon, and you willfind the diffi-culty increase. Write a long letter, and it becomes hardest of all."—Congregational-

Joy in God is the happiest of all joys. There are other sweets, by this is the virgin honey dropping from the comb. Joy in God is also a most elevating joy. Those God is also a most elevating joy. Those who joy in wealth grow avaricious; those who joy in their friends too often lose nobility of spirit; but he who boasts in God grows like God—it is a solid joy; and he who joys in God has good reasons for rejoicing.—Spurgcon.

Wo cannot live on abstractions. Wo must know, and see, and hear, and feel our God. When the best human intellect has done its mightiest to comprehend the abatract ideas of power, wisdom, truth, and love, and the abstract idea of God; it her what does not come down to its home; its heart, its husiness. God must manife. us .- Dr. Decme.

#### HONOUR FOR TRELAND.

If Professor Donald on is successful in his contemplated aeronautic exploit it will prove that there is something new under the sun. Ireland during the summer is to the sun. Ireland during the summer is to be usited by a Penneyleanhan. This gentleman is not engaged by the New York Herald to discover a reptile on the Emerald Isle, but is coming to Ireland for the sake of doing so—that is, if he does not alter his mind, or stay, by the way, or loses his way. The Professon lives in the hope of crossing the ocean in a ballon, which is to contain 208,000 feet of gas, and weigh about 2,000 pounds. Its lifting power will be 9,000, and he will carry ten small reservoirs of gas to provide against breakage, and an electrical arrangement will provide light. He expects to cross to Ireland in from seventeen hours to two days and a half, and will take two scientific men along with him—if he can get them. If the trip is successful he will at once establish a balloon mail and passon-ger line around the world, pressing the acrial currents into service for motivepower.

#### LEAUTY FOR ASHES.

In the Hebrow there is a ring in the words which couldn't be conveyed in the English. The ashes that men put upon their head in the East in the time of sorrow made the East in the time of sorrow made a grin tiara for the brow of the mourner; the Lord promises to put all these ashes away, and to substitue for them a glorious head dress, a diadem of beauty, or, if we run away from the words, and take the inner sense, we may look at it thus:—Mourning makes the free wan and emaciated, and so takes away the beanty; but Jesus promises that he will so come and reveal fey to so takes away the bearty; but Jesus promises that he will so come and reveal jey to the sorrowing soul, that the face shall fill up again; the eyes that were dull and cloudy shall sparkle again, and the countenance, yea, and the whole person shall be once more radiant with the beauty which sorrow hadso proviously marred. I thank God I have sometimes seen this change take place in precious saints who had been cast down in soul. There has even seemed to be a visible beauty put upon them when they have found peace in Christ Jesus, and this beauty is far more lovely and striking, because it is evidently a beauty of the mind, a spiritual lustre, far superior to the surface comeliness of the flesh. When the Lord shines full upon his servants' faces, he makes them fair as the moon when at her full she reflects the light of the sun. A gracious and un-changing God sheds on his people a graci-ous and unfading levelness. O mourning ous and unfading loveliness. O mourning soul, thou hast made thine eyes red with weeping, and thy cheeks are marred with furrows, down which the scalding tears have burned their way; but the Lord that healeth thee, the Lord Almighty who wipeth all tears from human eyes, shall visit thee yet; and, if thou believest in Jesus, he shall visit thee now, and clear these cloudy griefs away, and thy face shall be bright and clear carries for as the worning and snarkling again, fair as the morning and sparkling as the dew. Thou shalt rejoice in the God of thy salvation; even in God, thy exceeding joy. Is not this a dainty promise for mourning souls?—Rev. C. H. Spurgeon.

## "THAT ONE VERSE."

An old negro in the West Indies was An old negro in the West Indies was very anxious to learn to read the Bible. He lived a long way from the missionary's house, and yet he would confe to learn a lesson whenever he had time. It was such hard work, and he made such little progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he, with great earnestness, "me never give it up till media." And pointing with his finger to the beautiful words he had just spelled out in John iii, 16. "God so loved the world," etc., John iii. 16, "God so loved the world," etc., he said, with tears in his eyes, "It's worth hill the trouble, massa, to read dat one verse!"

## SUGGESTIVE PARAGRAPHS.

The church was built to disturb the peace of man; but often it does not perform its duty, for fear of disturbing the peace of the church. What kind of artillery practice would that be, which declined to fire for foar of kicking over the gun carriages, or waking up the sentinels asleep at their posts.—Beecher.

We owe it to curselves fully to realize all that is admirable and excellent in others. We owe it to them to tell them that we do so. There are more virtues than merey that are "twice blest," and this of awarding others their due stands high among them. Let us think first, as we ought, of what our tellow greatures; last. praise can do for our fellow creatures; last, of what it can do for ourselves.—Miss Preston.

I attributed much, both of the good and ovil which distinguished the last age, to the exclusive study of Natural Philosophy. Self-forgetfulness and the sense of something permanent and absolutely distinct from us, accompanied with a tendency to overlook the importance of man altogether, and to regard God as merely a synonym of nature, are habits of mind which seem so much connected with this pursuit, that wise men have alternately exalted it as the one pure and safe region for the soul to dwell in, and have fled from it as dreary and infectious .- Maurice.

Sympathy is one of the most imposing and sacred emotions of an intelligent mind, and is equally consonant with the genius of refined humanity and the spirit of true religion. It is inseparable from a truly clevated, though uneanctified mind, for it is a compound of the finest and noblest feelings of our nature—of feelings that are characterized by all that is touching in tendorness, and winning in bonevolence. To the coul it is what the lucid beams of the micon the possing feature of heart wants of heart which the not examine to their existing the which the heart of the heart the hea bridis.

The Bligs America Preserved familia meno you dor two pontrais in the handles wetter, exclusive of the Aberthounts, us to contrined to five thousand presected an ordinary stred book.

A single matches of a test-class magazine descript contrar quite as much readire matter as three name of the marser by mass Pin are much. The magazine costs of cents—the three musbers of the Phuspa PriMAN Is cents. Enbarths for the Piasarreidez-only \$200 per

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British Zmerlenn Bresbyterian

FRIDAY, JULY 4, 1878.

TOPICS OF THE WEEK.

Small pox provails in several of the English cities. It is stated to be of a peculiarly virulent type.

The Hon. F. N. Gibbs has been returned for South Ontario; majority over Mr. James Holden, 242.

Mrs. Morris and family left Perth yesterday morning en voute for Manitoba to join Licutenant-Governor Morris there.

A postal treaty has been effected with the United States by which the postal cards of either country may pass into the other by affixing to the card an ordinary one-cent stamp.

Ocean cables are becoming common. Another is to be added to the transatlantic lines. A second cable is to be laid between Cornwall, England, and Spain. Others are projected. Lower rates are to be desired.

The Postmaster-General announces that on and after the 1st of July, money orders will be procurable at all Money Order Offices in the Dominion, or at the Post Office at Fort Garry, Manitoba, at the same rates of commission and on the same conditions as orders are now granted, payable within the Domunion. In like manner, Fort Garry will issue orders on any Money Order Office within the Dominion.

The Highlander is the name of a newspaper which has just appeared in Inverness. It is reported that the Inverness Courses will shortly be assued bi-weekly.

There are in connection with all missionary societies in the Polynesian Islands, 250,-000 adherents, some 50,000 Church mombors, and a band of native preachers some 1,600 strong.

The Advance has an editorial upon preaching occasionally to children. The minister generally forgets their presence, soldom addressing them directly, and using language to their juvenile mind quite incomprehensible. "And get they are, from Sunday to Sunday, forming a large and permanent part of his congregation. And he has nover discovered it !"

The work of enforcing the new ecclesiastical laws in Germany is not an easy one, yet the Government is determined not to yield so much as an inch. It cannot fill np the vacancies in the Church, but it will insist that if they are filled it shall be with German clergymon, who will respect the laws and preserve public peace. If such cannot be found there will still be vacau-

Rev. Dr. Richard Newton's "Sermons for Children," are being translated into the Hindostance tongue for publication in Indic. They have already been published in several of the European languages. The Doctor, who is the well-known rector of the P. E. Epiphany church in Philadelphia, has perhaps no superior as a preacher and writer for children.

Some excitement was caused in the United Presbyterian Church, Scotland, last winter, by two members refusing to partake of ordinary wine at the Lord's Supper because it was intoxicating. The Session pronounced against them and removed their names from the roll, and the Presbytery sustained the action of the Session. Tho case came by appeal before the Synod. The Synod reversed the decision of the Presbytery, but enjoined the appellants not to repeat their "irregular and improper conduct." In this decision all parties acquieaced.

The United Presbytorian Church, says the N. Y. Exangelist, is "in advance of all others" in the endorsement of the free pew system. Its Assembly, recently in session at Philadelphia, recommend its congregations to abolish the system of ronting pows. "as inconsistent with freedom of worship, as a hindrange to benevolence, and as makingenerchandise of the house of God." It uged churches to give their pasture a ort, naming \$1,000 as the mininutry pastors, and \$2,000 for ns and cities.

There are now within the walls of Rome fourtern Protestant Christian churches, and laturen twenty and thirty preaching places, with good congregations. There is also a Female Biblo Readers' Society, the members of which visit regularly from house to house, distributing the Word of God. Formerly Hibles were given away, but now they are sold at a small charge.

Let modern scientists and philosophers talk of the bigotry of those who profess to believe in a Supreme Being! Mr. Morley, in his "Life of Rousseau," just published, spells God with a small "g," as it he could thus, typographically, annihilate the Almighty. "The fool hath said in his heart there is no God," and this time with a capital "G!" Such foolishness as Morley thus shows throughout his book is but the pettishnos- of a child instead of the candour and ability of a scholar, albeit an atheist. We believe that either in this world or the uext this author will learn his alphabet more correctly !

Our esteemed cotemporary the N.Y. Independent, finds it necessary to make the following announcement .- "We know several men and women the excellence of whose character and intentions has little effect on the accuracy of their spelling; and, therefore, our allowance for slips of the pon and neglect of early opportunities permits us occasionally to admit into our cojumns contributions from well-known authors and translators who address their letters to The Independent. But we have found it necessary to draw a line somewhere; and so we give notice that no person who spells Bible with three b's will hereafter be permitted to become one of our contributors. This rule has caused the rejection of at least one article during the past week, and we therefore print it for the guidance of the iterary public."

#### THE CRUELTY OF ROMANISM.

A few months ago we had occasion to discuss in these columns the tactics of the Romish priesthood, by which a Protestant home in this city was broken up and two young children spirited away from their father's care. The following, from the Loudon (Eng.) Review, exhibits, if possible, more revolting features than even the Reith case, and demonstrates the unchanging character and cruelty of the Papal system :---

"A case has lately come before the Court of Queon's Bonch in Ireland which no Protestant can read without indignation, and we trust that few Roman Catholic laymen can do so without feeling shamed and humiliated. The facts are as follows .-

"In 1848 Robert Shapland Byrne was married. He and his wife were Protestants, and always had been Protestants. In 1872 the husband died, leaving four children aged twelve, six, four, and one and a half years. Now all the years of married life the hasband had been an avowed Protestant. Until 1861 he regularly attended a Protestant church. Four years before his death his circumstances became embarrassed, and he received aid from a Protestant charity. Besides the children who survived the father there were six others. All the ten children were baptised as Protestants, and the six children who died were buried by a Protestant clergyman, and were buriet by a Protestant clergyman, and the children attended a Protestant Sunday-school Towards the close of 1871 the health of Mr Byrne failed, but he never expressed a wish to see any Roman Catholic clergyman. Subsequently Mr. Byrne became an immate of the sick ward of the workhouse, and there he died. The wife was not present at the time of his death. In her affidavit she says ther husband ex-pressed a wish to see her, but no message to that effect reached her until after his death.

"If the reader will bear in mind the foregoing statement he will to some extent be able to conceive the wonder and dismay of the widow when she was told that two Roman Catholic priests were the appointed guardians of her children, and that her children would be taken from her. woman asked for the authority, and she was shown a document, of which the following is a copy:-

18 a copy:—

'I, Robort Shapland Byrne, having been laboring under a most painful disease, and still day by day feeling worse and weaker, so that I have given up almost ell laps of recovery, do declare this to be involved will and testamont. Being most anziona as to the future welfare of my younger children manely, Wilman, Samuel, Peter Joseph, and Isaac, the three former of whom are now in this house, the furth voning. Isaac being with my wife, I, at the same time, having a document, signed by mer, to give on to me, or any person whom I may specif, to give on to me, or any person whom I may specifit, the said child and as it is my last and most anxions wish and desire that said children be brought up and instructed according to the falth and precepts of the Roman Catholic Church, I do e-cby mane and appoint the Very Rev James Roche P.P. and the Row Willer Lambert, C.C. as their guardians, entrusting to them ad the religious and legal power and right that I posse a over said children, and request they will endeavor to bave them brought up and instructed in said Roman Catholic religion.

"Signed by me this 23rd day of May, 1872

Signed by me this 23rd day of May, 1872 "ROBERT SHAPLAND BYRNE. "Wexford Union
"Wexford.

"In presence of "DANTEL DOYLE and "JAMES CLEARY "

The unfortunate woman did as any mother would do. She did not think of the document or of the law. She seized her children and kept them. The Romanusts children and kept them. The Romanusts applied to the Court of Queen's Bench for the children to be given up to their custody. The widow had friends who encoded her to defend horself with able counsel. It was contended that the Romish priests are dis qualified by law from being the guardians

On the other point-the validity of the al leged will-the Court did not express an opinion, but decided that the beste should be tried by a jury. It would not be fair it to offered any opinion on the question whether the writing we have quoted is the last will and testument of R. S. Byrne.

"If the jury decide that the writing is the valid will of R. S. Byrne, the Romanists will be able to take the children from Mr., Byrne and make the widow worse than couldiess. That is the law, and we do not hesitate to say that the law is unjust and ought to be amended. No man because he changes his creed ought to heve the power to deprive his wife of the society and custody of her children. For twenty four years Mrs. Byrne was a faithful wite and anxious mother. No one dares to insimute that she over gave the least offence to her husband. Her husband dies, and behold she has to lose her children! Why? Be cause she has not been perverted to Romanism, and is a Protestant as she alway has been. The law that sanctions such a barbarous proceeding ought to be forthwith

"But what words can express the disgust provoked by the conduct of the Roman priests? It is an outrage, a most indecent outrage, on public morality. It is an ab-ominable wickedness. Byrne was feeble, sick, and dying. The unscrupulous agents of the Papacy get the man, but a dying man is not of much use to the Papacy. But having weated the man from his Protestant faith, they induce him to make a will and keep it secret from his faithful wife, by which he orders that the mother shall be deprived of her children and the children of their mother. To us it is inconceivable that a man in a fit testamentary condition of mind could have acted so cruelly. But that point will be decided by a jury. No doubt the conspirators thought that they would hook the widow as well as the children. They thought that the bereaved mother in her weakness and sorrow would exclaim, Let me keep my children, and I will be a Roman Catholic. We hope that the verdict of the jury will be in her favor. But her peril is a proof of the re-lentless cruelty of Romanism, and of the necessity of keeping the Roman wolf out of our households."

#### MANITOBA.

The Rev. Prof. Bryce, of the Presbyterian College, Winnipeg, M.A., is doing good service to this interesting Province by lecturing in some of the principal towns in Ontario on its climate, soil, and other attractions. The Guelph Mercury contains the following outline of his lecture in that

"Prof. Bryce in opening his lecture briefly referred to the early history of Manitoba, found to the stendy stream of emigration now flowing into it. Not the least singular fea-ture was the fact the great bulk of emigrants passed over the rich prairies and farming lands of the Western and North-western Strees, to sottle in a land like that which they had left, in which the same flag protected both, and its institutions were being moulded in conformity with those of the older Provinces of this Dominion. He adverted to the physical features of the country—its almost uniform level and its wide expanding prairies. He spoke of the different routes by which the Province could be reached, oither by way of St. Paul's to the boundary line, or by steamer to Duluth, thence by rail to the river, then by steamboat or stage route; and lastly by steamer to Fort William, and thence by the Dawson route. He spoke of the wonderful increase in the population of the town of Winnipeg, which had more than trobled in three years, and touched on the advantage of the state of the salvantage of the wonderful increase of the wonderful tages to the intending sottler, and the liboral policy of the Government in granting 160 acros to every one who chose to take ap land He referred to the amazing fer-fility of the soil, the certainty of success which attended the labours of the industrious farmer, and stated that though for two or three weeks in winter the cold was vory servere, yet owing to the dryness of the air and the amount of electricity in it, the people did not feel it any more than in Ontario. In adverting to the immense bed of coal to the west, he argued that the country-even though wood was scarce in some parts-would ere long be as well supplied with fuel as was Illinois or any of the Western States. He then, in speaking of the social condition of the people, spoke of the different kinds of sottlers—the Indian, Half-breeds, the old Selkirk settlers, the retired Hudson Bay employees, and the re-cont immigrants. In speaking of the re-ligious aspects of the Province, he gave the numerical strength of the different bodies, and explained the working of the school system. As regards the Presbyterian Church, with which he is connected, he spoke of the gratifying progress it was making, of the large addition to its members, the number of churches and missions in of cation, the College of the Ladies' School connected with the Church, and the cordial muty and co-operation which characterizes the operations in the Province of the two Presby-The lecture terran bodies in Canada. throughout was of a very interesting racter, and was listened to with marked at-

## DEPARTURE OF DEPUTATION.

tention.

### AN OUTSIDE OPINION.

A corce-pondent of the Guelph Morenzu. speaking of the recent General Assembly in this city, pays a deserved compliment to the Moderator in the following terms:—

"The moderator for this year is the Rev. Win. Reid, of Toronto, well known throughout the church as it table and energetic Secretary for many years, and who brought to bear in the discharge of the dates of the Moderator's chair, that clear-sighted business acu-vien for which he is distinguished, and thereby enabling the Assembly on more than our occasion to come more clearly to the determination of questions submitted to them, albeit that in the advice tendered, there now and again lacked that strait-laced impartiality or neutrality usually considered indispensable in the condect of the president of a meeting. We were particularly struck with the aptitude and felicity of the Moderator's remarks in addressing the va-rious foreign deputies, of whom there were a large number present at the recent Assembly. And even in so venerable a body and from so grave and reverend a seigner a strain of pleasantry was sometimes observable, as for instance when addressing the American deputies, and referring to the number of eminent ministers of the Canada Presbyterian Church that had been carried across the lines, he said that in future it would be necessary to impose an export duty of such a high ad calorem character upon all further cherical exportations as to practically amount to a prohibition. Reciprocity in this class had been peculiarly

Anont the election of a Professor for the Presbyterian College, Montreal, the same writer gives this on dit, which may be new to many of our readers:-

"Had the Montrealers failed in obtaining Professor Campbell, they had determined, it is said, to submit the name of the Rev. Mr. Bruce, of Braughton Ferry, Scot-land, whose testimonials I have seen, and which cortainly indicate that Mr. Bruce is a man of no ordinary attainments and ability; indeed, I heard it stated on good au-thority, that he principally owed his non-election in 1872 to the vacant Protectionship in Glasgow College, to the fact of his formidable opponent being a son of Principal Candlish."

We are requested to say that the S. S. teachers of Cooke's Church will (D.V.) hold their annual excursion to Niagera Falls on Tuosday, 22nd July. This is a favorito excursion, owing to the superior manner in which it has always been managed, and we have no doubt there will be a large attendance this year, as on former occasions.

# Editorial Notes.

The demand for ready-made sermons has become so great in England that they are to be had, very neatly lithographed, for the small price of two shillings per year.

A correspondent of Zion's Herald, alluding to the flippant remark that "ministers" and deacons' children are always the worst. says :-

"It is stated that in Connecticut, out of one children over fifteen years of age, in ministers' and deacons' families, only 20 turned out badly. In Ma achusetts, out of 433 of these families, of 1,598 children of this age, only 26 became dissipated. I would like to ask business men if this is not a small like to ask business men if this is not a small like to ask business men if this is not a small like to ask business men if this is not a small like to ask business men if their husiness. Trackloss ir comparison with their business. Ireck-on that theraising of ministers' and deacons children is the safest and most profitable business on this round earth."

Here is a new definition from the "great liberalist," Henry Ward Beecher. Ho recently told the Yale students that "any one who can repeat the Lord's Prayer has a right to call himself a Christian." Can any thing "broader" than this be wanted?

The General Assembly of the Canada Presbyterian Church, Synod of the Presbyterian of Canada in connection with the Church of Scotland, the Church of England Synods, and the Wesleyan Conferences, have appointed Thursday, 16th October, a Day of Thanksgiving.

The Orilla Expositor remarks :- At the recent Convocation of the Toronto University, the degree of M.A. was conferred on Mr. J. G. Robinson, son of Charles Robinson, Esq., Reeve of Thornh, and that fof M.B. on Mr. John Gunn, of Thorah. Dr. Gunn has been appointed to a position in the General Hospital, Toronto, and we feel confident that the experience he will there acquire, together with his ability and natural apitude for medicine, will ensure him a successful career in his profession. We can congratulate these young gentlemen on their

The N. Y. Independent remarks:-"We rather admire the sturdy and off-hand sense of the English judge who, upon being told that the criminal at the bar had committed that the criminal at the bar had committed homicide under ar irresistible impulse, promptly replied: "That may be true. Yet promptly replied: "That may be true. Yet the law of England has an equally irresist the churches and College in Manicobar leave Sarnia to-morrow on their long joint ney to the Nor-west. It affords us pleasing to the homicide under ar irresistible impulse, yet the law of England has an equally irresist the law of England has an equally irresist the impulse to punish terminals is the remedy which the law employs to prevent crime and protect the prophe against its commission to be able to state that Mr. Cocherse has promised to furnish the Bartish Anterior Person remains with a series of leaves the propher against its power. Criminals are affected of it. Its inspiration is the moral rentinent of mather, which it is not in the public safety. The true is the properties of the properties of the properties of the properties of the properties. disqualification had been removed by the structure. The first time the point has been raised we do not doubt the correctness of the rulings. The first time the correctness of the rulings. The first time the correctness of the rulings.

## Ministers and Churches.

We see it stated that the Rev. Dr. Waters, of St. Mary's, recently received a letter enclosing \$300, sent him by a few friends. A very practical as well as a very pleasant way of intimating that they wished their pastor to take his helidays.

Strawberry festivals are all the rage just now. A number of very pleasant re-unions of this kind have been held during the past two weeks, and many more are on the

A number of friends of the late Rev. Mr. Miller, Presbyterian minister of Richmond, who died last spring, subscribed a sufficient sum, and have erected over his grave a handsome marble slab.

The Canada Presbyterian Church, Oakville, used an organ for the first time 🚁 public worship, on Sabbath, the 22nd ult. The instrument is of considerable power and much sweetness. It was found to be an important aid to the singing, and the general feeling seemed to be that all greatly onjoyed it.

A short time ago the Presbyterians of Lakefield and vicinity held a soirce in the nowly-completed manse, when an address and a purse containing \$140 were presented to their esteemed paster, the Rev. N. Clark.

On Dominion Day the Rov. G. Burnfield, M.A., of Scarboro', was presented with a handsome buggy by a member of his con-

The congregation of South-east and North-east Adelaide have given a unanimous call to the Rev. Alexander McNaugh-

The Rev. James Nesbit, Missionary of the Canada Presbyterian Church to the Cree Indians of the Nor'-west, who ...as been spending several months among his friends in Canada, left for his distant field of labor last Monday. At a farowell meeting held in the C. P. Church, Orillia, on the evening of Sabbath Inst, he was commended to the Divine guidance and blessing. The proceedings were of an eminently pleasing and profitable character.

#### GLENGARRY MISSION.

Editor BRITISH AMERICAN PRESERVAN.

Sin,-In your issue of the 16th May last appears a communication signed D. H. Mc-Lennan, Alexandria I am sorry for the young man's own sake, of whom I expected better things, and for the sake of Christ's cause in this County, that it found its way into your valuable paper. It has done no good either to him or to the Protestant cause in Glengarry. From all that has yot transpired on the

subject of the proposed Mission, I see no cause to recall any of the statements made in my former communication, or even modify any opinion expressed there. The fact is undeniable, that the students have inboured in Alexandria for the past two years without any apparent result among the Romanists. It is true one of them takes credit to himself for the conversion of at least two individuals. But, unhappily for him, the first mentioned by him, as I am credibly informed, died as she lived. The priest confessed her shortly before she died; and afterwards expressed his satisfaction with the state of mind in which ho found her, and left her when he parted with The second was the Frenchman referred to in my former communication. But he was brought to the knowledge of the truth chiefly through the prayerful exer-tions of his wife, a girl belonging once to my congregation, who ever since they were married in 1867, by my predecessor, read a portion of the Scriptures with him daily.

I am, yours truly. W. Ross.

Kirkhill, June 25th, 1872

INDUCTION OF REV. WM. CLELAND.

The Presbytery of Toronto, in connection with the Church of Scotland, met at St. John Church, on the 18th ult., for the Induction of the Rev. Wm. Cleland into the pastoral charge of the congregation of West Gwillimbmy and Innisfit. Present -the Roy. James Carmichael, of King, Moderator Bain, Scarboro; Brown, Newmarket; Porter, Bradford; and James Wilson, Elder. The day was fine, the congregation large, and the whole services solemn and impressive. The Mederator, after detailing the stops always taken in connection with the purpose for which they were assembled. cutered the pulpit and preached an approprinte and excellent sermon from these words, in the 20th of the Acts-"I take you to record this way that I am pure from the blood of all men." This part of the service over, he read the usual questions of the formula, to which the customary assent was given, and Mr. Cleland solemnly set apart to the pastoral charge of the congregation. Thereafter, pastor and people were addressed in most impressive terms on their relative duties, by the presiding Minister, and Mr. Bam of Scarboto. At the ciose, a most cordial welcome was accorded to the newly-inducted Pastor, by the peo-We recard with great saustaction that this appears to be a most harmonious and procusing settlement, and sincerely and carnestly hope that the best results will flow from it to all concorned.

KNOX CHURCH, PAISLEY.

The corner stone of the new church new being ecceted in Paisley was laid on the 24th just, with appropriate services. After devotional exercity, in which the ministers of different denominations in the village took part, the pastor, Roy, J. Struth, ad dressed the large concourse of people usscrubled. He was followed by Rev. A. Tolmie, of Southampton, who referred to the time when they had neither church nor minister-when he preached to them in "the upper room" of a public house. Since that they had built a church, and now, finding it too small, they were compelled to build another.

After Mr. Tolmie's address the people sur rounded the foundation of the new building. which is m front of the older one, when Mr. Straith, assisted by Rev. Mr. Cochrane of Brantford, haid the corner stone, having first deposited a copy of the Paisley Advo cate, the BRITISH AMERICAN PRESERTERIAN, the Weekly Globe and Mail, the last "Home Mission Report," a specimen of the current coins of the Dominion, and a paper giving a brief history of the congregation, from which we give a few extracts.

"About twenty years ago, one of the first settlers ponetrated into the middle of the County of Bruce and erected his log cabin in what is now the village of Paisley, and which contains over a thousand inhabitants. To this newly-settled territory the Presbytery of London, in connection with the Presbyterian Church of Canada, began to send missionaries about A.D. 1850. . Mr. George Bromner, a student of Kuox Coilege, and probationer of the Presbyterian Church of Canada, after laboring a few months as missicnary, was ordained and inducted on the 29th day of May, 1860. . . . The congregation increased under the pastorate of Rev. G. Bremner, who resigned in June, 1870. On the 9th May, 1871, Rev. Mr. Straith, late of Ingersoll, was inducted. On account of the rapid increase of the congregation, the frame building, only about ten years old, became far too small. It was resolved therefore, to erect a new edifice, the cornerstone of which is to be laid this 24th day of May, 1878." . . . Then followed an account of the proceedings, the names of the office-bearers, &c., of the four other churches in the village, with their ministers, and closing in these words:-"May the good Lord bless them all and prosper all who love the Lord Jesus in sincerity. Looking upward for promised help and grace, we proceed to creek a house to the name of the Lord. The God of heaven, Ho will prosper us, therefore we His servants will arise and build.' May He graciously own our unworthy service, and fill it with His presence and glory, and of this 'Zion it shall be said, this and that man were born in her . . The Lord shall count, when he writeth up the people, that this man was born there. Graco and peace be on Zion for ever. Amen."

The reople, having refilled the church listened to a stirring address from the Rev. Mr. Cochrace. He stated that he was very happy to be there on the occasion, first, because of his esteem for their pastor, to whom he paid a nigh compilment, and also his pleasure in meeting again with Mr. Tolmie, who, as well as Mr. Straith, had been identified with him in the Presbytery to which he belonged. Second. Because it was cheering to see the healthy and rapid growth of this portion of the Lord's vineyard, and specially the young and vigorous Presbytery of Bruce, and thirdly, because of this rising little town taking it from his own native place in Scotland. He sincerely hoped it may rise to equal and even surpass its name-sake in greatness and Godliness. Mr.Cochrano dweit largely on the honorable history of Presbyterianism, specially that one of its characteristic doctrines, Calvinism, which has ever been a bulwark of civil and religious liberty all the would over. Mr. Cochrane sat down amid loud applause.

Mr. D. Smeiair, M. F. P., was nost called on, and delivered a time speech, replete with Christian feeling and salatory suggestions to the people, to improve their opportuni ties for Christian progress and usefulness in giving and doing. The Chairman observed on his taking his seat, it were well for Outario if every constituency in it were to presented by "a man of like spirit."

The Rev. Mr. Gordon, of St. Andrew s Church, addressed the audience for a few minutes, referring to epochs in the history of nations, communities, congregations, and individuals which were worthy to be iccorded, and this was one.

After enjoying some sweet music from the cheir at actervals, which greatly entit ened the services, the Thanks offering was taken up, and the large congregation dispersed, but only for an hour or two.

The Rev. Mr. Cochrane, M.A., 1 stuck in the evening to a large audience, on the "Scottish Hero Martyrs."

The day was a very any clone one for our cause in Paneley. The returns of that congregation too the last two years show an uncommon advancement. The one impediment to its increase now is the want of was produced, and in it were placed the confined to haptists.

and with the blessing of God upon the pastor and people, we may look for good fruit still more abundant.

BRITISH

The building now in progress is a large one, of stome and brick, almost fifty feet wide by eighty long, with basement and SEVENIA CHIEF, BY THE HONORABLE ALEXANcolleges. We cho the following from the Paisley Advocate, of the 20th ult. :-

"The old Free Church has for some time, been so crowded during divine ser vice, that considerable inconvenience has been experienced in consequence, and the energetic manner in which the fine new building is being pushed forward will give pleasure to the whole community. From the excellency of the design and the beauty and convenience of the position which it will occupy, the new church will be an acquisition as well as an ornament to the vil-lage, and a credit to the congregation and

#### NEW PRESBYTERIAN CHURCH AT LITTLE BRITAIN, MANITOBA.

[CONDENSED FROM THE MANITOBAFREE PRESS]

Tuesday last was a day which will be always marked by the Presbyterians of Little Britain, inasmuch as it was the occasion of the laying of the corner stone of their now church, which ceremony was performed by his Honor Lieut. Governor Morris. The day was not one of the most propitious in point of weather, it being showery and extremely hot. Notwithstanding this fact the attendance was quite large, amounting to several hundreds, and was made up of people from various parts of the Province. The preparations were ample. At the North-east corner of the projected edifice a bower had been constructed, which overshadowed the point of operations, and the stone was lying ready for being put in its place, alongside of which was a trowel (not a silver, but a regular working-day, one) and a platter of mortar. Hard by floated the Union Jack. The Governor same on the ground, immediately accompanied by his private Secretary, Rev. Mr. Frazer, Hon. Donald Guun, Dr. Schultz, M.P., and J. W. Taylor, Esq., U.S. Consol, about three o'clock. The ceremony began with religious services, the first of which was the singing a part of the 100th Pealm by the gathering. Mr. Frazer then read portions of Scripture from the 47th Psalm, and the 2nd chapter of Ephesians, and offered prayer. Hon. Donald Gunn then read tho

HISTORICAL SECTCH OF THE CONGREGATION.

"DEAR FRIENDS,-It is well known to many of you who are here to day, that in the summer of 1852 we, the Treebyterians of Little Britain, requested the Rev. Mr. Black, of Kildonau, to minister to us whenever he could conveniently do so, and according to desire he preached his initiatory sermon to us in a private house on Thursday, the 15th day of July, in the above place of worship had been erected, and the Rov. Mr. Black preached in it in the afternoon of each alternate Sabbath, during a noon of each alternate Sabbath, during a poriod of ten years. The first Sacrament was dispensed on Sunday, the 2nd day of April, 1854. Mr. George Monroe and Mr. John Sutherland, elders from Kildenan, officiated. In the following October the congregation was directed to elect olders, when Mr. Donald Guin, sour., and Mr. James Irvine were appointed and ordered James Irvino were appointed and ordered to the office, and the congregation duly constituted. Roy. James Nisbet arrived in the settlement in the autumn of 1808, and was appointed pastor over the congregation, and held that office until he left the settlement to establish the Prince Albert Mission on the Saskatchewau. The Rev. Mr. Alexanthe Sasandhewan succeeded Mr. Nisbot, and remained two years. Rev. John McNab came in the summer of 1869, and left for a charge farther west in 1872, when Rev. Alexander-Frazer, the present incumbent, was appointed to take charge of the congregation. Here I may observe that atour annual congregational meeting in 1852, a committee had been appointed consisting of three persons, viz., Mr. John Gunn, Mr. John Clouston, and Mr. Donald Gunn, John Clouston, and Mr. Donald Guan, senr., who were structed to apply for a lot of hand for ecclesiastical purposes to Alex. Grant Dalles, Esq., who was at that time tootenor-nesh or of the Hudson's Bay Company. On being applied to that gentleman granted our request, and secured the land to the congregation by a formal deed to the first work on the lot was the extreme. We understand that the boli is doed. Our first work on the lot was the building of a stone manso—in that work we had been so far successful as to render n indutable, although, i am sorry to say, not furnished. Our first place of worship having become considerably decayed, the congregation decided, two years ago, on building a now church, and commenced by appointing a committee of management, viv., John Gunn, John Clouston, Norman Marison, and Peter R. Young, who set an at collecting money, in which work they were kindly and liberally responded to by members and adherents of other contches, for which, in the name of the congregation. I beg to tender my sincere thanks to each and all of the kind frouds. The committee, last autumn, contracted with Mr. John Clouston, mason, to quarry the stones and do the mason work for a supulated sum of money. A considerable part, it not all, of the stones have been taken from the quarry to this place by the no mbers and admented of the church -al loved to them as paying off subser ations; and the result of their and it I labors is beand the result of their units thators is be-fore us. The pressure in subsets of the es-sion are Rey, Any, France, H. m. D. Gaura, John Clouston, P. R. Venny. The same gentlemen who were appointed building

committee still continue in othe.
After a short indires by the Rev. A. Frazer, minister in charge,

THE REVENIO COTTES

room, which will be provided by next year, manuscripts read, as above, and another cading in this wise;

> THIS CORNERSTONE WAS LAID WITH RULE. GIOUS ENDICESES IN THE PRESENCE OF A or JUNE, ONE THOUSAND LIGHT HUNDRED AND TOBA AND THE MORTH WEST TERRITORIES, IN | Toronte, is the Manager for Ontario:-THE SIXTH YEAR OF CONFEDERATION OF THE BRITISH PROVINCES OF NORTH AMERICA, IN THE THER YEAR OF THE EXISTENCE OF CHIS SAID PROVINCE OF MANITORA, AND IN THE THIRTT-SIXTH YEAR OF THE REION OF HER MAJESTY QUEEN MCTORIA.

There were also added specimens of Canadian coins of twenty-five, ton, five, and one cont denominations, a twenty-five cent Canedian note, and a British stypence; as well as a copy of the North Saint Androw's school roll, containing the names of eighty pupils and a copy of the Manitola Free Press, Manitoban, Nor-Wester, Buttish AMERICAN PRESBYTERIAN, and Record.

The bottle was then sealed and deposited in a cavity prepared for it, ir the stone in mediately underlaying the corner-stone. At this juncture the ceremony proper was performed by His Honor the Lieut. Governor, who, taking the trowel, spread the stone with mortar, and struck the same with the hammer, accompanying the acts with the words:—"In the name of the Lord Almighty, I now lay the corner stone of this building apportal to His house and of this building erected to His honor and praise, carnestly trusting that those I see around me, as well as generation; yet unborn, coming after them, shall here worship Him in tranquillity and peace.

After congratulatory speeches from His Honour, Mr. Taylor, and Dr. Shultz, the congregation sang a doxology Rev. Mr. Frazer offered prayer, and the ceremony was concluded.

#### BELL FOR MCNAB STREET CHURCH. HAMILTON.

This morning, says the Times, we had an opportunity of losking at a fine new bell which arrived yesterday from Troy, N. Y., and was convoyed to the McNab Street Presbyterian Church, in the tower of which it is thenceforth to be placed, and from which its sonorous tones are to call to worship the members and adherents of a numerous and influential congregation. Some time since, Mr. James McMillan, a son of Mr. William McMillan, of this city, went to Detroit, and there engaged in business as Treasurer and Manager of the Michigan Car Company, a very flourishing Corporation. Some time ago he commu-nicated to the Managers of the McNab Street Church his wish to present the congregation with a church bell, and the offer was fittingly accepted. In accordance, therefore, the Monoelys, of Troy, received orders for the bell, and, as we stated, it arrived yesterday, and was examined by crowds of the curious. The bell stands crowds of the curious. The bell stands about four feet high in itself, is of the best bell metal, weighs 2,586 pounds, and is of a beautiful pattern, consistent with the use for which it is intended. The Meneelys, in shipping it, stated that, without doubt, it was one of the best belie they had ever turned out of their celebrated foundry. Cast in

the metal is the inscription :-Presented to the

Machau St. Canada Presbyterian Church,

Hamilton, Ontario, By JAMES McMillan, Esq., Of Detroit, Michigan, and a Native of Hamilton. Rov. Donald H. Fletchen, Minister. A.D. May, 1873.

The bell has a tongue weighing some sixty The bell has a tongue weighing some sixty pounds, and a tolling hammer of about the same weight. It is beautifully finished, and is altogether a handsome affair. It will be suspended in the believ of the tower upon stout beams, at a height of about 80 feet from the ground, where, when the shutters are open, the sound can reach the whole eity. Mr. Geo. Allan is putting it up, under the superintendence of Mr. Augus Sutherland and Mr. D. McPhie. It is expected that it may be ready for use by the L. ddlo of northwest was the pagesory supports are of next week, as the nece being put in, and holes cut through the coilings for its line of ascent. The apparatus is all supplied, and a shive wheel of 7 feet 6 mches in diameter having been provid ed for the rope which rings it, may indicate the size of it. The whole affair will cost oxtreme. We understand that the boll is only a few hundred pounds in weight short of the excellent one in St. Mary's Cathedral. The congregation are alive to the value of such a present, and feel deeply grateful to

Dr. McCosh has brought the Caledonian games along with him to Princeton; and on last Saturday a large assemblage gather on last Saturday and Secretary of the various running, jumping vaulting, and throwing matches, in each of which there were several competitors.

The site of Dr. John Hall's new Presbyteriau Church, on the Fifth Avenue, New York, cost \$350,000. The corner-stone of the building, whose expense, including the site, will be about a million dollars, was recently laid with appropriate ceremonies.

The Turks have no Sabbath. All days are alke to them, except that, on Friday their Sunday), a little less work and a great deal more inquity are done. the Christian population have but very htthe regard for the Lord's Day. They make it simply a holiday, shope ore always open, and only the calendar reminds one of the return of the day of rest.

According to the Roman correspondent of the Baptist Union, the Rev. Mr. Wall, Laptist missionary at Rome, "has thrown the Lord's table open to all Christians, al though the membership of the Church is LIFE INSURANCE.

Attention, on the part of intending appleants for Lite Assurance, is invited to the LARGE AUDILISER, ON THE SEVENTLEMENT DAY following important points in the management and present position of the Union Mutual Late Insurance Co., of Boston; of DER MORRIS, LIEUTI NANT-GOVERNOR OF MANI- | which Mr. J. H. McNairn, No. 1 Exchange,

> 1st. The Company's twenty-four years of experience, with its large assets, \$7,000,000, and surplus of \$804,000, by the highest and strictest standard. 2nd. The Company's low ratio of losses paid, to mean amount insuicd, during the past 8 years is only 0.78. 78 100; or nearly 8 tenths of 1 per cert .which is less than any of the fitteen oldest companies in the United States. This shows great care in the selection of risks. Sid. The Company's interest receipts over-paying its death losses, during the past four years by \$93,000—or its working expenses by a still larger sum. 4th. \$111.51 in assets to pay every \$100 liabilities by the strongest test (4 per cent. valuation of reserve). 5th. Policy Holders in this Company can travel and reside in any portion of the United States, Canadas, or Europe, at all seasons, without extra charge or special permit, a very liberal feature not possessed by any other old company. 6th. The lives of healthy women being insured without extra charge. 7th. Large investments in the West at a high rate of interest, combined with careful management, enable it to return large dividends-13 per cent. of its receipts being returned its Policy Holders in losses and dividends during the past 8 years. 8th. Established in 1848, and having receipts of \$716,000 in 1865, this Company's business has increased to \$2,110,000 in 1872, at the same time that the business of twelve out of fifteen of the old American Companies shows a very large decrease. Thus it is seen that the Union Mutual stands almost alone in uniting the wisdom and experience of age to the vigor and energy of youth.

These advantages, combined with the others as specified in circulars of the "Union Mutual," are 10 excelled by any Company, and render it a most desirable one in which

#### PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville met at Prescott on the 24th ult. Mr. Lochead's resignation of N. Gower and Gloucester was accepted, and Mr. Taylor was appointed to preach there on the 29th of last month and declare the pulpit vacant. On receiving Mr. Gillies report the Presbytery tendered him a cordial vote of thanks for his carnest and very successful labors at Lyn for the past six months, and on his leaving for the Lower Provinces the Clerk was or dered to give him a Presbyterial certificate. With permission of Assembly the Presby tery received Messrs. Joseph Elliot and James Douglas, formerly of the Congrega-tional Church, with Mesers J. M. Boyd and Andrew Dowslay, B.A., from the American Presbyterian Church. Mr. Douglas having accepted the call from Kemptville and Oxford Mills, his induction was appointed to take place at Kemptville on Wednesday, the 9th inst., at 2:30 p.m., Mr. Taylor to preach, Mr. Lochead to preside and address the minister, and Mr. Hastie the people. Rermission having been given to ordain Roy. A. Glendinning as Missionary at N. Augusta and Fairfield, subjects for trial were prescribed, these to be heard at N. Augusta on Thursday, 10th July, at 10 a.m., and if sustained his ordination will take place in the afternoon of the same day at the same ministers to officiate as at Mr. Douglas' induction. An adjourned meeting of Prosbytery was appointed to be held at Dunbar, August 12th, to consider their application to be connected with Mr. Rowat's charge, and to consider the question of re-arranging all the fields cratiguous thereto. Mr. Brinnie was elected Moderator of Presbytery for the next twelve months. Mr. Fraser was appointed Moderator of the Session of Synod. The next crator of the Session of Synod. The next regular meeting of Presbytery to be held at Prescott on the first Tuesday of November at 2:30 p.m. The Presbytery adjourned to meet at Dunbar on August 12th, at 2 p.m. J. HASTIE, Pres. Clerk.

One of the ways by which the English Pulestino Exploration Society excitee pub-lic interest in its work is the holding of exhibitions of water color sketches, tracings models, photographs, pottery, etc., repre-senting scenes and places whose names and associations are familiar as household words to the reader of the Bible. After speaking of the excellence of the water-colors. the London Record says that the photographs one hundred in number, have reproduced the massive masonry of the temple walls and foundations at Jerusalem, which the to light. No one can look at this series without feeling that the utter destruction which came upon a city with luidings of such grand and ponderous dimensions had something more than luman about it. There are two models of Jerusalem. One. lent by Sir Henry James, exhibits the city as it now is; the other is a model, constructed by a Swiss, of the city as it is supposed to have been a.d. 70. The temple, the pools, the palaces of the Herods and of the high-priests, Pilate's judgment hall, and other buildings, cloverly carved and painted, occupy the page covered by the autuent ed, occupy the space covered by the aucient Jerusalem. By the aid of this model, many of the events proceed in the New Testament may be presented to the mind in a sudpe which no roup could convey. Besides these objects, there are transacuts or glass and pottery, glowing with all the colors of the rainbow, which have been discovered in the course of the excivations, tablet-, maps, and many interesting relies.

CHINA.

In the July number of the Record we find the following interesting letter from the Roy. G. L. McKay, our Missionary at Fermosa. He says -

"I have a new chapel finished and a helper I trained myself. In mother place a new chapel will be completed very soon. In these places I could not rent any buildings suitable, and I tound a necessary to build so as to give permanence to the work. Here in Tansui I have rented an-other house for Chinese service. I get it for \$10 a month. I paid \$15 for the one I am in now. Ten or infect dollars will repair it and it will be a better place then. I am anxious to make the expenses as low as possible; but what is really necessary, I am sure the Church will seek to give.

"I may state that the Lord is blessing the work in a remarkable way. In a large village several miles from the new chapel up the river I preached in the market one even-ing. Eight hundred assembled, and now they are pleading for help so that they may hear the gospel every Sabbath. Many come here or go to the new chapel on Sav-

bath. They are pleading for me to open a new chapel. There I could sent a house for \$30, \$40, or \$50 a year.

"On Tuesday morning I am going to Sui-Kang, the Sek-Hoan settlement, and expect again to visit the savages. If the Lord should bring me back in safety and open a door in this large village referred to, I will rent a small place. At present every-thing seems favorable for an open door. I do trust that the means will be forthcoming. I have delayed building in Tansui this year, so that I may feel more free in taking hold in other places, when I can rent accommodation cheaply. I have several carnest, able, devoted young men who have been studying with me daily, and, if God will, would like to have them as helpers.

"Rev. Mr. Campbell, of Taiwanfoo, came up to see me by a sailing vessel, and has been with me a week. We will start on Tuesday for the south. He will go to their northern stations and I to Sui-Kaug.

"I pray God to send a medical missionary out speedily, and I believe a great work through God's power and blessing con be accomp! shed.

"I have been preaching in Chinese since last September. To God alone be the honor and glory.'

#### Miscellancous.

Mr. James Gowan of Galt has been elected Chairman of the Board of Dominion Arbitrators, in place of the late Hon. Philip Vankoughnet.

The old settlers in Manitoba regret that the incoming settlers are so largely com-posed of bachelors, and cry out for large families and more girls.

The manguration of the Canadian Cotton Mills, at Cornwall, was made the occasion for great demonstration, taken part in by the leading commercial men of Ontario.

About 800 undressed logs of red and white pine and maple, from Ottawa, will be shipped by the steamer Missouri this week for Liverpool. They are intended for cabinet work.

Miss Baxter, of Dundee, Scotland, has given £2,000 to fit out a vessel to enable missionaries to carry on their labours in Now Guinea.

Just before Thiers "stepped out" he invited a Dr. Waddington into his Cabinet as Minister of Public Instruction. Mr. Waddington got his education at Rugby and Cambridge.

Gormany takes no part in the next election to tue Papacy, but that after the election the Government would take steps to ascertain whether the successor of the present Pope had been legally chosen.

Foreign files have the following:-"Bismarck declared to the Gorman Parliament that it is impossible, under the present circumstances, to fill the post of the German Envoy to the Vatican. He also said that

Mr. George Cruikshank, the English artist, recently challenged the world to prove any case in the previous forty years, of any robbery with violence, and brutal assault, or any murder by a tectotaller.

A member of the Japanese Embassy in A momoor of the superiess Entonsey in Paris is about to be married to Mademoi-sello Herbert, the daughter of awealthy coa-merchant, now retired from business and living in good style. The juncce stipulates that her suitor must embrace Catholicism, to which he has agreed.

A Madras native paper finds fault with a certain Syrian priest who took up the "mar-riage garment" as the subject of his sermon on two consecutive Sundays. "The subject is not within the province of clergymen, whose elequence should be expended upon moral and roligious subjects, and not upon matters so trivial and irrelevant as ladies'

By marrying a Catholic husband, says the Christian Union, a lady in Richmond, Va., has brought trouble upon herself. Against her protest, the father had the two children baptized according to the rites of his Church, and more recently he took them away from home and gave them into the charge of the Sisters in an Orphan Asylum. On application to the Chancellor, however, the children were restored to the mother, and she now seeks a divorce from her husband. A writer from Richmond states that the case is creating no little excitement on account of its semi-religious aspects, and that its decision may settle some important marital rights, and shed light on the extent of a husband's authority to enforce the observances of his own Church upon the children of a protesting mother.

# Special Fotice.

#### SORG OF THE SEASONS.

Charact Winter threshor thaker of more Presidenting field and woo tond little; Dine day a dark nights, dow teefling to the And block-and alv severe and cell! And swift the meaning draffing with And still they change til all to done.

Young Spring with proon, o in her eyes. And from the the front does, wouth, And megic for he ifor the rooks Of builting flowers when wind is conth. And swife the reasons chelling ran-And so they change till all is done.

Then Summer stands erect and fall. with early capaise for the last, thiel, toltaged woods and a litte flux seas, And fond bud chippins to the dawn. And swift the seasons the ling van -And so they change till all is done.

Brown Autumn, autet with rigo fraite, And buy ands sucked with harvest gold, And nory theses for the leaves, And silent cloud skies soft enrolled, And o the seasons circling run-And still they change till all is done

swift species one Life from less to more. The child, the near, the work, the rest, The sebering mind, the ripening soul, Till youd rall is bright and blest. For vo the seasons circling run-And swift they change till all is done.

Yes, yonder—if indeed the orb Of life revolves round central Light, For ever true to central force, And steadfast, corm the balm or blight. And so indeed the seasons run-And last is best when all is done.

| Chambers's.

#### A STRANGE STORY.

TURNING THE TABLES ON DARWINISM.

The Amherst Student contains a letter from Frof. J. H. Soeley, dated Allahabad, India, November 25th, 1872, detailing a strange fact that came under his observation in his recent travels. The professor's story recalls the tradition in regard to the infancy of Romulus and Remus, and suggests that Darwin's theory of the Descont of Man may be superseded by another, taking the ground that the lower creation is man's descendant rather than his ancestor. The letter is as follows:

Not far from Arga, in northern India, is a mission station of the Church Missionary Society, connected with which is an orphanage with several hundred children, now under the efficient care of the Rev. E. G. Erhardt. The region around is infested with wolves, by which, every year, numbers of children are carried off and devoured. But in two instances, at least, instead of being killed and eaten, the children have been kept alive and nourished with, if not by, these beasts. Whether the story of Romu-lus and Remus be a myth or not, this is an actual reality, for the children themselves have been captured from the welves and brought to the orphanage above mentioned. They are both boys, and apparently from seven to eight years of age when taken. They were found at different times, the last one in March of the present year. Some hunters, smoking wolves out of a cave, were startled, when the wolves appeared, by the appearance among them of a creature looking strangely human, but running rapidly on all fours like the wolves, though not so rapidly as they. He was caught with difficulty, and there was no mistaking that he was a child of human parentage but with the habits, and actions, and appetites of a wild beast. The hunters brought him to the orphanage, where he was re-ceived and cared for. Although his phy-sical form and features were sufficient to show that he was a Hindoo child, there were no other indications about him of anything human—in other respects, in the language of Mr. Erhardt, "a perfect animal." He had no speech, but a whine. He would wear no clothes, tearing from him everything of the sort whenever put on. He would eat nothing but raw flesh, and when he dwark he language the vector sith. when he drank he lapped the water with his tongue. Left to himself, he would hide in some dark spot during the day, for which he would come out at night, and prowl about the enclosure, picking up bones, if any were to be found, and ravenously gnawing them. It at first seemed impossi-ble for him to walk erect, but after much difficulty he was taught to do so, and also to use a fork and spoon, and to drink like a human being. Though treated with the utmost care and with great patience and kindness by the Christian hands and hearts which received him, he pined away and died, after he had been in the orphanage a little over four months. In all this time he could not be made to utter a word; he was never seen to smile nor show any signs of joy, or shame, or gratitude. But Mr. Erhardt, who gave me this account, assured me that his face looked more intelligent than the average of Hindoo children, and that his color and features indicated that his paper tage, must have been indicated. his parentage must have been in a family of high caste. The other boy I myself saw, a few days since, at the orphanage, where he was brought about six years ago, having been then captured much as was the first-mentioned boy, and having shown precisely the same habits as belonged to hun. Ho bas not yet spoken a word, but he has ex-changed the whine, which was at first his utterance, for sounds expressive of pleasure, and apparently also of gratitude. He no longer prefers raw flesh for food, but eats bread and fruits with ravenous avidity. He walks erect, but with a strangely awkward gait, throwing out his hands with overy step. His hands are perfectly formed, but he uses them awkwardly. A piece of bread tossed to him at a little distance, A piece which he was eager to get, he could not catch, but let it fall clumsily to the ground. He wears clothes, to which he was, at first, as averse as the other boy. His forehead is low, but his face would hardly be called dull-certainly not iductio. His eyes have a wild and restless, but not as inquiring, look. His inware reprotuding, and his reputation true. His awayering his craterical will as a ship does teeth are well-formed and thoroughly human. On his left cheek are sears hearing plainly the marks of teeth, where he your soul in its deed life, but your super-

history, that the lower creation is man's descondant, rather than he ancestor.

### ABOUT UNREALITY IN SPEECH.

No one can go through this disorganised world without listening to a fencial quantity of public speech; civilization only seems to multiply the talkers; every real or fancied thing is preached into you or at you; and the wearied hearer ories out often in his agony, "O for more reality in speech!" Cartyle has said in his bitterly violent way that the speech of this generation is "mostly from the teeth outward," and that the finest nations of the earth are degenerating into "wind and tongue." We must confess a feeling of comical sadness while listening to many of the men who assume to talk to to us. A famed and practised speaker addresses us on a subject of the hour. His speech flows smoothly enough. The machinery of his memory works noiselessly, the thoughts troop out in admirable order. and his correctness would satisfy a bishop. The elecution is finished and energetic. The chmaxes go off one after another like well constructed fireworks. The whole speech is clever and laborious. But it lacks one thing—reality. Minds that are not critical or analytic feel that some important art but not of truth. The cannon roared when it was July fixed, but the shot hit no mark, and you secretly doubted whether the gun was really shotted. There was the sound of an earthquake, doubtless, but nothing fell to the ground. In contrast with such a speaker look at this one who comes to you with defective elecution, ludicrously awkward gestures, and whose thoughts tumble out upon you as John Foster's are said to have done upon his hearers. You feel that this man is uttering the irrepressible convictions of an earnest soul, and he is forcible despite his de-Many an able minister has gone from a meeting in which torrents of unreal eloquence have been poured upon a clapping and stan ping, alias "this highly respectable and intelligent," audience, with thankful relief to a class meeting in which he could hear twenty nucouth but real sentences from some poor illiterate woman.

The thing condemned in this paper is not a falsehood, but the utterance of truth by a man who does not feel it himself, who does not realise what he says to others. Our point is that the truth of the speaker's soul. Truth should be spoken by the true to the mighty. When Christ preached his own gospol his hearers said that never man spake like him. It is not denied that truth has power independently of its utterer. It is not forgotten that Paul rejoiced in the preaching of men whose motive was to add to his bonds; but that such preaching was as effective as Paul's or Priscilla's no common-senso man can believe. "We believe and therefore speak" is a Scripture enwrapping the grand secret of successful oratory. Some crude people mistake imagination for soul. They listen to a man whose vivid imagination shines and glows through his His narratives are dramatic, his descriptions are graphic, he is equal to So-cratic dialogue, he is quite a genius in wrecking ships and managing life-boats; ladies have been known to faint away during his panoramic sermon on the New Jerusalem; and is not such the realism that is wanted? Nay; his soul has not spoken, and your soul has not heard. Reality is a product of the believing soul, not of the brilliant imagination. We want men to speak to us whose souls are inspired by the truth they utter, and then we may lope to become partakers of their inspiration; for it is confessedly difficult for the hearer to rise above the speaker.

But to be more definite and tedious, consider the reality that is so prevalent in the Christian pulpit. The preacher may be a man who has been advantaged by ample scholastic and theologic training; his social virtue may be unimpeachable, and his intellectuality enviable. His sendous may be finished works of homiletic art-full of strong thought from first to last; but all this avails but little where the living, breathing soul is absent—such a man is known as a talented bit of feebleness. The writer recently heard a sermon from a popular preacher, an undoubtedly capable man, delivered to a very large and intelligent congregation. The preacher had a splendid roice, and his knowledge and use of the language was masterly; but his sermon seemed barret of soul and of that higher thought which the mind can generate only whom it is under the inspiring power of reanty. In true pulpit power a hund le local preacher will often surpass the most accomplished ministerial orator. All men that take to the pulpit are generous enough, probably, to wish that souls may be saved by their preaching; but with too many of them the sermon is first of all a work of art, designed oither to make or sustain a reputation-and the soul-saving idea comes in as a secondly. Of course not many souls are saved. It should be noted that you may have not only thought without feeling, but also thought with spurious feeling. A most strange object of study would be the pathos of the pulpit. You heard of a pathetic preacher, a melting orator, a man famed for wooping congregations. You went to hear lnm, and found his reputation true. His

must have been fearfully bitton. He has | tierd, every-day, dome the emotions. Your he in taudit to do some kinds of work, but merves thrilled, and your tears dropped co-not faithfully. He seems to have lost all plously upon his secure of the doublished, or de no to escape; he mingles freely with the return of the prodigel to his father. It was other children, maning whom he has his fare other children, maning whom he has his fare others. When the first boy mentioned was brought to the araboungs, this one was made to understand that he must teach the other how to cat, drink, and walk, and walk are of he did, he climated the paragraph with a rob; but as soon as he had made a large trivial ways, he quietly released his other how to cat, drink, and walk, and with it son; but as not has no had made a made of the improvement of the younger due oratorical paise, he quietly wiped his one, in these respects, seems due to the off-cycs and with on with his seemon with forts of the older one. The infrance from the extraordinary instances is strangely at land happened, as it he had not broken his the extraordinary instances is strangely at had happened, as if he had not broken his variance with many affirmations now curboard needs about a before two hundred people vortance with many affirmations now current. It does not point in the least to man's derivation from the lower creation, but exactly to the reverse. If we only look accurately, and think closely, we shall find much more evidence, both in Nature and listory, that the lower creation is once; with thousands -- more's the pity! Not many years ago the writer visited an Australian town in which laboraced a minister of some mark. He was worned before hand that the preacher had no pathos, of which, being a little eccentric, he was secretly glad. In due time he sat to hear the man who had no pathos, but before the sermon ended, he had thanked God that for once a man talked to him who had true pathos. Neither did he cry nor any of his learers. His voice was clear and stendy throughout. His sermon was the product of a healthy mind, and was free of all scenes. His thoughts were fresh and racy, diffusing checatulness. He talked that night to morbid people with such an insight of their disease as could only come from a deep sympathy; but instead of crying over them he prescribed some restorative physic I mean he gave them wise, tender, helpful thoughts.

The platform of the church is not distinguished for more reality than the pulpit. Many of the speeches one hears are as hollow as drums, and sound as well. And some speakers have a habit, born of their vanity, of keeping every pretty or striking thought they have been able to conceive, and then grouping them into speeches which they carry up and down through life and to and fro in the colony, till their orations on this and that become common clement was wanting. It was a work of jokes. You have heard a man, otherwise art but not of truth. The cannon roared good enough, make a speech which has suggested to you the analogy of a woman with a passion for vulgar jewellery, who cannot attend an evening party without decking herself profusely with her ornaments. A woman is most impressive when her adornment is sparing and chaste, and so is a speech. Passing from the platform to the domestic meetings of the church, we find too much unreality in our class and prayer meetings. The experience of the church has created some grand religious phraseology which is much too freely and carolessly used in our classes; and perhaps if peo-ple would just say what they really feel in the simplest language they would sweep away half the current objections to meeting in class.—Christian Advocate (Sydney).

# THE ACTIVE ELEMENT IN PLAY.

We make, of course, a great mistake if e overlook the active element in play, and children and grown persons must not got their sport too easily, nor enfeeble them-solves by sedentary amusements. Here the important distinction of the active and passive voice opens upon us. In base-ball, in cricket, in billiards, in bowling, and in quoits and foot-ball, there is wholesome stir of the limbs and the blood, and also good exercise for the perceptions and judgment. Spinning the top and flying the kite, playing marbles and battledoor, are milder sports, yet they have their use for the mind as well as the body, and they have place in physical education too important to allow any sensible man to despise them. tend generally very much, however, away from all these outdoor active plays, and we like to get our amusement as easily as possible, with the least loss of time or cost of effort. Hence the great prevalence of the sitting plays, the sedentary recreations. These are of various kinds, according as they quicken the perceptions and the understanding at the table, as in the case of draughts, backgammon, or the less objectionable forms of card playing; or as in the case of riddles and charades and conundrums, they stir the wits; or in the play of girls with dolls and puppots, which start the fancy; or lastly in the games of chance, that move hope and fear without calling out are worthy action of mind or heart, and which are of doubtful service even in their mildest forms, so ready are they to encourage the accursed passion for gaming. Now we certainly need to bring out the more active class of plays, and men of business and the professions would be much better every way if they would keep up the usages and the spirit of their youth by going with their children and young people to the base-ball ground or the bowling-alley. It is the merest drivel to speak of any of these wholesome sports as bad because they are sometimes abused. A billiard-table and a bowling-alley are no more evil in themselves than a dining-room or a bath-house, for each of these may and has been perverted to monstrous corruptions.

It is becoming a very practical question how far the netive sports should become so intense and personal as to excite emulation and influence partisanship, as is so often the case with our rowing matches and ball-playing. Here a second distinction, based upon emulation and its absence, presents itself. Too often these contests crass to be plays, and when the victory secures either a valuable prize or a substantial honor, the sport is too serious a business, and sometimes it brings health and even peace of mind into peril. It is fun to see Harvard and Yate or Oxford and Cambridge rowing for the mastery, but the brave fellows who are straining their muscles to win the day for their color are not especially jolly, and no work is harder than theirs. Young men must, indeed, be manly, and not mind roughing it sometimes, and the heat-race is of a piece with the scramble of life, and one must not be overdainty in play when we are to try our hand and take our chance in the rough-and-tumble of the world. It is best,however,to give to manly plays as much geniality and harmony as possible. We cannot ask young men, indeed, to be coutent with dancing all the time with ladies in sympathetic round and party regulation.

Sor can we hope to confine them to the routing of the gymnasium and its leate of turning and climbing. Military sports meet their active temper very well, and murching and; countermarching with banners and music are better and more friendly evercise than the everlastine fight for supremacy. whether with the our, or the foot-ball, or the cricket but. It is well to calm the pulses of youth, and even of children, by adding plays of representation to active sports and a finer quality of followship goes with herring music, seeing tableaux and pictures walking in the fields, or rowing or sailing waiting in the meas, or lowing or some, quietly amidst pleasing scenery, or joining in a social party with its constant change of scenes and persons and recreations. We ought to make more of this tions. We ought to make more of this tyle of amusciuent, and try to refine and dignity the love of fun in our young people by more taste and beauty .- Dr. Samuel Os. good, in Harper's Maga ine for July.

## FOUR PORTRAITS.

Four faces umong the portraits of modern men, great or small, strike us as suprenely beautiful, not merely in expression, but in

the form and proportion and ha mony of features.—Shakespeare, Ruffaelle, Goethe, Burns. One would expect it to be so; for the mird makes the body, not the body the mind; and the invaced beauty soldom fails to express itself in the outward, as a visible sign of the invisible grace or disgrace of the wearer. No that is so always. A Paul, apostle of the Gentiles, may be ordained to be "in presence weak, in speech contemptible," hampered by some thorn in the flesh—to interfere apparently with the success of his mission, perhaps for the same wise purpose of Pro-vidence which sent Socrates to the Athenians, the worshippers of physical beauty, in the ugliest of human bodies, that they, or rather those of them to whom eyes to see had been given, might learn that soul is after all independent of matter, and not its creature and its slave. But in the genorality of cases, physiognomy is a sound and faithful scionce, and tolls us, if not, alas I what the man might have been, still what he has become. Yet even this former problem, what he might have been, may often be solved for us by youthful por-traits, before sin and sorrow and weakness have had their will upon the features ; and, therefore, when we spoke of these four beautiful faces, we alluded, in each case, to the earliest portrait of each genius we could recollect. Placing them side by side, we must be allowed to demand for that of Robert Burns an honorable station among them. Of Shakespeare's we do not speak for it seems to us to combine in itself the elements of all the other three; but of the rest, we question whether Burn's be not, after all, if not the noblest, still the most loveable—the most like what we would wish that of a teacher of men to be. Raffaelle—the most striking portrait of him, perhaps, is the full-face pencil sketch by his own hand in the Taylor Gallery at Oxford—though without a taint of littleness or efferninacy, is soft, melancholy, formed entirely to receive and to elaborate in silence. His is a face to be kissed, not worshipped. Goothe, even in his earliest portraits, as if his expression derended too much on his own will. There is a self-conscious power and purpose and self-restraint and all but scorn upon thoso glorious lineaments, which might win worship, and did; but not love, except as a child of enthusiasm or of relationship. But Lurn's face, to judge of it by the early portrait of him by Nasinyth, must have been a face like that of Joseph of old, of whom the Rabbis relate. that he was mobbed by the Egyptian ladies when-ever he walked the streets. The magic of that countenance, making Burns at once tempter and tempted, may explain many a sad story. The features certainly are not perfectly regular; there is no superabundance of mere animal health in the outline or color; but the marks of intellectual beau-ty in the face are of the highest order, capable of being but too triumphant among a people of deep thought and feeling. The lips, ripe, yet not coarse or loose, full of passion and the faculty of enjoyment, are parted, as if forced to speak by the inner fullness of the heart; the features are rounded, rich, and tender, and yet the bones show thought massively and man-fully everywhere; the eyes laugh out upon you with boundless good humor and sweetess, with simple, eager, gentle surprisea gleam as of the morning star, looking forth upon the wonder of a new-born world -altogether,

A station like the herald Mercury, New lighted on a heaven-kissing hill.

-Charles Kingsley

There's no slipping up hill again, and no standing still when once you have begun to

It's well we should feel as life's a reckening we can't make twice over; there's no real making amends in this world, any more nor you can mend a wrong subtraction by doing your addition right.

It is understood that the Roy. William Stewart, St. George's in the Fields, Glasgow has been appointed to the Chair of Bible Criticism in Glasgow University, vacant by the appointment of Professor W. P. Dickson to the Chair of Theology.

It is said that the entire Persian Mission, with furty missionaries and sixty teachers under the case of the Presbyterian Board, costs less annually than the current ex-nenses of some of the New York city churches.

Four hundred and eighty priests of the Church of England asked the Convocation of Canterbury to "consider the advisability of providing for the licensing of duly qualiof providing to the condance with the pro-visions of the canon law." A debate fol-lowed which the A—hbishop of Canterbury summed up by saying "that serious ovils have already arison in the Church from this practice, and that it was ovident from the discussion that every bishop present was opposed to habitual confession." He spoke in strong terms of other ritualist practices, and said he would not scruple to do again what he had done in a similar instance—revoke the license of curates who onsouraged confessions.

### Random Rendings.

We hand folks over to God's mercy, and

Auger and jealousy can no more bear to ose oight of their elegant than love.

I counsel you to study untification, and to be dead to this world.--Butherford.

Childhood has no torebodonys, but then it is roothed by no momories of outlived for-Among the various excesses to which

buman pature is subject, moralists have never numbered that of being too tond of the people who openly revite us. When you are reading a book in a dark

room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ .- McCheyne. Oftentumes nothing but adversity will do

for us. We need to be stripped of every carthiy portion, that we may seek entirely our portion in Jehovah Himself. We need to be turned out of a home on earth, that We may seek a home in heaven. - Bonar.

There is an old Proverb of a rusty shield that prayed: "O, sun, illumino me," but the sun replied, "First polish yourself." The Christian who expects to be anything benorable, strong, and happy, must be in such a condition that the influences of God an reach bim can reach him. I think half the troubles for which men

go slouching in prayor to God are caused by their intolerable pride. Many of our cares are but a merbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.—Beecher. For Christ when He cometh is nothing

else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title, when he saith, "Who loved me and gave Himself for me." —Luther. As faith is the evidence of things not seen,

so things that are seen are the perfecting of faith. I believe a tree will be green when we see him leafless in winter; I know he is green when I see him flourishing in summer.—Warwick.

Prayer to God is a moral necessity. It is the instinct of humanity—of the creature toward the Creator. Before reason and without it, the soul, in its conscious inferiority and weakness, cries to the great Crea-

There is more joy in enduring a cross for God than in the smiles of the world in a private, despised affliction, without the name of suffering for His cause, or anything in it like martyrdom, but only as coming from His hand, kissing it and bearing it patiently, yea, gladly, because it is His will.

The Greenlanders were unmoved, so long as the Moravious told them of the creation and fall of man; but when they heard of redooming love, their frozen hearts melted like snow in spring. Preach salvation by the sacraments, exalt the Church above Christ and keep back the dectrine of the atonemont, and the devil cares little—his goods are at peace. But preach a full Christ and a free pardon, and then Satan will have great wrath, for he knows he has but a short time. -J. C. Ryle.

False speech is probably capable of being the falsest and most accursed of all things. False speech, so false that it has not even the veracity to know that it is falso-as the poor, commonplace liar still does! I have heard speakers who gave rise to thoughts in me they were little dreaming of suggesting! Is man, then, no longer au "Incarnate Word," as Novalis calls him—sent into this world to utter out of him, and by all means to make audible and visible what of God's message he has; sent hither and made alive even for that, and for no other definable object? Is there no sacredness, then, any longer, in the miraculous tengue of man? Is his head become a wretched cracked pitcher, on which you jingle to frighten crows, and make bees hive ?—Car-

# LOVE WINS LOVE.

"Mother, the birdies all love father," said a boy of five years, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overlung the house.

"Does anybody else love father, Charlie?" "O, yes! I love him, and you love him; but we know more than the birds." "What do you think is the reason the ies love your father?"

Charlie did not seem to hear this question. He was absorded in deep thought.

" Mother," at last he said, " all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even theold cow follow him all round the meadow, and the other day I saw her licking his hand just as a dog would. I think it is because father loves them, mother. You know he will often get up to give pussy sommening to eat; and he pulls carrots for the cow, and pats her, and talks to her; and somehow I think his voice never sounds so pleasant as when he talks to the creatures.

"I think his voice sounds pleasent when he is talking to his little boy.

Charlie smiled. " Father loves me," he said, "and I love hun dearly. He loves the birds, too, I amsure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to eatch them. Mother, I wish everything loved me as well as they do father.

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog Don't Puli pussy's tail, nor classe the heas, nor try to frighten the cow. Never hurt or tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everyhody that knows you will love you too."-Britich Workman.

RUSSIAN CONQUEST IN CENTRAL ASIA.

From the time of Yermak Russia has not halted in her career of Asiatic conquest. So Indited in her career of Asiatic conquest. So rapidly did she push forward that her flag dominated nearly five raillion square miles of territory in less than reventy years from the founding of the fort on the Irlish. The hamer of the black Eagle was borne neethward to the shores of the Force occum, along the valleys of the Obi, the Yenicei, and the Lene; it floated where the waters of the Okotsk Sez kiss the base of the Stanovoi Mountains, and open their broad stateway to the Pacific; it was all on the Stanovoi Mountains, and open their broad gate-way to the Pacific; it waved on the banks of the Amoon, along whose parent streams the Mongol shephe ide wander, and was held aloft on the plain where Gengie-Khan, the conqueror of Persia and Cathay, first saw the light, and fancied he heard heavenly voices calling him to conquest and a career of glory. Southward to the Altai Mountains it was carried, and from the summits of those lofty peaks it hung menacingly toward Contral Asia, as the northern winds impelled it. The indomitable Russian will sustained it, and wherever it was planted its supporters The indomitable Russian will sustained it, and wherever it was planted its supporters were determined to romain. Northward there were only scattered tribes, who could offer but a feeble resistance; eastward were the Chinese, and the releas of the Celestial Empire early saw the impending danger. To expel the Russians from the Amoor they sent a large army, and after an obstinate struggle, in which the Chinese were twice forced to retire, they gained their point by a treaty, and compolled the Russians to depart from the places where they had established forts and planted fields of wheat and corn. For a hundred and fifty years the Russian advance in that direction was stopped, but it was renewed in 1354, when stopped, but it was renewed in 1354, when a Russian expedition seized the Amoor and held it by main force until diplomacy, skilfully following the Chinese reverses in the war with France and England, secured by treaty what had been taken without warrant of law. The Russian eye is fixed on Mongolia; portious of it have fallen into Mongolia; portions of it have fallen into Russian hands, and other portions will be taken with each succeeding decade, until the whole, or all that is worth taking, has been seized. Manifest destiny is apparent in the Russian maps of Eastern Siberia. On all these maps, published in the last ten years. Mongolia is delineated with more than ordinary care, and it is evident that the compiler intended to save the expense and trouble of new editions at frequent in-tervals. His work was performed for the future, not for the present, and judging by the rapid growth of events, the future for which he labored is not a distant one.

Russian progress in Central Asia has been oven more rapid than in the eastern part of the continent. Central Asia is considered more important than Manchoria and the plains of Gobi, and the Muscovite eye is more firmly set upon it.—Thomas W. Knox, in Harper's Magazine for July.

## METHODS OF PREPARATION.

In the year of our Lord 1872 it seems like wasting words to remind Christians of the necessity of making preparation for their Bible-school duties. Does not the worker in wood and stone prepare himself carefully for his duties? Failure in his art would result in the breaking of a stone, or a piece of wood being rendered useless. Yet it romains as a repreach to the Christian Church that men and women accept positions as teachers of the young, asundershopherds to lead them to a knowledge of the truth as it is in Jesus, without concern, without prayer, and with little or no preparation for this great work where immortal soule are at stake.

The superintendent should be an example

The superintendent should be an example to his school. He should be intelligent, apt, prudent, prompt, geady, patient, pious, prayerful, and pleasant. He should seek to supply deficiencies in the qualities named, by wise and persovering efforts.

Requisites: Bible, Bible dictionary, and either a commentary or an exposition of the

Read the whole chapter from which the lesson is taken. If the lesson is connected with the previous one, read all the inter-vening Scripture. It may be wise to read over a second or third time, in order not only to get the subject matter of the lesson, but al events precedin ing. Carefully notice any difficult words that may need explanation; consult your Bible dictionary.

You are now prepared to take your lesson journal and read the lesson and the explanations there given (remembering that the latter are written by fellible men like the latter are written by fellible men like yourself), as a help to your better understanding of it. Do not forget to think while you are doing this. Your preparation is now emphatically the scholar's preparation; you know the lesson. The scholar's preparation will not suffice for you; in addition to knowing the lesson you are interested in imparting it, which requires special skill and preparation.

Look once more over your lesson and de-

Look once more over your lesson and docide what strong point you wish to make prominent in your sensol. There may be many good things in the lesson, but you have twenty-five minutes only to devote to instruction, and must succeed on one point rather than fail on all.—Sunday School

METHODISTS.—The total number of Methodists in Ireland is 19,000. During the past year there has been an increase in England of 2,300 members, and 16,000 on trial. The most decided advance has been in the manufacturing centres.

One third of the whole number of Euro pean children in India die under six month-old; eighty-live per cent. die before the age of two years; and out of one hundred infants born only cleven attain maturity. It appears from statistics lately published that out of 11,000 soldiers', children in India, that out of 11,000 soldiers children in India, a very large proportion were ill every day throughout the year 1871. The Indian empire costs Great Britain much every year in the sacrifice of soldiers in the treuches and on the pattle-field, but a far more nu-merous army are buried in children's

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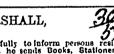
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an honest statement of the faces, and this they always

an honest statement of the faces, and this they always get.

THE WEEKLY TRIBUNE, how more than thirty years of I, has end-saved to keep up with the progress of the age in improving an and enterprise. It devotes clarge share of its equipment of accordance as the most essential and penerally thousan proposit. It employs the ablest and most successful cultivators to act forth in brifelear essays their practical views of the Farmer's work II reports public dissensations which elucidate that work; gathers from every source a ricultural news, the reports of the latest experiments, the stories of the latest successes and fahrers, and whicher may tend at once to better Agriculture, and to conneed it as the first and most important of progressive Art, based on matera science.

better Agriculture, and to commond it as the first and most important of progressive Art, basel on natura science.

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# Official Announcements.

MEETINGS OF PRESENTERIES.

Manicona. - At Kildomin, within the Church there, on the 3rd Wednesday of July, at Huclock, nam. OFFICE .- At White lake, on the first Tuesday of August, at 10 a.m.

Movemble-It Montreal, in Knox Church, on 2nd Wednes by of July, at 10 a. Dt.

KINGSTON At Picton, on 2nd Tuesday of July, at 10 a.m. Mr. Scott to preach in the evening.

General-At Guelph, in Chalmers Church, on 2nd Tue day of July, at 9 nan.

Lexiber-At London, in St. Andron's Church, on 2nd Tue-slav of July at 11 o m

STREETCOMD-At St. Mary's, on thousth July, at il 1

Honox+At Scaforth, on the 2nd Tuesday of July at 11 ana. CHATRAN- 12 Windsor, on the 2nd Tuesday of

July, at 11 and. DURHAM-At Durham, on the 52nd Tuesday of

July, at 11 a.m. BRUCE At Tiverton, on the last Tuesday of July

OTTANA .-- A pro re nata meeting of the Presby-

tery of Ottawa will be held within Knox Church, Ottawa, on Tuesday next, the 8th iest, at 2 p.m. for the purpose of carrying out the instructions of the General Assembly to release the Roy, Win. Mc-Laren from his charge.

BROCKVILLE.—An adjourned meeting of the Presbytery of Brockville will be held at Dunbar on the 12th August, at 2.30 p.m. The regular meeting to be held at Prescott on the 1st Tuesday o' November, at 2,30 pm.

### Commercial.

#### B. A. PRESBYTERIAN OFFICE, July 4, 1873. PRODUCE.

The tone of the market since our last has been firmer and the enquiry has shown some improve ment. The weather has been more favorable for the crops. Stocks stood on the 30th ant, as for lows: Flour, 9,842 barrels, wheat, 161,264 bushels; oats, 23,242; barley, 3,559; peas, 27,731; rye 620 and corn 150. There were in sight on the 21st ult. 5,436,000 bushels of wheat, and 168,000 of barley, against 5,056,000 of wheat and 320,000 of barley in 1872.

FLOUR. - There has been an improved enquiry heard, and prices have remained steady. Extra sold on Monday at \$6.10. Fancy brought equal to \$5.75 here last week. No. I super. sold at equal to \$5.08 here last week, but \$5.15 was refused on Monday. The market yesterday was quiet but firm; one lot-of choice No. 1 super, sold at \$5.25 f.o.c.

OATMEAL-Is scarce and enquired for. Carlots would sell at from \$5.15 to \$5.25. Small lots bring \$5.25 to \$5.35.

WHEAT.-Spring has been quiet, being held firmly at \$1.25. A small lot to complete a cargo sold at this price on Saturday, but for cargo-lots no more than \$1.23 would be paid. Fall has begun to move; a cargo of No. 3 sold on I riday at \$1.22, and a lot of 4,000 bushels on Saturday at \$1.23 f.o.b. This week no sales have been reported, but there are buyers of No. 1 spring at \$1.23c. Street price \$1.16 to \$1.18 for spring.

OATS-Have been steady at unchanged prices. A lot of 4,000 bushels of Chicago sold last week at 371/2c. f.o.c ; car-lots of begged sold at 39c on the track, and cars to arrive at 36c. The market closes steady at these prices. On the street 40 to 42c. would be paid.

BARLEY-Has remained nominally unchanged all week, with no movement reported either in lots or on the street. Values stand at quotations.

PEAS.-There have been buyers in the market who would pro'sall, have paid 62 to 65c, for cargo-lots, but holders wanted more, so nothing was done. Street receipts nil.

Woot. - The market is quiet but steady, with sales of round lots yesterday at 35 to 36c.

# PROVISIONS.

BUTTER. -There have been a few small lots of selected sold at about 14c., but receipts are small and holders asking more than exporters will pay.

CHEESE-Is active and easy at 12 to 12 1/2 c. EGGs-Continue scarce, wanted, and advancing. Prices are up to 131/2 to 14c.

PORK. -Small lots are moving at \$18.50 to \$19.

BACON-Is quiet and prices are unchanged. Hams are inactive.

LARD-Is scarce and firm at 11 to 111/2c. for small lots in tinnets.

# FREIGHTS.

LAKE FREIGHTS-Have been quiet; rates standat 3c. to Oswego, and 2c. to 2/2c. to King-

GRAND TRUNK R. R. RATES .- Summer rate GRAND TRUNK R. R. RATES.—Summer rates from Toronto stand as follows:—To Halifax, 95c, for flour and 48c, for grain; to St. John, 90c, for flour, and 48c, for grain; to Montreal, 35c, for flour, and 18c for grain; to Portland, 75c, for flour and 38c, for grain; to New York, 95c, for flour and 38c, for grain; to Boston, 80c, 95c, for flour and 40c, for grain. or flour and 40c. for grain.

THROUGH RATES TO ENGLAND .- Flour 58 od. stg. per harrel to Liverpool or Glasgow grain 10s. 6d. per 480 lbs; butter, lard orcheese 62s. 6d. per 2,240 lbs. to Liverpool, or Glasgow, and 67s. 6d. to London; boxed meats 55s. 6d. to Liverpool, or Glasgow, and 62s. 6d. to London.

# ENGLISH MARKETS.

The following table shows the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest

advices	Leceived	. :	_					
			June	July 2.				
Flour.			. 28s	6d	28s	od		
Red W	eat		. 123	<b>ા</b>	115	9d		
		eat			125	2d		
White	do		125	Id	125			
Club	da		126	6d	121	∡ď		

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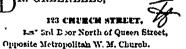
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