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UNION.—No. 6.

THE ADVANTAGES OF UNION.

(7) As another advantage of Union, we would have the benefit of several colleges at various points convenient for our students to attend, as Dalhousie College, Halifax; Morrin College, Quebec; the new Theological Hall, Montreal, affiliated as it is with McGill College and University; Queen's College, Kingston, and Knox Theological College, Toronto—from which might be sent forth an increasing number of well-trained and devoted laborers, to meet the growing wants of Canada, and of that region of British North America extending from Ontario to the Pacific. It is of the greatest importance that every facility be given to able and pious young men to study for the ministry of the Presbyterian Church in Canada. Unless this be done we cannot compete successfully with other churches that do not require such a high standard of education in their ministry. The Wesleyans of Canada are a laborious and energetic body of Christians, and deserve much credit for their exertions, especially in the newer settlements. They have about 600 preachers on their roll, to the 500 of the two Presbyterian Churches of Ontario and Quebec, and all the Methodist Churches of the Dominion have 1165 ministers, to the 700 ministers of all the Presbyterian Churches, although their adherents are much fewer in proportion. The census of 1861 placed the Presbyterians as the largest Protestant body in the Dominion, whereas, according to the census of 1871, the Methodists have a few thousands more than us. I believe one reason for this is the greater facility afforded young men to enter the ministry of that Church. I would be well for the Presbyterian Church to combine with the regular pastorate the system of employing evangelists and catechists—men who have a limited education, but prudence, piety and zeal—who might be employed in the newer settlements, and to some extent in the older, and thus answering to the local preachers of the Methodists, and securing to some extent the advantages of itinerancy. It is mainly owing to their far greater number of laborers that they have advanced more during the last decade than the Presbyterians. Including local preachers, they have probably four times the active workers that we have.

The leading and most active ministers of the Presbyterian Church have far too much labor to perform, especially in the incessant toil of preparing sermons, lectures, addresses, &c., whereas even the city ministers among the Methodists require only one sermon a week, as each preaches in two churches, and then are removed in three years to another circuit in the city, where he gives the same discourses again. Thus they have the most of their time free for other work, visiting, frequent evening meetings, and taking a leading part in all union meetings and benevolent enterprises. It might be well for our judicatories to consider whether any modification of our system could be made, adapting it better to the circumstances of our country and the times, so as to lighten the burdens now so oppressive to the Presbyterian ministry, by a system of interchanges of pulpits in towns and cities, and by multiplication of active laborers—to co-operate with the regular ministers—and thus enable them to devote more time to influencing the public mind. I have been a close observer for years of the causes of the great increase of the Methodist body, and have come to the conclusion that it arises mainly from the greater number of laborers. Their motto is, "all at it and always at it." Napoleon said Providence was on the side of the heavy battalions.

Certain it is that some method should be devised to meet the wants of the country. If we are to hold our proper place among the Churches of the land.

Unless the spirit of God be poured out upon us—as a Church—and far greater inducements are offered to young men to enter the ministry, we will find it very difficult—nay, almost impossible—to secure students in sufficient number—at least of the right class.

It is well known that almost all the Churches of Britain deplore the scarcity of students for the Gospel ministry, and a very great falling off of such has been admitted in connection with several of the leading Colleges of Europe, such as Oxford and Cambridge—with all the social advantages which the Anglican Establishment affords. Partly owing to the difficulties and harassments attending the Gospel ministry in the present day, talented young men are largely drawn away to other pro-

fessions. I do not say that this is right; but so long as Christian parents show so little interest in the cause of God, and make so few, if any sacrifices to advance it, we need not wonder at the result.

Parents generally prefer to educate their sons for some secular pursuit, in which they can at least command a competence, if not live in wealth, or hold a high social position. They should remember that the rewards that our Redeemer promised are higher and more precious than any rewards of earth; that he assures us "Them that honor me I will honor," and, "They that turn many to righteousness shall shine as the stars for ever and ever."

With all the motives of a higher kind which we can present to the minds of young men of talent and piety, reminding them that "the Lord hath need of them," and that He has the highest claim upon their life-labors—yet we must present every facility for obtaining the required training for the public work of the ministry. The Union would enable us to afford greater facility for obtaining an education for the ministry in any part of the Dominion. Let the Colleges of the C. P. Church be endowed, and this will remove one obstacle out of the way of Union. It is of the greatest importance to the efficiency and success of our Theological Colleges that they be well endowed. It has been found necessary both in Europe and America to have them endowed. You cannot draw forth sufficient interest from year to year, on behalf of men with whom the people do not come in direct contact, to secure sufficient support by yearly contributions. Even in the case of Princeton Theological Seminary, with a staff of professors the pride of their Church and country, and the admiration of Christendom, yet sufficient funds could not be obtained by yearly voluntary gifts. And if this was the case among the liberal Americans, how much more is it to be expected in Canada, where the wealthy are so slow to part with their money.

Were our theological Colleges endowed we could more easily insure an able and complete staff of professors, who would attract students themselves, and thus prevent our young men being drawn away to other institutions and churches. Each Theological College should have at least four regular professors, and a well-stored library from which both professors and students might draw stores of knowledge, and stimulants for their mental culture, that would tell extensively upon the Church at large. I rejoice at the prospect of a new building for Knox College—in keeping with the wants of the times and the wealth of the people—soon being erected; as well as the handsome structure which our spirited friends at Montreal are putting up, to their own honor and the benefit of our College there.

Let the able and excellent professors of Knox College who are taking up subscriptions for the College building just add to their scheme the endowment of these two Colleges, or at least of Knox College, and they will thus take a step in advance, and I doubt not receive still heartier encouragement from many who have longed to see our Church relieved from the discreditable position under which that important institution has suffered. It would be easy for our leading men to endow one or more colleges. One hundred of our wealthy men, giving each \$1,000 to \$2,000, would raise a sufficient endowment for one college, say \$150,000, apart from the many smaller contributions ranging from \$5 to \$10, which might amount to another \$100,000. A few liberal Christian men thus endowed the Pennsylvania University, (1865). We have already received one noble contribution of \$4,000 towards the endowment of Knox College. Who of our leading men will follow with \$4,000 or even \$2,000 more? We need such an example of liberality in Canada. It is strange that we are so far behind the Christian people of the United States in this matter. They raised endowments for their colleges amounting to over \$1,500,000 during the late civil war, and when heavily burdened with other and pressing claims, and within a few years nearly \$4,000,000 for the same object. The Presbyterian Churches there have contributed \$2,000,000 within a few years for similar purposes, besides the \$7,000,000 raised since then Union—1870 for a special Union commemoration fund.

Had the Presbyterian Churches of Canada years ago given more attention to the best methods of meeting the wants of our people in the new settlements, we would not have to record the loss of so many of our people—we might still hold the first place, both in numbers and influence, among the Protestant Churches of the land.

Prompt and appropriate measures should be adopted to meet the still growing wants of this class of our adherents. Missionaries in several localities must be supported, chiefly by a Home Mission Fund, for a certain period. At the same time our Theological Colleges should all be endowed, bursaries be multiplied, and every care be taken by ministers to look out young men that with the aid of proper training are likely to become efficient and accepted laborers in building up the walls of our Zion. The Presbyterian Church has always insisted on the necessity of an educated ministry—and with good reason—Christ trained his apostles several years before he gave them their commission, besides endowing them with divine inspiration.

Paul, the most honored in "planting the Gospel Church among the Gentiles, was at the same time the best educated and best qualified of all the laborers whom the Great Master chose to lay the foundations of his spiritual temple in the world. Hence he was better able to discharge his duty efficiently, grappling with Jewish prejudice, Greek learning, and false philosophy. While depending chiefly upon the Holy Spirit's presence and power for the success of our ministry, we must use the most appropriate subordinate means to qualify the ministers of Jesus for their all-important work. In this age of general education, and too prevalent scepticism, we should seek to impart to our young ministers all the benefit which human learning can bestow, praying earnestly that our adorable Lord may accept the talents thus consecrated to his service, and that the Holy Ghost may baptize them with that divine influence without which all other qualifications will be in vain.

(8) We should seek this Union because the unity of Christians promotes their spiritual advancement and consolation, as well as the growth and progress of the Christian Church. Paul tells us that the great design of his efforts was that he might "present every man perfect in Christ Jesus"—and that the hearts of the converts might be "knit together in love, or compacted in the one love, and unto all riches of the full assurance of understanding." Their unity and love are thus represented as closely connected with their own spiritual advancement, joy and happiness, as well as with their growth in the knowledge of the Gospel. Paul says that their mutual love and the clear and certain operation of their faith would bind them closer to Christ, and to his truth and cause. On the other hand angry controversy, or even eager rivalry, does much to hinder the growth of grace in the soul of the believer, as well as the progress of Christianity in the world. For as naturally as love begets love, so do wrath, envy and calumny beget one another; and thus they exercise a most injurious influence upon our spiritual nature, even as poisons do upon the body. If Union would promote our spiritual progress and comfort, this advantage is not secondary in importance. Hence the spiritual welfare of believers themselves, as well as the conversion of others, press upon us the duty of Union among the Presbyterians.

UNION.

GLENGARY.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I see by your issue of the 2nd inst., that the Rev. W. Ross has seen fit to make statements about the Glengary Mission, which are fitted to do a great injury to the work that is being carried on there. And, as this is my second summer as Missionary at Alexandria, I have sufficient interest in the said Mission to lead me to correct any statement with reference to it of a damaging and unfounded character. I therefore propose showing that our Rev. friend has spoken, not only "in his haste," but also in his ignorance.

My good friend states that "Roman Catholics go to his church on Sabbath, and that he is visited by one or more of them weekly, or nearly so." I do not for a moment question the correctness of the above statements, but I may add that Mr. Ross is not only a preacher of the Gospel, but also a Medical Doctor, and that this latter fact may account for the frequent visits with which he is favoured from Roman Catholics. But it is this does not account for their calling upon him then it follows that the Highland Roman Catholics are not only not "inaccessible" as our dear friend tells us, but on the contrary, Nicodemus-like, obtrusive.

Our good friend writes that "we have two excellent Colporteurs already in the field," but admits that they are not "furnished with suitable tracts for distribution among Papists, and not "directed as to" their

"movements among them." I made some enquiries about said "excellent Colporteurs" but met with no person that know anything about them.

If by the "field" Mr. Ross means Glengary, then they ought to make their appearance at Alexandria, seeing it is the stronghold of Popery.

Will he please inform us who said Colporteurs are, where they are, and what they are accomplishing?

The Rev. gentleman admits that "perhaps in the course of time three or four families might fall in from neighbouring congregations, who might find Alexandria nearer than the churches which they at present attend." The number of such families is not merely three or four, but at the least two score.

Our estimable friend asserts that "the efforts put forth by the Montreal students for the last two years are without any appreciable result." Let us see whether this is so or not.

Last summer I called upon a sickly person who had, some time ago, (at the time of her marriage, I believe) gone over from the Protestant to the Roman Catholic faith. With this person I read, spoke and prayed, frequently, and she wept most bitterly when telling me that her husband was very much opposed to my calling to see them. She also said that she was ignorant in religious matters and desired that I should tell her about the way of salvation.

In January last, however, she died rejoicing in Jesus as her Saviour, and towards her last, when Roman Catholics about her were lighting their candles, she beckoned with her hand to the effect that she did not desire such ceremonies, and said repeatedly—Nothing but Christ! Nothing but Christ!

Is Mr. Ross now prepared to say that "the efforts put forth by the Montreal students for the last two years are "without any appreciable result?"

He has been settled for two years among a large and respectable congregation, consisting probably of 150 or 200 families, and will he now be kind enough to tell us how many cases of conversion he can point to as the "result" of his labors among so large and accessible a congregation of Protestants during said time.

When we get his answer, perhaps, we can then understand more fully what meaning he attributes to "any appreciable result."

He may be able (for aught I know) to refer to 20 or more such cases of conversion, but will he be kind enough to tell us how many such there have been? Have there been 10, or 5, or 1, or none at all? "Not long ago," says the good man, "I admitted a French Canadian into Christian fellowship, after dealing faithfully with him, and obtaining from him a full recantation of the errors of Popery; afterwards I baptized an infant child of his."

In this case we shall find that saying true, "One sowing and another reapeth, Jno. iv, 37.

The Canadian referred to lives about 5 or 6 miles from Alexandria and 15 or 16 miles from Mr. Ross' charge.

About a year ago I called to see said Canadian and got him to consent to take a Douay Testament, when I could procure one for him.

Having got the book I left it with his wife, as he was not at home. I called again, however, and asked and received permission to read, speak, and pray with him, and dwell upon the nature and necessity of Regeneration, as set forth in John iii. Some time after I left the mission field this same Canadian wished to get his child baptized and was directed by Mr. Wilson, at Alexandria, to go to the Rev. Mr. Ross.

Mr. Ross must surely have dealt with this man's case "in his haste," or he could easily have ascertained how he happened to go to him for baptism. Here then is another case which shows that our good friend used "without any appreciable result" unwarrantably. I could give other interesting cases, but let the above suffice, for it will now be evident that Mr. Ross, at least, (whether his dear friend Mr. Patterson does so or not) speaks, I believe, "in his haste," very much like the sweet psalmist of Israel, when he says "All men are liars." I may state in conclusion, that I should regard myself and might justly be regarded by others as an impostor did I return to this place a second summer "without any appreciable result," and that Mr. Ross opposed this proposed Mission scheme, both in Presbytery and out of Presbytery. When he did not find it convenient to attend the meeting of Presbytery he made an attack upon it in a letter addressed to the Presbytery. And now that he has resorted to the public press as a means of opposing this work it is only just that the other side of the question be made known,

especially as the whole matter is to come before the General Assembly at its meeting in June.

I am,
Yours truly, &c.

D. H. MACLENNAN.
Alexandria, May 5th, 1873.

HOW TO PUT THE "BRITISH AMERICAN PRESBYTERIAN" INTO EVERY FAMILY CONNECTED WITH OUR CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The above heading was suggested to my mind on reading the excellent remarks of the Rev. Mr. McKay, of Elmira, in your issue of the 2nd inst. There are, I suppose, few readers of the PRESBYTERIAN who will not agree with Mr. McKay that if it were generally circulated throughout the families connected with our Church it would be productive of much good, not only in maintaining and defending our distinctive principles but also in educating our people in regard to the wants of our Church and thus clearing their liberality in behalf of our missions and other departments of Christian work. It becomes, therefore, an important question not only to you, Mr. Editor, but to every Presbyterian in our Church, how to put a copy of your paper into every family connected with our Church. Now, with your leave, I will mention a plan which I have tried on a small scale, and which has met with complete success, and I believe will meet with equal success wherever it is prudently and faithfully tried.

Having myself taken the PRESBYTERIAN for several months, I felt I could heartily recommend it to my congregations. I did recommend it and strongly urged its claims, but all to no purpose. Almost invariably I met with the same response, "I am getting the Globe, and the B—, and the Z—," mentioning three or four secular papers, "and I cannot afford an additional paper this year." I pointed out to these persons the intensely secular nature of the ordinary newspapers of the present day, and even the irreligious character of some of them. Taking the last issue of the local and secular papers I pointed out to one person a burlesque on the decalogue headed "A Wife's Commandments." I showed him in the same issue a number of jokes couched in Scriptural language, and pointed out to him the danger of supplying his family exclusively, or even at all, with such reading. But all in vain, a secular paper he would have, a religious paper he could not afford. Still determined to persevere, I struck a different cord. I told my people what they knew themselves to be a fact, that it was a rare thing to find a Baptist or a Methodist family, however poor, that did not get their Church paper; and why should not Presbyterians be as intelligent in regard to the various questions connected with their Church as Methodists and Baptists. But here again I failed. However, "never give up" is the secret of glory, and so I determined to try again, and this time I completely succeeded. I told seven or eight of the more active and intelligent members in my congregation that I would order the PRESBYTERIAN for them for three months, and if at the end of that time they were pleased with it they would of course become regular subscribers, but if they were not pleased with it, then it would cost them nothing for the time they had taken it, as I would pay it myself. Well, sir, as I said I did. I wrote to you stating these facts, and you sent the paper. At the end of the three months every one of these persons became regular subscribers; and not only so, but each recommended the paper to his neighbors, and the result is that now the PRESBYTERIAN is found in more than two-thirds of our families, and I have full confidence that it will not be long before we have it in every family. Now why could not ministers generally adopt this or some similar plan, and thus give our denominational paper a circulation that will be creditable to the strength and intelligence of our Church. And were the students of our Colleges, who are now engaged in Mission work, to take up this matter and get our paper generally circulated in our Mission fields, need I say how important the result might be for our Church and for the cause of Christ in those places.

While writing on this subject allow me to suggest to my brethren in the ministry that, as our Church pays a very large sum every year for printing the "Record," "Minutes of Assembly," &c., this surely ought, on every principle of good sense and justice, to be given to the editor of our own paper. Such a course as we are now following would never be thought of by any other denomination in the country.

As this letter has a personal bearing towards yourself, Mr. Editor, I would like to relieve you of a responsibility in regard to it by giving to your readers my name and address in full. But were I to do this many of my remarks might have the appearance of sounding my own trumpet, which I have no desire whatever to do. In the plan which I have proposed for giving a more general circulation to your paper, my sole object has been to stir up to a sense of duty our ministers, elders, and others, before it is too late. Will not some of my brethren, Mr. McKay of Elmira, for instance, not try my plan, and in due time give us the result.

I am,
Yours &c.,

May 6th, 1873.

DR. GUTHRIE'S MONUMENTS.

BY THE REV. THEODORE L. CUYLER.

The departed Thomas Guthrie has left behind him many monuments. The scores upon scores of comfortable manses now occupied by Free Church pastors are the monuments of his energy and eloquence.

A second monument to the old man eloquent is the ragged school system in Scotland. Nearly thirty years ago Dr. Guthrie happened to spy, on the wall of a small inn at Ayr, the picture of John Pounds, of Portsmouth, the immortal cobbler, who first invented the ragged school.

A few years afterward, when Dr. Guthrie, (then pastor of "Free St. John's") had got his Edinburgh school in successful operation, he went up to London, and in Exeter Hall delivered the most eloquent oration of his life. It is the high water mark of his pathetic and powerful oratory.

We commend this most thrilling and truthful passage to every Christian heart on this side of the sea. It is a word in season to our countrymen at a time when the frightful increase of crime demands that we go further back than punishment, and do our utmost for prevention.

But there is a third memorial of the splendid Scottish orator, which has American publishers, Robert Carter & Brothers, have just issued in a complete and uniform copy of his "Works."

Not so erudite as Cambrish or Cairns, not so profound as Hugh Miller, or John Kerr, or McCosh; not so able in church economy as Cunningham or Buchanan, he yet possessed a range of power far beyond either of those remarkable men.

on the Rock of Ages. He loved the Gospel; he preached the Gospel; he lived in the Gospel; and no Parian marble is whiter today or more imperishable than the three fold monument of Thomas Guthrie.

LECTURE OF FATHER HYACINTHE.

We find in the Swiss Times a good report of the third lecture of Father Hyacinthe, at Geneva, which must have been the most rigorous and telling of the series.

"It was his intention that evening to consider the true condition of the Catholic Church, regarded both from the inside and from without. He did not like either the term Old or New Catholic, for the Church was always young and always old.

What were the foundations, at once mystic and real, of the true Catholic Church? Some, regarding it from a political point of view, declared its foundation to be the Papacy, while others found its base in the people.

He then turned to the question of the Bible as its true foundation, for Christ had been crucified, had risen, the apostles had preached his gospel everywhere before the Bible existed, and the Church shone with a clearness, a purity, and a beauty which had never been witnessed since.

The Times says that this sentence was broken by applause, again and again renewed. The peroration, in which the representative of the Roman Theocracy was contrasted with Christ, who drove the money-changers from the Temple, crying out, "Ye have made my Father's house a den of thieves," drew forth tremendous cheering, which was prolonged for some time after the speaker had left the platform.

A FALSE PROVERB.

It is a very common assertion that it makes no matter what a man believes if he is only sincere, and this aphorism is repeated so often that it passes current as truth with scores who have never taken the trouble to examine it.

It is perfectly clear, in respect to the tangible facts of outward life, that sincerity of belief never profits us from the mischief of error. Supposing arsenic to be flour, or the gun to be unloaded, not only does not "make it so," but does not save us from the terrible consequences of acting as if it were so.

The same principle applies to social and moral truths. Belief in the fidelity of a friend, the trustworthiness of a servant, the generosity of a neighbor, does not cause these qualities, nor will it stand in place of them.

In dreams we have another class of cases in which belief does not constitute truth. When we awake we not only know the scene to have been an illusion, but we perceive in many cases that it would have been to the waking in an incredible; yet at the time we believe it true.

The same is true, to some extent at least, of our own mental states. We are not in all respects what we believe ourselves to be. The consciousness does not always correspond to the fact.

If, then, we may judge the future by the present, we may be very sure that belief requires accuracy as well as sincerity to be of any value, and that the proverb is a lying one which says, "It makes no difference what a man believes if he is only sincere."

"THE GOD OF ALL COMFORT."

To shut away any hunger of the heart from God, to feel that anything is too great to ask him, is to wrong ourselves. It is to doubt his love. We cannot prescribe the exact way in which he will help us.

We think that we love our friends, that we have the disposition to help them; and so in a little measure we do. But what is our love compared to God's? What is our helplessness compared to his? As the heavens are higher than the earth, so are his thoughts higher than our thoughts, so are his compassion and tenderness beyond ours!

Now, as the Lord's love is greater than ours, so is His power greater. What we only long to do, that he can do and will do. There is no yearning in our hearts, no swift impulse of affection, that is not a reflection of an infinitely deeper affection in God.

But that tells only a part of it. Above us, infants in the night that we are, bonds a heart that hears our cry, that catches the feeling which cannot shape itself into a cry—hears, and answers with outswelling love, and will one day so answer that sorrow shall be lost in joy, and sighing be forgotten in the unspeakable fullness of satisfaction.

his own incapacity to live rightly, or by another's persistence in sin, no one whose trouble seems especially hopeless, but they should bring each his own burden and rest it on One who loves and saves without limit. It is just the things that are hardest and most hopeless that we are to take to him.

FRAGRANT FLOWERS.

Some lives, like flowers, are fair but not fragrant. We love to look at them, but do not care to hold them. Others there are, sweet, gladdening, but with less of outward perfection, yet we would have them near us always.

A CHILD'S FAITH.

How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and perfect love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure, just recovered from the angry waves, clung, faint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

"What does that mean?" asked the child. "It is called 'The Rock of Ages,'" was the answer. "That means Jesus, to whom we cling for salvation." "You know the hymn says, 'Other refuge have I none.'"

Teach the little ones of this Jesus "who reaches down and clings too," to whom we hold not so much from fear of falling, since underneath us are his everlasting arms; but because, like the trusting child whom its father safely carries, we love to cling that we may draw him closer.

RELIGION A HELP IN LIFE.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and amends him with joy! "His tool slipped," says Malan, in his beautiful tract, *The Work of a Week*, "was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward while his lips moved as if uttering a silent and fervent prayer, the expression of trouble disappeared—he resumed his work."

EDUCATE THEM FOR IT.

Whom? Why, your children, perhaps also the young converts in the Churches. Educate them for what? Why, to be, as early as possible, active and efficient Christians; to feel that they have something to do in this world, something to do for Christ. Educate them to give, to love, to pray; teach them to be intelligent children. Teach them that they are brought into the world, or into the Church, as the case may be, not to be inefficient drones, to be pampered on delicacies which they never earned, to be taken care of as infants only; to be dressed, or to be amused; but to live a high and noble life, to be something to the world, to be something for Christ, to stand up in their manhood and womanhood, grand specimens of workers for immortality.

MODERN ISCARIOTS.

We do great injustice to Iscariot in thinking him wicked above all wickedness. He was only a money-lover; did not understand Christ; could not make out the worth of him. He did not want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly and hanged himself.

Now, that is the money-seeker's idea of the world over. He does not hate Christ, but he can't understand; he does not care for him, sees no good in that benevolent business, but takes his own "little job" of it at all events, come what may. And thus, out of every class of men, you have a certain amount of bagmen, men whose main object is to make money, and who do make it in all sorts of unfair ways, chiefly by weight or force of money itself, or what is called capital; that is to say, the power which money once attained has over the laborers of the poor, so that the capitalist can take all the profits to himself except the laborers' feed. That is the modern Judas' way of "carrying the bag" and bearing what is put therein.—Ruskin.

ADVANTAGES OF DRUNKENNESS.

If you wish to be always thirsty, be a drunkard; for the oftener and more thirsty you will be. If you wish to prevent your friends from raising you in the world, be a drunkard; and that will defeat all their efforts. If you would effectually counteract your attempts to do well, be a drunkard; and you will not be disappointed. If you are determined to be poor, be a drunkard; and you will be ragged and penurious to your heart's content. If you wish to starve your family, be a drunkard; and then you will consume the means of their support. If you would be imposed upon by knaves, be a drunkard; for that will make their task easy. If you want to get rid of your money, without knowing how, be a drunkard; and it will vanish insensibly. If you are determined to "exp" all comfort from your home, be a drunkard; and you will do it effectually. If you would be hated by your family and friends, be a drunkard; and you will be more than disagreeable. If you would be a pest to society, be a drunkard; and you will be avoided as an infection. If you would smash windows, break the peace, get your bones broken, fall under horses and carts, and be locked up in a station house, be a drunkard, and it will be strange if you do not succeed. If you wish all your prospects in life to be clouded, be a drunkard; and they will soon be dark enough.

The Gospel was preached in Tammany Hall, New York, last Sunday. This is an invasion of the citadel of confusion with the message of love.

M. de Candolle, of Geneva, has published a volume of statistics concerning scientific men, which illustrates, among other things, the comparative relations of Protestantism and Catholicism to liberal and scientific culture. The statistics are compiled from the records of the three great academies of Europe, and we borrow an extract concerning them from the *College Courier*:

At a recent meeting of the Presbytery of Halifax, N. S., the following overture to the Synod respecting psalmody was adopted. "Whereas some extension of the psalmody of our Church seems to be a felt want among our people, as is evident from the fact that collections of hymns in no way sanctioned by our Synod are used in some of our congregations and in nearly all our Sabbath-schools; and whereas it is desirable that at the psalmody of our Church should be comprehensive enough to meet all the requirements of public worship, and uniform enough to prevent the common use of hymns worthless in sentiment and unsound in doctrine; therefore it is hereby humbly overtured that the Synod may be pleased to resolve that in addition to the metrical version of the Psalms now in use, the hymn-book of the Presbyterian Church of England or the hymn-book of the Free Church of Scotland, be sanctioned for use in the public worship of God in the congregation under its jurisdiction."

The Swiss Times says:—The School Committee of the Commune of Soleure has issued a couple of circulars, one to the teachers entrusted with religious instruction in the municipal schools, and the other to the clergy of the commune. These circulars recall the resolutions of the School Committee passed last November, and prohibit the teaching of the Infallibility Dogma. Teachers are forbidden to use school-books containing the objectionable doctrine or any deductions from it; and to attempt any oral exposition of it to their scholars. They are also forbidden to make use of any book of religious instruction without the consent of the School Committee. The clergy are warned that neither in school nor in church will they be allowed to use a catechism or any other means for the purpose of teaching the doctrine of Papal Infallibility or deductions from it. They are also informed that the use of no book of religious instruction will be permitted either in church or school without the consent of the School Committee; and that no document from the Pope, Bishop, or other ecclesiastical authority containing the articles of the new dogma may be read in the churches of the city. They are likewise reminded of the Government order against holding any official communication with the deposed Bishop of Biele.

Sabbath School Teacher.

LESSON XXI.

May 25, 1878.

JOSEPH SENDS FOR HIS FATHER. Gen. xiv. 19-23.

COMMIT TO MEMORY verses 27, 28. PARALLEL PASSAGES, Acts vii. 14; Ps. lxxvii. 14, 15.

With verses 19, read Eccl. viii. 4; with verse 20, Prov. xxiii. 11; with verse 21, 2 Pet. i. 8; with verse 22, 2 Kings v. 22; with verse 23, Eph. vi. 2; with verse 24, John xv. 12; with verses 25, 26, Luke xxiv. 41; with verses 27, 28, Luke ii. 20, 30.

CENTRAL TRUTH.—God makes darkness light to his people. (Isa. lii. 16.)

INTRODUCTION.—A joyful recognition has taken place: Joseph has kissed all his brethren, including Simon, and he has wept upon Benjamin's neck. The report of all this soon reaches Pharaoh. He, grateful for all Joseph had done, instantly invites the brothers to settle in Egypt, making the most tempting offers. Probably this had been settled between Joseph and Pharaoh, as the former had spoken of it (in verse 10). The word of the king would free the brothers from any embarrassment in accepting. Goshen (verse 10) was on the confines of Egypt, nearest Palestine, yet not far from Joseph. As the "households" include slaves and dependents, a large number of persons would be included, probably some hundreds.

Our lesson begins with

I. PHARAOH'S HOSPITABLE INVITATION.—He was a sound-minded and public-spirited ruler, as his dealings with Joseph and his own people shows. He owed much to Joseph. He was gratified, no doubt, that Joseph, an unknown slave, should be seen to belong to a respectable family. The affair had all the charm of romance, yet was real. If Joseph brought so much blessing, it could not be unwise to receive the family to which he belonged. So he gives the invitation, which from a king is a command, verse 14.

And he gives like a king (2 Sam. xxiv. 23); "waggons" for the journey ordered, and that they might not fear loss by removal (verse 23), "also regard not your stuff," such as household furniture. They would be provided for in a way suitable to their new home.

All this is done with great delicacy. Joseph is commanded; the king making it his own affair, so speak; Joseph and they are regarded as one, and provision for them is ordered.

There is here one of the many historic corroborations of Scripture. If no "waggons" (two-wheeled vehicles) had been depicted among all the monuments of Egypt, suspicion would have been raised. But they are represented and there is no trace of them among the Hebrews who carry the corn as in early times in hilly countries, on animals' backs.

It is a further pleasure to study

II. A NOBLE BROTHER.—(a) He is generous, for in addition, no doubt, to Pharaoh's commission, he gave them changes of raiment, to Benjamin, five, and a large sum of money, verse 22. Nor is he less admired as a son, verse 23.

(b) He is prudent. He has tested them thoroughly—knows that Benjamin's distinction will do no harm, that the brothers will admit the claim of his own full brother. Benjamin had suffered from the device of the cup—this is compensation.

(c) He is faithful. "See that ye fall not out by the way," verse 24. The proposed reading "be not afraid of the journey," besides being tame, has no peculiar fitness. They had been three times over the road, and no harm had come. But knowing their nature, and the general hastiness of the Orientals, and knowing how easily, conversing about the past, they might be led to blame one another and quarrel, the caution was eminently timely and proper.

The satisfaction is heightened as we see III. A GLADDENED FATHER.—They return, and tell the news (verse 25) Joseph alive and governor of Egypt! The old man's "heart grew chill" literally; it was so startling such a renewal of bitter memories, with a new view, too good to be real. But they explained, gave particulars, described details that would make it all real to him, and then the waggons—there were no such in Canaan. He would know of their use in Egypt. They were like sacramental signs to him, outward and visible accompaniments of the invitation, and his heart revives—lives again, is young again. He will go at once. "And Israel"—mark Israel (verse 29), the prince with God—who is made to prevail again, has a further proof of God's love and care, "said," &c.

Now let us turn all this to practical account. We have, if not types, yet

IV. ILLUSTRATIONS OF SPIRITUAL THINGS that have an interest for all time.

(a) Let us learn from Pharaoh's words. "Regard not your stuff," and he is but an earthly king, with only "the good of Egypt" to offer. The king of kings says the same to us. (See Matt. xxiv. 17.) Some hear and obey, as Heb. x. 34. How many are regarding their stuff and nothing else? Money, furniture, show, position, prospects—these are all they know, and the real, abiding good is nothing to them. All losses, especially if they minister (as a bitter medicine to bitter health), to moral and spiritual ills, can be easily borne by those before whom is the good of the universe.

(b) Let us learn from his deeds, verse 19-21. He gives an invitation, and the means of accepting it. He does not force but invite; but he means what he says. He does not send an army to compel—but waggons to carry them. So the Lord to us. Hear him in Isa. i. 19; and if we will come we shall get the power. Even a withered hand can stretch itself out, when there is a will to obey the Lord, Matt. xii. 18. When we wish not to do a thing we see difficulties. "There is a lion in the way." When we wish to believe in Christ, he gives us a path; when we wish to obey

(c) Let us learn from Joseph—not only to be good brothers and dutiful sons; but let us see in him a reflection of our elder brother. What a change of raiment he gives! "Wedding garment." His righteousness, 1 Cor. i. 30. What a return Joseph makes! They stripped him—he gives change of raiment. They sold him for twenty pieces of silver—he gives Benjamin ten times as much. They heeded not his tears of despair—he sends them back with tears of joy. So Christ—"despised and rejected of men," yet their Saviour! They gave him a cross—he gives them crowns.

(d) Let us learn from Jacob. It seems too much to think we can be fit for heaven, enter it on dying, be welcomed. Purgatory is supposed to meet the difficulty. But think what God gives now! Pardon, joy, help, fellowship, victory over the world. Think of his peace, in prayer, at communion tables, in time of trial. There are the "waggons." Let us look on them, and believe all the rest. "He is a sun," &c. Ps. xxiv. 11. See Rom. viii. 28-30; Phil. i. 6; Eph. iv. 30. Let us remember, if we live away from God we have little of these and much doubt. The nearer to him the more light, not in the place, indeed, of the word, but with it.

ILLUSTRATION.

"We may form some idea of the perfection which the Egyptians had reached in the matter of carriages, from the representation of an Egyptian gentleman driving in his vehicle, and also from the elegance of the arrangement in another case, by which an umbrella, fixed in the centre of the carriage, screened the traveller from the sun."—Wilkinson, vol. I. pp. 74, 75.

MISSIONS IN MADAGASCAR.

The Chronicle of the London Missionary Society publishes the correspondence which has taken place on the subject of the Madagascar bishopric between the London Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts and the Archbishop of Canterbury. From this correspondence it is seen that, pending the appointment of a bishop, the Rev. A. Chiswell was sent to the capital of Madagascar as an agent of the Society for the Propagation of the Gospel, not for the sake of health or for brotherly intercourse with the missionaries, who have so long and successfully labored there, as had been the case when the Church Missionary Society's agents have visited the Capital, but that he might begin operations in behalf of the society which he represented. This he did by holding service, forming classes of young men, entering on denominational discussions, so harmful to young and inexperienced Christians like the ignorant Malagasy, and by making efforts to discredit the London Mission and to deery its work. In view of these facts, a letter was written by the secretary of the London Missionary Society to the secretary of the Society for the Propagation of the Gospel; who, in replying, upheld Mr. Chiswell in his position at the capital and approved his method and work, and asserted that the Society for the Propagation of the Gospel had appointed Mr. Chiswell to remain at Antananarivo till the arrival of a bishop there.

The relations of the Church Missionary Society with the London Missionary Society, it seems, have been harmonious throughout, and the actions of the Church Missionary Society in this matter have been perfectly honorable. This society has not wished to interfere in any way with the work of its co-laborer, and has been willing to limit its own work to sections where the London Society's missionaries were not stationed. The Archbishop of Canterbury, also, though desirous of consecrating a Madagascar bishop, has been willing that his jurisdiction should be limited; and, although he does not define these limitations so clearly as does the Church Missionary Society, still he proposes that the Bishop that may be shall not interfere with the present successful evangelistic efforts of the London Missionary Society—efforts so successful that the converts of this society are reckoned as 400,000, while those of the two missions of the Church of England number but 700. In view of the action of the Society for the Propagation of the Gospel, the London Missionary Society cannot but feel that "the bishopric, the chief portion of which is intended to be carried out in the capital of Madagascar, in the midst of the mission which the London Missionary Society has maintained for years," and, "while the directors acknowledge the kind and courteous efforts made by the Archbishop, they feel that, if the bishopric is to be established with but vague limitations of jurisdiction, and if its duties are to be carried out in the spirit which has actuated the instructions of the Society for the Propagation of the Gospel it is in want of work, there is an abundant field for its operations in Madagascar, in portions of the country where no missionaries are as yet stationed. But the vexed question of the bishopric is still discussed by the English bishops, and they seem determined to obtain their desire—legally if possible, but, at any rate, to obtain it. At a late meeting their lordships "resolved to make one more appeal to Earl Granville to grant the royal license for a new bishop; but a general feeling was manifested, so says the Church Times, "that, should such final application be ineffectual, steps must at once be taken for the consecration of a Bishop either in Ireland, Scotland, or the Cape." Thus the High Church demands perfect freedom in its action, while retaining the form of an establishment; and, if opposed, would defy the power by which it professes to be governed and to which it has pledged obedience.

Pere Hyacinthe is a burning and shining light in Geneva. He disclaims Old Catholic or New Catholic as a title, and appeals to the Scriptures as the only standard of doctrine and practice.

Our Young Folks.

SPARE MOMENTS.

A lean, awkward boy came to the door of a principal of a celebrated school, one morning, and asked to see him. The servant eyed him in an odd way, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"I want to see Mr.—," said he. "You want a breakfast, more like," said the servant girl, "and I can give you that without troubling him."

"Thank you," said the boy, "I should like to see Mr.—, if he can see me."

"Some old clothes maybe you want," remarked the servant, again eyeing the boy's patched clothes. "I guess he has none to spare—he gives away a sight." And without minding the boy's request, the servant went about her work.

"Can I see Mr.—?" again asked the boy, after finishing his bread and butter.

"Well, he is in the library, if he must be disturbed, he must. He does like to be alone sometimes," said the girl, in a peevish tone.

She seemed to think it very foolish to take such a boy into her master's presence. However, she wiped her hands, and bade him follow.

Opening the library door, she said, "Here's somebody, sir, who is dreadfully anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened the business; but I know that after talking a while the principal put aside the volume that he was studying and took up some Greek books and began to examine the new comer. Every question the principal asked the boy answered as readily as could be.

"Upon my word," exclaimed the principal, "you do well," looking at the boy from head to foot, over his spectacles. "Why, my boy, where did you pick up so much?" "In my spare moments," answered the boy.

He was a poor, hard-working boy, with few opportunities for schooling, yet almost fit for college, by simply improving his spare moments.

HOW TO MAKE A KITE.

The following article, written by Prof. S. H. Peabody, formerly teacher of natural science in the Chicago High School, and now a professor in the Massachusetts Agricultural College, describes a good way to make a kite:

Among the various kinds, the "three-stick kite" is probably the surest for the beginner. Get three light, thin, straight sticks of cedar, pine or similar wood; smooth them, and let them be about half an inch wide by an eighth thick—perhaps a little more. Make two of them thirty inches long, and the third twenty inches. Mark a point ten inches from the end of the long sticks, and in the middle of the short one: cross the sticks at these points, and tie them firmly with twine. Cut notches lengthwise across the ends of the sticks, and tie a strong twine from end to end, making the outline of an irregular six-sided figure, of which the bottom may be sixteen inches long; the sides about eighteen and one half; the shoulders eleven, and the top eight inches. These numbers may vary; it is necessary only that the corresponding sides should be exactly alike, or the kite will not be well balanced. This finishes the frame.

Now lay down a sheet of strong, light paper, place the frame upon it, and cut the paper about two inches larger than the frame, all around. Fold the outside over the strings, and paste down with a good beiled-floor paste, cutting out the corners where they overlap.

The next thing is to hang the kite. Measure from each lower corner five inches along the sticks; make a small hole on each side of the stick through the paper, and tie in the ends of a string, which shall measure, when tied, about fourteen inches from stick to stick. This is the lower loop. In like manner tie an upper loop, about eight inches long, to points about three inches from the upper end of the same stick. Remember to have the loops on the face side of the kite, that is, the side on which the sticks are not seen. Join the middles of the two loops by a string about twenty inches long; this is the belly-band. Hang the kite by the belly-band over your finger, and hold it so that when one end of the kite touches the floor, the other may be a foot above it; there is the place to tie the line, making it so fast that it will not slip. When the kite floats in the air, it should be at an angle of about forty-five degrees; if it stands too straight the string is fastened too low on the belly-band; if too flat, the string is not low enough.

The kite must have a tail to balance it. If the tail is too heavy, the kite will not raise it; if too light, as is usually the case, the kite will not "stand" steadily, but will dive from side to side. Whenever it does that, it should be taken in, and more weight added to the tail. Cut pieces of writing paper, four inches wide and six and eight long; fold back and forth, fan like, and tie three inches apart on a string, until you have made three or four yards. Then cut a quantity of strips half an inch wide, and twelve or fourteen inches long; tie the bunch of them by the middle, fold the ends together and tie again, making a tassel, which you may tie to the end of the tail. If the stripes are of colored tissue paper, all the gayer. Tie a string about twenty inches long to the two lower corners of the kite, and fasten a tail to the middle of it. Choose a smooth, close, well-spun string—linen is best, and costs most,—not too large, or its weight will make it "sag," or too small, or the kite will fly away with it. Finally, don't try to fly a kite when the wind don't blow.

Now, just as each of your good mothers has a recipe for making cookies, which she thinks is a little better than any other, so

every boy who has experienced in kite-making thinks his way is rather the best, and quite likely he may find fault with some of the proportions. If so, he has perfect liberty to change them to his liking. The important items are: the kite must be truly made, so that one side may just balance the other; it must hang at the proper angle to the wind; and the tail must be rightly proportioned in weight to the size of the kite.

If the kite don't behave well at first, think which of these items has not been carefully attended to, and correct. Don't give up at the first trial.

THE FLY.

A CHILDREN'S LECTURE.

Let us put a fly under the microscope, and see how beautifully it is made. There is the head small and round, with a large bunch of eyes on each side; not single eyes, like ours, but having many thousands in each bunch, so that the fly can see in all directions at the same time. The trunk is long enough to reach to the ground when the fly stands, because its neck is so short it cannot bend it, and, like the elephant, it has a trunk or proboscis, by which to lift its food to its mouth. The fly's trunk folds back on itself, as you would fold your arm when you touch your hand to your shoulder, or your leg when you draw your feet behind you up to your body. The trunk may be seen in full length by pressing the sides of the living fly with the thumb and finger. It will drop the trunk, so that with the naked eye or a microscope it can be seen distinctly. The lips of the proboscis are large and covered with coarse black hairs, and when the fly sucks liquids it covers the liquid with its lips and draws it up into the tube of its trunk, as the pump draws up the water when we pull down the handle—that is, it sucks it up, or, as we may say, it draws it up by suction. When it eats solid food it first throws out a liquid from its trunk to dissolve it, and then it can suck it up. It is the pinching with these lips that causes the fly to tease and tickle us in warm weather, as if we were to take up a small portion of our skin between the thumb-nail and the finger-nail. The fly does not breathe through its mouth and nostrils, as we do; but it has little breathing holes or pores all along down its sides, covered with a network of little fibres—i. e., threads of flesh—to keep out the dust, and one of these little openings is located under each wing, which, as you see, is made of little black horny threads, covered with a very thin skin or membrane above and below them. These horny threads and tubes are filled with air, which makes the fly lighter and helps it to fly with more ease and swiftness. The upper surface of the wings is covered with black horny hooks or curved spines; and, too, may be and doubtless are hollow tubes filled with air. Then the fly has two little broad-like wings, called balancers, under the broad wings, which help it to balance and swing from side to side, in the same way that you would use your arms if you were walking a crack or the fence, or as rope-walkers use the long pole to balance themselves and keep from falling. The foot is a curious piece of workmanship, and shows with every other part how God has adapted every part to the wants of the fly and the fly to circumstances around it. Each foot has a little cushion of hairs upon the bottom, which excludes the air when the fly sets it down, causing the foot to stick to the wall, the ceiling, or the window-glass, precisely as the "sucker" sticks to the table or the pavement when it is wet and slapped down, and this cushion of "tenent hairs" enables it to walk upon polished surfaces without slipping; but if you throw flour, or chalk, or dust upon the window-glass the fly cannot walk upon it, and it is to keep the foot free from dust and to enable the fly to walk easily that it so often rubs the flat faces of the feet together, or and upon the body. All flies are covered with hairs, and these serve as combs and brushes for the pulvilli, as the cushions of the feet are called. The eggs of the house fly are generally deposited upon the leaves and stems of plants, where the larvae will find food when they are hatched. A single one is called a larva. In a few days after the eggs are laid the larvae, or caterpillars, are hatched, and begin to eat as soon as they are born. In a few days more the body is too large for the old skin, and it throws it off or creeps out of it; and beneath it there is a new and larger one prepared. The skin is not a part of the body, like ours, but is thrown off three or four times during three weeks of the caterpillar's life, as we would drop off our dress or as our new teeth push out the little old ones.

After about three weeks the larva wraps itself up in its last skin, stops eating, and goes to sleep for a few days. This is called the pupa or sleeping state, because the insect is wrapped up like a baby in swaddling clothes. During this time the antennae or feelers, the legs, the wings, and the proboscis grow out; so that when the fly comes out from its old skin it has six long legs, two wings, two little balancers, a proboscis, and many thousand eyes. Before it had a large mouth, now it has a small mouth and a long trunk; then it had short legs and large feet, now it has long, slender legs and feet, with cushions on them; then it had two small eyes, now it has many thousand; then it had no wings, now it has two broad wings and two little thread like wings beneath them. Thus makes the round of the fly's life. First an egg, then a larva, or grub, or maggot, or skipper—for we give all these names to it as we find it in wood, or in meat, or in cheese; then the pupa or sleeper, then the fly or perfect insect. Flies are found all over the earth, and you will be surprised to know that in some countries of South America they lay their eggs in the mouth and nose of some poor, dirty, miserable people, while they sleep; and when the larvae are hatched they cause great suffering and death to the poor wretches. In Africa one kind of fly stings the cattle, causing them to die in a few hours. In this country the bot-fly deposits its eggs under the skin of cattle, and the gad-fly lays its eggs in the nostrils of the sheep; and when the larvae are hatched

of, the poor animals suffer and sometimes die from the effects. But the house-fly does no harm to man. It does us good when it picks up the crumbs and other waste particles, that would decay and make the air of our rooms less healthful; and when they come in great numbers it is because there is a stain there for them to eat.—The Independent.

Scientific and Useful.

SINGULAR CAUSES OF DEATH.

The last publication of the British death rate and its causes is rather curious reading. One man died from the bite of a cat, and two more from the bites respectively of a ferret and an adder. Another was stung to death by bees. A man and a boy died of falling from velocipedes, and an old lady was killed by injuries inflicted by that agreeable machine. The swallowing of a shell, a screw, and a cherry stone, put a period to the lives of three infants; while two died of putting, one a stone, the other a bend, into the ear. Swallowing bones sent three people out of the world, swallowing coals finished two, and swallowing a pin quickly pricked on grim Death for one. A scratch from a thorn killed a woman of middle age; improper medicine poisoned eight people, and improper food five, 111 young children were smothered by bed-clothes, and 539 persons during the year lost their lives in railway accidents. The proportion of suicides to every million of the population is about seventy, the deaths by hanging, the knife, and drowning being most numerous. Heart-disease the year's record shows to be increasing, a state of things which is said by eminent physicians to be caused by the greater wear and tear of business and the increased mental activity of the age.

BLACK WALNUT STAIN.

To impart to common pine the appearance of black walnut the following composition may be used: One quarter of a pound of asphaltum and half a pound of beeswax to one gallon of turpentine. If found too thin, add beeswax; if too light in color, add asphaltum, though that must be done with caution, as a very little will make a great difference in the shade, and black walnut is not what its name implies, but rather a rich dark brown. Varnishing is not essential, as the wax gives a good gloss.

TO CLEAN SWEETHEAT JARS OR BOTTLES.

This can be done without scraping them by pouring into the jars hot water and a teaspoonful or two of pearl-ash. The contents which remain sticking to the sides and bottom of the jar will be disengaged by the pearl-ash and float loose in the water. Wash bottles the same way, or kettles, or any other vessels which you wish to purify or clear from grease. Strong lye poured off clear from good livery ashes will answer nearly as well for the same purpose; and for kegs, buckets, and other large cooking utensils, lye from good ashes may always be used.

OPEN THE WINDOW!

About this time the fresh air, which has been pretty much shut out of doors all winter, will be allowed to come into the house occasionally. We say this may be expected, but it is not certain. No one can tell exactly how spring weather is going to turn out.

But when our windows do go up, to let in the delightful freshness of April and May, we ought not to think that it is therefore always necessary to put out our fires. There are persons who cannot abide the idea of an open window and a fire in the room. But fresh air, properly warmed, furnishes our most delightful and wholesome breathing, while spring air, although it may suit us admirably out of doors, is not always the best atmosphere for rooms unwarmed by the fire or sun. We make some remarks on a similar subject last fall, and need not say much more now; only reminding our readers that improperly opened windows in spring are most important agents in the spread of lung and throat diseases, and that any one who dies of pneumonia, or congestion of the lungs, is just as dead as if his disease had been cholera or yellow fever.—Scribner's for May.

OATMEAL PORRIDGE.

This is so much in demand that it has been introduced into the bills of fare of the best restaurants, though few serve it well cooked, that is, boiled long enough. To insure this, use a brown papkin instead of a tin sauce-pan, have it two-thirds full of boiling water, into which put half a teaspoonful of salt. Into this drop the oatmeal with one hand; stirring with a wooden spatula held by the other. When it is the thickness of mush, cover it and set it where it will keep boiling slowly for an hour, beating it up occasionally to keep it well mixed and free from lumps. Dish and eat it hot, with cold milk or cream. Butter and sugar melted upon it destroy its fine diuretic qualities, and make it really less palatable. Porridge, gruel, thin cakes, and a sort of crackers, are the principal methods of using oatmeal.

As a breakfast dish, the porridge made in the way described above has no superior. It stimulates the action of the liver, and, in conjunction with cranberries eaten with a sauce, will restore a torpid liver to healthy activity; if employed for the morning meal, to the exclusion of fried meats and potatoes, broiled ham, and the like.

A correspondent of the Chicago Tribune writes from Yokohama that "the American missionaries now here feel a strange sensation as they look about and see how ardent heathenism is melting away by the marvellous change of a national regime, and the way seems open for the extension of the best influences of Bible Christianity. The Government appears to be restrained from publishing a decree of absolute toleration by three obstacles; the remembrance of what the country suffered three centuries ago from Roman Catholic aggression; uncertainty as to the manner in which such a decree will be received by the people and unfriendly nobles; and apprehension lest the prestige of the Mikado as a being directly descended from the gods may be impaired.

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED)

Notice is hereby given, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the first publication hereof in the Ontario Gazette, to His Excellency the Lieutenant-Governor in Council for a Charter of Incorporation by letters patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reign, chapter 21, and intitled "An Act to authorize the granting of Charters of Incorporation to Manufacturing, Mining, and other Companies."

- 1. The names in full of the applicants and their places of residence are as follows:—O. BLACKWELL HORTON, of the City of Toronto, in the County of York, and Province of Ontario, Publisher; HENRY MILLER, of the same place, Druggist; THOMAS WAREHAM TAYLOR, of the same place, Master in Chancery; JOHN K. MACDONALD, of the same place, County Treasurer; WILLIAM BARNES, of the same place, Barrister; and ALEXANDER MURPHY, of the City of Ottawa, in the County of Carleton, and Province aforesaid, Merchant.

The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company of Toronto."

- 2. The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kinds of printing and publishing.
- 3. The operations of the Company are to be carried on in the City of Toronto aforesaid.
- 4. The nominal capital of the Company is \$20,000.
- 5. The number of shares one thousand, and the amount of each share twenty dollars.
- 6. The amount of stock subscribed is \$7,000.
- 7. The amount to be paid in before the Charter is granted is at least \$1,000.

LEYS & McMURRICH, Solicitors for Applicants.

Dated this 2nd May, 1873.

Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

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Office, No. 162 Bay Street, (Late Telegraph Building).

NOTES TO CORRESPONDENTS.

We must beg of all our correspondents to study brevity. A newspaper is not a Quarterly Review to be made up of treatises. The formulae length of some of the letters we receive makes it, we are sorry to say, quite impossible for us to give them a place in our columns.

Mc—Hamilton. Declined. Scores are often not very attractive meetings, we allow, and scores speeches are sometimes tedious, stupid, as well as now and then flippant and offensive. But there is no use in singling out particular offenders, and coming down in thunders of condemnation on what, after all, may have been merely the result of bad taste and a general absence of anything better to say.

W.—Much obliged for your interest in our success. Our circulation is nothing like what it ought to be and what we trust to see it at no distant day. Still the B. A. PRESBYTERIAN is every week read by thousands of people, and is a welcome visitor in very many homes.

The investigation into the Pacific scandal has been delayed till July to admit of the return of Sir George Cartier and Sir Hugh Allan. Parliament is expected to adjourn next week. It will not be prolonged till that investigation is over.

British American Presbyterian.

FRIDAY, MAY 16, 1873.

TOPICS OF THE WEEK.

The investigation into the Pacific scandal has been delayed till July to admit of the return of Sir George Cartier and Sir Hugh Allan. Parliament is expected to adjourn next week. It will not be prolonged till that investigation is over.

The war with the Modocs still drags its slow length along. Evidently the work is much more difficult than was at first expected. The regular soldiers of the States are apparently thought incapable of coping with the difficulty, and volunteers are offering their services.

It seems that Britain is to be involved in a war with the Ashantees. The last news is that an army of 36,000 men was marching against the chief British Settlement in that part of the African coast. On the other side of that continent stringent measures are to be taken by the British in order to

The illness of the Pope has returned, and His Holiness is in consequence unable to transact business or even to see the pilgrims who have made long journeys in order to look upon His Infallibility. The old prophesies of St. Malachy, the Archbishop of Armagh, who died in A.D. 1148, are again talked of in connection with the character of Pio Nono's reign, which is given in short oracular statements, and with the fact therein intimated that after him there will be no more Popes. We have never been able to see how the loss of the temporal power naturally or necessarily involved the fall of the Papedom. That the system will come to an end there can be no doubt, but that this fall will come as speedily as some think is more to be hoped than expected.

Immigrants are coming to Ontario in very considerable numbers, and are generally of a very desirable class. No difficulty is experienced in securing employment. Indeed, a far greater number would be engaged at once, and at high wages. The number of female servants that arrive is very small. While large numbers are arriving there is every likelihood of a considerable emigration during the season to Manitoba. This is as might be expected. The land in that Province is most fertile, and for the young and adventurous, as well as those with large families who wish to settle on land, there are great inducements to go to the North-west. Hitherto the Presbyterian element moving in that direction has been strong and is likely to continue so. It is to be hoped that the Presbyterians in the older provinces, while they send their sons and daughters to the North-west, will see to it that there be also sent an adequate supply of the preachers of the Gospel.

Ministers and Churches.

We are glad to understand that the Rev. Dr. Eadie, of Glasgow, and Professor Calderwood, of Edinburgh University, who are at present in the States and are to attend the General Assembly which meets to-morrow in Baltimore, are expected to be present at the meeting of the General Assembly of the Canada Presbyterian Church, which meets in this city on the first Tuesday of June.

In prospect of the Rev. Mr. Knight being libelled by his Presbytery, his congregation has held a meeting at which the following resolution was adopted:—"That the congregation, in view of present anxieties and alternate possibilities, desire to record their continued and heartfelt sympathy with their minister, their entire confidence in him as their religious teacher, and to assure him of their steadfast adherence, loyalty, and affection."

The anti-union party in the Free Church of Scotland lately held a conference to ascertain what ought to be done in the event of the mutual eligibility scheme being passed. Great diversity of opinion prevailed, but it was the general feeling among the leaders that more ought to be done than merely protesting against the decision. It is expected that an appeal will be made to the courts of law to ascertain how far it is competent for the Assembly to pass any such measure. Some may leave, but at the very worst, there will be only a few who will carry their opposition so far.

At the late meeting of the Synod of the English Presbyterian Church held in Newcastle, Dr. Chas. Brown, the Moderator of the Free Church Assembly, said, among other things, in the course of his address as a deputy from the Free Church:—"We shall be painfully obliged, owing to practical difficulties standing in the way, and for the sake of peace in our Church, to suspend at next Assembly the union negotiations which have been going on these ten years; but in suspending we shall not abandon or bury them; and if we shall pass into law—as, of course, we shall—the mutual eligibility proposal, not only shall it not be as a permanent substitute for union, but, on the contrary, it shall be, partly at least, just for the purpose of preserving the whole ground which has been gained during these past nine years, in the hope that the Lord may by-and-by open the way for resuming these negotiations—that is to say, not beginning where we began in 1863, but taking up again the thread, as it were, at the place where it shall have been let down."

The following is the annual report of Knox Church, Elmira, Illinois, U. S., for the year ending 31st March, 1873:— Salary paid to pastor, \$700; amount expended on mause or church during the year, \$117.99; all other congregational and incidental contributions not otherwise reported, \$128.90; College Fund, \$10; Home Mission Fund, \$18.50; Foreign Missions, \$40.00; Widows' and Orphans' and aged Ministers' Fund, \$7.00; Assembly Fund, \$5.00; French Canadian Evangelization, \$6.00; Kankakee Mission, \$15.00; Sabbath School contributions for Missions, \$9.00. Total contributions for the schemes of the Church, \$110.56. Total contributions for

the Church, \$107.45; number of families, 40; number of single persons not connected with families of congregation, 21; communicants, 60; added by certificate, 1; diminution by death, removed, &c., 3; number of baptisms, 6; scholars attending Sabbath School, 55; number in Bible class, 15; week day meetings, 8; elders, 5; managers, 9; Sabbath school teachers, 9; volume in Sabbath School library, 265; number of sittings in church, 250. There is a missionary association, as there is also a manse and globe of seven acres belonging to the congregation.

Contributors and Correspondents.

"ONE THING THOU LACKEST."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It occurs to me very forcibly that if our Lord were to visit the city Sunday School, and perhaps some of the country ones, too, he might say of many of them, "One thing thou lackest," and as this "one thing" seriously interferes with the usefulness and success of our schools, I would like to direct the attention of superintendents and teachers to it, in the hope that some may be benefited by the hint. The thing I refer to is the want of cordiality which is so apparent to strangers, and so painfully felt by the teachers themselves, that the battle with sin in many cases becomes a single-handed conflict, instead of the opposing forces of sin being met by a united band of teachers. It is surely not right that Christians should teach Sabbath after Sabbath and month after month in the same school and not have any communication, even in the shape of a passing word, and yet this is the case in many Schools. It is true that this silence on the part of teachers towards each other may only arise from the want of a formal introduction, and if so, the sooner this introduction takes place, and a regular system of introducing new teachers is established, the better for all concerned. But if this stiffness indicates more than an adherence to formality, no effort should be spared by the superintendent to rid the school of it. "A long pull, a strong pull, and a pull altogether" is a motto of great importance to all who would excel in boating, but the spirit of it could be introduced into all our schools, and with great benefit as the result. Endurance, energy, and especially *oneness of action* are of the utmost importance, and it is impossible to have the last of these advantages unless the teachers are familiar with each other. "The men of this world are wise in their generations," and the far-sighted ones know how important it is to have genial spirits together in a partnership or company, and we very often hear of an individual being "bought out" because he would not "draw with the others." Now it would be well if we would "borrow a leaf out of their book" and apply it to our Sunday School work until the children would be forced to remark how the teachers "love one another." In this way we would obtain the double advantage of the increased usefulness of the teachers directly, and the influence of their example on the scholars, and the last would astonish most people who have not seen it in operation.

There are many other things that hinder the well-being of our Schools, but I have no wish to trespass longer on your space at this time, and will reserve my remarks for a future letter. I would just add in conclusion that I have seen the system of introducing new teachers carried out for some years in a school, and known the benefit of it.

ALPICA.

THE VACANT PROFESSORSHIP OF SYSTEMATIC THEOLOGY, AND THE WAY IT MAY BE FILLED.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—This is a subject which is very properly occupying a good deal of attention in the Church at present. In the suggestions which I have to offer I shall carefully avoid mentioning names of persons who might be considered eligible, or even alluding to individuals at all, as I consider this a very delicate matter.

My own conviction, formed on mature deliberation, is that our present Professor of Apologetics should be appointed to the chair of Systematic Theology, and that he is also quite competent to give all needed instruction in Apologetics at the same time, so that there is no need whatever of electing an additional Professor at present; besides, our funds do not admit of it. Both of these points I shall attempt to establish. I believe that hitherto the teachings of Apologetics has been confined to the half of a Session, and that only every alternate year. Last Session, lectures in Apologetics were delivered only once a day, and only during the last half of the Session; and I believe that this amount of teaching was found to be adequate. Of course, if only first year's men are taught, three months would be required every Session, and that

one class in this department, as heretofore, three months every alternate year would be sufficient. A stated professor having this department under his care would naturally spread his lectures over the whole Session. In this case one lecture every alternate day would be quite enough, and that, too, only every alternate year. It would surely not be too much to lay this very slight burden on the Professor of Systematic Theology, when, in addition to it, we would have only one lecture a day? Besides, Professor Gregg was several years lecturer and one year professor in Apologetics; so that he has his system formed and carefully developed. Moreover, there is a very close connection between Apologetics and Systematic Theology; indeed, Dr. Hodge, in his celebrated work, treats both together. To appoint a professor to Apologetics alone would either give undue prominence to this department of Theology or it would compel the Professor to remain half-idle. To make the teaching of Apologetics an apology for the appointment of an additional professor at present would be an imposition on the Church and a useless waste of her funds. Were this thoroughly understood by our people, they would not contribute for such an object.

Further, our funds do not admit of the appointment of another professor at present. We are engaged in the noble work of erecting a new and suitable College, which will occasion a considerable drain on the resources of the most liberal supporters of the College, and will no doubt affect the ordinary revenue for two or three years. People called upon to contribute so much for the College will naturally be led to inquire into the manner in which the funds are used, and will not tolerate any unnecessary expenditure. We are thus not in a position at present to support an additional professor; and even if we were we would not be able in this case to procure any aid from lectures. Now if the third professor were a man of only ordinary ability, whatever his scholarship might be—and we do not seem to have any men much above mediocrity—the College would sustain a great loss in being deprived of the additional stimulus which other minds might communicate. I believe that with our present two professors teaching Exegetical Theology, Systematic Theology, and Apologetics, all other subjects included in a complete course might well be entrusted to two or three lecturers at far less cost than that of an additional professor. Our professorial staff would thus be composite in its constitution, and would in this way possess the excellencies of the different systems wrought with so much success by our sister Churches in Britain. Continuity and solidity would be preserved by our regular professors; and variety, and living contact with the Church's work and economy would be secured by the lecturers. Although a Professor has leisure for study which a Lecturer cannot have, yet if the lectures are continued for a series of years there is no doubt they will be found as well qualified to give instruction and to communicate an impulse to the students in their own limited and specific departments as any Professor's could be.

Yours, &c., A FRIEND OF THE COLLEGE.

TOO MANY PAID OFFICIALS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have for some time past been afraid that the Canada Presbyterian Church was in danger of getting in too large a staff of paid officers, and in this way absorbing a larger portion of the general funds in their mere administration, than was necessary. I was therefore glad to see the letter of Mr. MacKay from Elmira in your last week's paper, in opposition to the idea of appointing a Mission-Secretary with a salary of \$2,000 and travelling expenses besides. There are already a church agent and sub-Editor of the Record, with two Clerks of Assembly, involving an outlay of some \$2,300, and if the expenses of the proposed Secretaryship be added there will be very little short of \$5,000. Nay, counting office rents, that sum will be exceeded. Then if there is to be a full staff of at least four Professors in each of our Theological Institutions, as is proposed, we shall have at least ten of our best men withdrawn from pastoral work and an annual demand for upwards of \$20,000 for official salaries. I am no grumbler, but is the church of that extent and wealth to stand this outlay, not only without being strained but with positive advantage?

B. S.

CHINESE MISSIONS.

We last week gave a letter from the Rev. Geo. Mackay, of date Nov. 1872. We now reprint, one of the 16th of Jan. of this year, which we have no doubt our readers will peruse with a great deal of interest. We have not heard if the Committee has secured a Medical Missionary to proceed to Formosa as a reinforcement to Mr. Mc-

REV. Wm. McLENNAN: My DEAR BROTHER,—In Nov. I wrote to you about Sin-kuang where there are more than a thousand aborigines in three villages. At that time they were not prepared to cast away their idols and worship the true God; but He who promised to give the ends of the earth to His Son for a possession, broke down the barriers and opened a door for His own everlasting truth. About the middle of December, two men came to Tamsui and gave me the names of twenty families who desired to worship the Lord and to know more of Jesus. On the morning of the 20th ult., I left this place accompanied by Commander Bax, of H. M. S. "Dwarf," and on Saturday, at 6 p.m., arrived at the house of the old man whose hospitality I enjoyed on the previous occasion. No idols or ancestral tablets could be seen, all had been destroyed soon after my first visit to the place, a decalogue sheet was pasted on the wall, a bible and hymn-book were placed on the table. On Sabbath I preached twice to attentive hearers and in the evening the room was crowded. Many manifested deep interest in the Gospel of salvation, and told me that sixty families had already moved inland about a day's journey, and more than twice that number will join them as soon as convenient, and that all were eager to hear the Gospel. Monday morning we started, turned at once eastwards and in a few hours passed beyond the bounds of the Chinese settlement, then began to ascend an exceedingly high and steep mountain range, and on reaching the summit had a commanding view of the country to a great distance. The high hills around appeared like hillocks beneath our feet. The top of this range forms the dividing line between the savages on the eastern, and Cantonese on the western side; the latter have a fort on the highest peak to guard the pathway. The descent was sudden, and no sooner made than we began to ascend and thus continued ascending and descending successively, until 5 savages approached with loaded guns, but after a few words of explanation, we were told to pass on. In half an hour we were sitting on a log within an enclosure of the new settlers, who were overjoyed to see us. A few moments afterwards the savages came up and presented us with oranges and a kind of cake made of mountain rice. At dark, a fire was kindled in front of the settlement, which resembled an encampment of soldiers. Seventy aborigines and fifteen savages stood around, and I had the privilege of preaching Jesus and Him crucified where His name had never been proclaimed, and for the first time from that heathen valley praises ascended to the Lord Most-High. We sang in Chinese the familiar hymn, "I'm not ashamed to own my God, or to defend his cause." During the night a savage tribe in the neighboring wood killed a Chinaman, and in the morning sent a messenger to state that after three days they would gladly receive us, as they intended to feast over the fallen foe during that time. Capt. Bax could not wait, so we endeavored to see as much as possible of their mode of living. It is important to know the custom, names and habits of a people, civilized or savage, so as to present the gospel to their hearts for reception. With a savage as a guide, we travelled in the woods to see their dwellings. These were on high ground, with several acres cleared all round, and presented the appearance of cleanliness in and outside. Their storehouses were built on posts three feet above the ground, and near them I observed plum and orange trees. One man, noble in appearance, showed us what he doubtless considered interesting, such as Indian corn, skulls of wild animals, mountain rice, and last of all, the tails of twelve Chinese, whose heads his own hand carried in triumph to his native village. Travelling along we approached within two hundred yards of the house in which the Chinaman's head was placed for exhibition. We could hear loud voices as though hundreds were assembled. In a few moments several came running towards us, and bade us go and see the head, which we declined to do, as we had the desire to countenance their mode of procedure. Even the chief in his war dress came and pleaded with us to go, as his tribe would not injure us. Of that however, I had not the least fear, because in the woods of Formosa or quiet habitation of Canada "God is our refuge and our strength." We returned to the settlement about dark. The rain descended in torrents, and we were obliged to crowd into one of the camps for worship. A fire was placed in the centre for light, and all sat around while I told them of the love of Jesus. The commander sat on the ground in the capacity of a humble Christian (may God add to the number of such men in the British navy), without any weapon in his hand save the sword of the Spirit. On my left sat the Chief of a savage tribe, who understood the Chinese language remarkably well, and in front, the first Chinese convert in Northern Formosa—the young man who has been with me since April last. I felt thankful to the Lord our God for enabling me to enter that valley, and make known to perishing souls the only way of salvation before the settlers had carried an idol across the mountain ranges. The day following, we returned to Sin-kuang, and on Saturday afternoon arrived at Go-kok-kin, a Chinese village up the Tamsui river. There, thirty families have already cast out tablets and idols. An aged woman came up and said that she threw the old idols into the river, although she bowed before them sixty years. From fifteen to thirty have attended service here regularly since I wrote last. There is a chapel there in the course of erection, which I expect will be complete in a month. I am persuaded, the Lord is preparing the way for the entrance of the Gospel in different localities. It is our duty to enter in without delay, and take possession. Thank God for the prospect of a medical missionary this year. Then, if means be forthcoming to carry on the work, and if all the brethren in Canada will plead, year, plead day, and night for Jehovah's blessing, we will have abundant reason ere long to bless the Lord for gathering famished souls within the fold of Jesus in Northern Formosa. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Psalm ii. 8.

PRESBYTERIAN SYNOD OF LONDON ANNUAL MEETING.

The Synod of London, in connection with the Canada Presbyterian Church, assembled in Knox Church, Stratford, on Tuesday evening. Ever since the Synod was established the annual meetings have been held at London, but the prospect of having erected a new and suitable place of worship induced the Rev. Mr. Macpherson, at the last annual meeting, to move and urge that Stratford should be selected as the next place of meeting, which was agreed to. The Synod is composed of four Presbyteries—London, Chatham, Stratford and Huron, and numbers about 150 members.

Rev. Dr. Proudfoot, of London, the retiring Moderator, preached an eloquent and impressive discourse to a large congregation, taking as his text, Genesis xviii. 17-20. The following is a brief summary of the sermon:—

The question which naturally occurs to one reading this interesting passage is: What was the main design of the Lord's appearing to Abraham at this time? It could not be to show that the destruction of the plain was not due to accident, as of lightning striking and igniting the inflammable material which there abounded, but that it was a Divine judgment; for this would not have been doubted by Abraham, or, if it had been doubted, a revelation subsequent to the event would have made it plain. The design is clearly stated in the 18th verse, that "Abraham shall surely become a great nation and all the nations of the earth shall be blessed in him." The idea thus conveyed by the Divine appearance is that the church, which Abraham represented, is deeply interested in everything happening to the nations of the earth. Abraham manifested this interest the moment he heard for what purpose the Lord had come down. We need not wonder at the interest the church has in everything which happens to the nations, if the church is the instrument which God has appointed to reclaim a sinful world; and if, as the whole narrative implies, an ungodly and wicked world is spared merely for the sake of the righteous who are in it, and for the sake of those who shall, by Divine grace, be delivered from it. As, therefore, the church should have the interests of humanity at heart, there are two ways mainly in which she should act in view of her relation to both God and the world; the one is by endeavoring to diffuse as widely as possible the gospel of God's grace, the other is by perseveringly and importunately interceding for those who are living without God and without hope. It is to the last he wished to invite earnest attention, and in doing so he would endeavor to point out the great and lasting encouragement furnished by the text to offer up intercessory prayer for the ungodly, even in circumstances most unfavorable.

I. One encouragement was furnished by the character of the persons for whom Abraham interceded. They were exceedingly wicked. Their wickedness was proverbial. The narrative revealed it in the most revolting manner. The wickedness seems to have become universal. The case is worse still if by the righteous they were to understand persons who were merely free from the desperate wickedness which occasioned the Divine judgment, their wickedness, too, seems to have reached its utmost extremity. So that the visit of the two angels, instead of acting as a salutary warning, only exasperated the irrepressible ungodliness, and thus occasioned not merely physical but also mental blindness, culminating in fearful infatuation. Now, if Abraham interceded for such persons, there is ample encouragement to pray for the most careless and wicked, and to pray for them to the very last—till God actually shuts the door of mercy for ever.

II. Another encouragement to intercessory prayer, even in circumstances the most unfavorable, is furnished by the grounds of Abraham's intercession. These are quite apart from the character of the persons prayed for, and therefore cannot be invalidated by it, however bad and hopeless it may appear. He prayed that the wicked cities might be spared for the sake of the few pious persons who might be in them. The design of Abraham's intercession was simply to reduce as much as possible the number of the righteous for whose sake God would spare the wicked. The righteous and the wicked are so closely connected that both are involved in general judgments. Our Lord's parable of the tares among the wheat recognises this. Besides, even a very few pious persons might prove like salt to arrest the progress of decay and corruption. It is not till, as Eliza thought in his time, there are none righteous left that the case becomes hopeless. Then there is the righteousness of God here appended to Abraham did not ask God to act contrary to justice, but he showed that it would be righteous to spare the wicked that the pious might not be involved in the common ruin. God could, and indeed did, as in Lot's case, spare the righteous when punishing the wicked. But even in general judgments the righteous never are precisely as the wicked. They are not swept away as the wicked are; their troubles are sanctified to them; and even at the very worst all that can be said is, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Still there are the most ample encouragements to pray for the most wicked in the present life—encouragements found in the presence and interests of the church and in the glory of God.

III. Another encouragement to intercessory prayer even in the most unfavorable circumstances, is furnished by God's approval of Abraham's prayer. God informed Abraham of what he intended to do, that he might have an opportunity of interceding. He encouraged Abraham as the representative of the church—the father of the faithful—to intercede. He also granted every request he made. He might have granted a further reduction from "ten" to "five"; but Abraham had dignity enough not to ask it. He was acting as an intercessor, not as a beggar. God even did more for him than he asked for. He sent Lot out of the

INFERENCES.—(1) The pious therefore are intercessors by their very position in the world. Their presence adverts judgments—the presence of a few may avert the most terrible judgments. The presence of the pious holds out the hope of reformation. How deeply should the church realize her responsible position! (2) The church is bound to imitate Abraham in praying for the most ungodly. The relation in which she stands to the world demands this. The church is commissioned to preach the gospel to every creature and seek by all means the conversion of the whole world to God. She must not be intimidated by any opposition, nor must she be discouraged by any wickedness however appalling. Oh! how much would it offset our preaching, if we could compassionate and love sinners as we ought! If the church is not willing that a great gulf be fixed between her and the world, she must manifest more loving sympathy towards sinners. She must show that she loves them much if she does not do them much good. Let her open her heart to them, and let her pour out her heart before God for them, and their ungodliness will soon disappear; and hearts which were shut against authority, dictation and denunciation will respond to the warm accents of love and prayer. The church should pray for all nations at this most interesting juncture in the history of the race. How rapid is the progress of events; how great and sudden are the changes which are taking place; it seems as if some grand crisis was approaching! Who knows what it may be, whether an era of superstition and scepticism, or the commencement of the golden age long expected, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, when "God's name shall be great among the Gentiles," and in every place incense and a pure offering shall be offered unto it. Surely this is the time for the church to work and to pray. What an amount of wickedness is there in the world! What an amount of inflammable material which a single spark from hell would be sufficient to ignite and envelope the world in a devouring flame! (3) The greatness of God's mercy shines forth even amidst His judgments. His forbearance is very great; how long it is before its limits are reached? The heathen proverb which represents the avenging Deity having his feet shod with wool, does not apply to our gracious God; for He first lays the axe at the root of the tree, giving timely warning and not striking till the very last. God has given us a great work, let us not be slothful; but let us go forth bearing the gospel of peace, and with hearts overflowing with tender love to sinners, and with fervent prayers to God who can avert merited judgments and pour out unmerited and eternal blessings, and he will hear and prosper us. Let us be cheered with the thought that there is a time coming when "he that soweth and he that reapeth shall rejoice together," when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

After the opening services, the clerk, Rev. Dr. Waters, St. Mary's, read the roll, a limited number only responding to their names, and the Synod then proceeded to elect a moderator for the ensuing year.

The Rev. John Ross, of Brucefield, moved, seconded by the Rev. John Gray, of Windsor, that the Rev. Wm. King, of Buxton, be elected Moderator. Both the mover and second expressed themselves in terms of high laudation of Mr. King's fitness for the position, and of his long and valuable services to the church. The motion was carried by acclamation amid applause, and Rev. Mr. King took the chair and addressed the court. He feelingly expressed his acknowledgments for the honor conferred, saying the position was unenvied and unsolicited by him, but it was the friendly feeling manifested by those with whom he had acted for about a quarter of a century that cheered him. (Applause.) The moderator-elect then alluded to his efforts in connection with the Buxton mission and the emancipation of the slaves, his remarks being greeted with signs of approval.

On motion of Rev. Mr. Goldsmith, seconded by Rev. Mr. Becket, the thanks of the Synod were given to Dr. Proudfoot for his efficient services as moderator, and for his excellent sermon delivered that evening.

The following committees were appointed to examine Presbytery records:—London, Rev. Allan Findlay, Rev. John Gray, and Mr. A. L. Argo; Chatham, Rev. John Scott, Rev. J. W. Bell, M. A., and Mr. Alex. McCallum; Stratford, Rev. Thos. Goldsmith, Rev. J. B. Duncan, and Mr. Geo. Walker; Huron, Rev. J. Becket, Rev. J. W. Mitchell, M. A., and Mr. W. H. Stainforth.

Rev. Finlay McCuaig, Rev. Lachlan McPherson, Rev. John Lees, and Messrs. Thos. Robson and Michael Ballantyne, were appointed a committee on elders' commissions. The Rev. John Scott, Rev. Thomas Macpherson, Rev. Robert Ure, Rev. J. B. Duncan, Rev. John Rennie, Rev. Thos. Goldsmith, and Messrs. Kenneth Urquhart, John Webster, D. D. Wilson, and Donald Waters, were appointed a committee on the state of religion, to consider the reports from congregations and report on the same.

It was agreed that the Rev. John Fotheringham, and Rev. Mr. Johnston, of the U. P. church, Scotland, be asked to sit as corresponding members.

The Synod at 10 o'clock adjourned till the following day.

WEDNESDAY, May 7.

The Synod was opened at 10 o'clock, a.m. The first hour was spent in devotional exercises, conducted by the Revs. Messrs. Drummond, Graham, John Scott, and the Moderator.

On motion, the Rev. Duncan Cameron, of the Presbytery of Bruce, and the Rev. Chas. Walker, of the Baptist church, Stratford, were invited to sit as corresponding members.

Messrs. Donald Waters and Michael Ballantyne were appointed to open the subject of the increase of stipends.

Revs. Messrs. Scott and Drummond were appointed to introduce the following subject:—"The means by which our people may be made better acquainted with the working of the church."

Revs. Messrs. McCuaig and McKinnon

The Synod then proceeded to consider 'the most efficient method of managing congregational affairs.' The Rev. Mr. Hall and the Rev. Mr. Gray introduced the subject, and Revs. Messrs. Gray, Macpherson, Robt. Scott, Daniel Gordon, R. H. Warden, Thos. Goldsmith, Neil McKinnon, and Geo. Cuthbertson, took part in the discussion. The discussion was of an exceedingly interesting nature and well fitted to have a beneficial effect.

The home mission work of the church was next considered, Dr. Proudfoot and Rev. Mr. Warden delivering addresses on the subject, as did also Revs. Messrs. Duncan, Dr. Waters, Drummond, Scott, of London, Macpherson, of Stratford, and others.

At the evening session, the first business was the consideration of an overture from the Presbytery of Huron regarding the examination of students by Presbyteries. Rev. Mr. McCuaig moved, seconded by Rev. Mr. McLean, that the overture be adopted and transmitted. It was moved in amendment by Rev. Mr. Drummond, seconded by Rev. Dr. Waters, that the overture be simply transmitted. The amendment was carried.

The Synod then entered into a conference on Sabbath-school work. The Rev. Thos. Macpherson, by appointment of Synod, introduced the subject and dealt in an effective manner with a variety of useful and important topics, and was followed by Mr. Donald Waters, Rev. Mr. Drummond, Rev. Mr. Gray, and Rev. Mr. Warden. Rev. Mr. Waters then moved, seconded by Rev. Mr. Drummond, that "the Synod of London having carefully considered the question of Sabbath school-work finds as follows:—

1st. The Synod desires to recognize the great importance of Sabbath school work, and would especially urge upon the office-bearers and members of the church the necessity of using all right means in order that the Sabbath-school may be made not only attractive to the young, but a true nursery of the church, so that the children of the church may pass from the Sabbath-school into the active membership of the church."

2nd. The Synod would most respectfully overture the General Assembly to take steps in order that a Sabbath-school paper may be founded in connection with the church."

The motion was carried. It was resolved that the next meeting of Synod be held at London, on the first Tuesday of May, at half past seven p.m.

The report of the committee on the state of religion was received and adopted.

The Rev. Mr. Nesbit, of Saskatchewan, being present, was requested to address the Synod. This he did at some length, giving a variety of interesting information regarding the state of the country and the progress of christianizing the Indians. From the statements made by Mr. Nesbit, it appeared that cheering progress had been made and that many of the Indians were favourably disposed towards Christianity who had not made any public profession of their faith. They only received those into the membership of the church who appeared to be truly christian. Up to the time when he left, twelve pure Indians and fifteen half-breeds were on the communion roll, and the number in the school was twenty-five. Mr. Nesbit made a strong appeal for more laborers in the mission field.

The Synod then adjourned till 9 o'clock next morning.

THURSDAY, 8.

The Synod re-assembled at 9 o'clock, and after devotional exercises, an animated discussion took place regarding evangelistic services, in which Revs. Dr. Waters, Mitchell, Macpherson (of Stratford), Hamilton, McLean, Gordon, Ross, Drummond, Mr. D. Waters and others, took part. Eventually, the subject was remitted, on motion of Dr. Waters, to a committee of which Rev. J. W. Mitchell, M. A., was appointed convener, to report at next meeting of Synod.

On motion of Rev. Mr. Drummond, a vote of thanks was unanimously tendered the managers of Knox church, for the excellent accommodation provided, to the members and adherents of the congregation for their hospitalities, and to the Grand Trunk Railway for the customary courtesies to members of the Synod.

The Synod closed at 11 o'clock with the doxology and the benediction.

There were no appeals from Presbyteries presented, and the business before the Synod was purely of a routine character.

PRESBYTERY OF BROCKVILLE.

The regular meeting of this Presbytery was held at Prescott on the 5th inst. In reference to Mr. Lochend's resignation of his pastoral charge, the Presbytery deferred action till next meeting. Two applications were made to be received into the C. P. Church by ministers of other bodies, and were cordially entertained; one from Rev. Andrew Donsby, B. A., a licentiate of the Am. Pres. Church; the other from Rev. Joseph Elliot, recently congregational minister at Halifax, N. S., and prior to that time at Ottawa. On leaving Halifax his late charge presented Mr. Elliot with an address and \$150, while the ministers of the various denominations in the city deputed three of their number to present the following highly complimentary address:—

TO THE REV. JOSEPH ELLIOT.

DEAR BROTHER,—We, the undersigned clergymen of the city of Halifax, desire to express to you our sincere regret at your departure from the field of labor in which you have been energetically and zealously engaged for the last five years. We have, during the period of your ministry in this city, enjoyed real brotherly intercourse with you as a man and a minister of Christ. By your affable demeanor, your scholarly attainments, your strict integrity, you have made for yourself hosts of friends among the citizens and Christians of this place.

We desire to assure you that you may over number us among your friends and well-wishers. You enjoy our esteem as a Christian gentleman, and our full confidence as a co-laborer in the Gospel. In the hour of need and of good works you have

morality and religion; you have been a firm and able advocate. In fact, in every good cause in which, as Christian ministers, we were called to work together, you have all ways labored with us most cheerfully and harmoniously.

Whilst we regret that our personal intercourse as ministers of Christ must cease, we rejoice that in spirit we may still enjoy the communion of saints. We assure you that not only do you enjoy our esteem, but you have our earnest prayers for your temporal and eternal welfare. May you and your family be blessed with all spiritual blessings in heavenly places in Christ Jesus, and wherever your lot may, in the providence of God, be cast, we earnestly pray that you may be blessed in your work.—Signed, J. A. Rogers, Minister of Brunswick Street Wesleyan Church, Rev. J. K. Smith, M. A., and 15 others.

The next meeting of Presbytery will be held at Prescott, on the last Tuesday of June, at 2:30 p.m.

PRESBYTERY OF PARIS.

The Presbytery of Paris met within Zion Church, Brantford, on Monday evening, the 5th May, at half past seven p.m., and was opened with a sermon from the Rev. John McLavish, of Woodstock, on Isaiah, chap. 42, vs. 1-4. The following are the most important items of business transacted.—Mr. Paterson, elder, having intimated his inability to attend the ensuing General Assembly as Commissioner, the Presbytery appointed Mr. Andrew Smith, Woodstock, to serve in his room. The Presbytery held a conference on the state of religion, and reports were read and verbal statements made on behalf of many of the churches within the bounds. Messrs. Dunbar and Wright were appointed a committee to take the various reports into consideration and draw up a report for the Synod. At a subsequent sabbath the committee gave in their report, which was adopted. The Presbytery agreed to make application to the ensuing General Assembly for leave to take on trial for license Mr. K. F. Junior, a student in Theology of Knox College, and for the next year in New York Theological Seminary; and also to receive as a probationer this Church Mr. Andrew Glendinning, a graduate of Princeton and licentiate of the Presbytery of Elizabeth, New Jersey. Messrs. Lowry and Barnes were appointed to take the usual steps for electing elders in the Burford congregation. In reference to a communication from the Presbytery of Platte, State of Missouri, U. S., requesting the Presbytery to give them extract minutes in the case of Mr. John Gillespie, a deposed minister of this Church, and surrender Mr. Gillespie to said Presbytery of Platte for further action, the Clerk was instructed to transmit all the requisite minutes and documents bearing upon the case to said Presbytery. The Presbytery also agreed to surrender Mr. Gillespie to the said Presbytery of Platte, in order that they may deal with Mr. Gillespie as they see fit. The Presbytery by a majority approved of the remit on the standing of retired ministers, as sent down by the last General Assembly.

WM. COCHRANE, Pres. Clerk.

PRESBYTERY OF LONDON.

This Presbytery met in Knox Church, Stratford, on Wednesday the 7th inst., during the Session of the Synod of London. There was a large attendance of members. A hearty and unanimous call to the Rev. D. T. Sage from the congregation of Parkhill and McGillivray was duly sustained. Rev. J. R. Hlay having intimated by letter that he was not prepared to state his intentions in reference to the call which he had received from Delaware, it was resolved to give him three weeks longer to consider the matter. The recently erected congregation of North-east Nissouri having petitioned to be organized, the Rev. N. McKinnon was appointed, at his earliest convenience, to meet with the people and receive accessions to the membership, to preside in the election and ordination of Elders according to the laws of the Church, and also to dispense Lord's Supper. In view of representations made by the Session of the English Settlement, it was resolved to petition the General Assembly to place the Rev. J. Malcolm on the "Aged and Infirm Ministers Fund." A petition to the Assembly was in this case considered necessary as Mr. Malcolm had not been the requisite number of years in the ministry to entitle him to the benefit of the Fund. Dr. Proudfoot was appointed to support the prayer of the petition. The call of Teeswater Gaelic congregation to Rev. Peter Currie, of Aldboro, was taken up, all parties interested having been previously heard, in view of a contemplated division of Aldboro's congregation into two separate charges, Mr. Currie was not prepared at this juncture to give his decision, and asked till next Quarterly Meeting of Presbytery to consider the matter. His request was granted, it being understood that parties will not then be expected to appear. The Rev. J. Rennie was appointed to moderate in a call at East Adelaide, in compliance with a petition from the congregation. Rev. G. Sutherland, Fingal, asked three months leave of absence, with the view of going to Britain; leave was granted, with kind wishes for the restoration of his health and safe return.—Cox.

On motion of Rev. Mr. Drummond, a vote of thanks was unanimously tendered the managers of Knox church, for the excellent accommodation provided, to the members and adherents of the congregation for their hospitalities, and to the Grand Trunk Railway for the customary courtesies to members of the Synod.

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We desire to assure you that you may over number us among your friends and well-wishers. You enjoy our esteem as a Christian gentleman, and our full confidence as a co-laborer in the Gospel. In the hour of need and of good works you have

before the Assembly meets. (The above reports should be sent to Rev. W. Fraser, Bond Head.) There shall be a standing Committee on business, consisting of the Clerks of the Assembly and of Synods and Presbyteries, who may be Commissioners who shall arrange all such business as may be requisite prior to the first day of the Annual Meeting of Assembly; and such Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Assembly. The Assembly Clerks shall be joint Conveners of the said Committee. (The Business Committee will meet in vestry of Cook's Church, Toronto, on Tuesday, 3rd June, at 2 o'clock p.m.) All papers for the Assembly, or notification of the same, shall be transmitted to the Convener of the Committee on Business, at least eight days before the meeting of Assembly; and all such papers will pass through the Committee on Bills and Overtures before presentation to the Assembly. (These should be sent to Rev. W. Reid, Toronto.) The Conveners of Standing Committees shall give in their reports to the Committee on Bills and Overtures, not later than the second Sederunt of the Meeting of the Assembly.

WILLIAM REID, A. M., WILLIAM FRASER, Joint Clerks of Assembly and Conveners of Business Committee.

100,000 SOLD !!

This does not, probably, represent one-fifth of the real number of Tilton Steam Washers which have been sold. The press everywhere give testimony that Mr. T.'s Woman's Friend is the best made or yet invented. Said a neighbor the other day, "That's no doubt about it; Tilton's Washer takes away the drudgery of washing and makes clean work with the clothes. I pity the family that is without it." There are over seven million families in the U.S. to be supplied with this great blessing. Over seven million need and want this Washer. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton; find out his terms, and begin business at once. See his big advertisement in another place. Mr. T. is honest and reliable, and the statements in his advertisement can be relied on.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- OTTAWA—At White Lake, on the first Tuesday of August, at 10 a.m.
MONTREAL—At Montreal, in Erskine Church, on 2nd Wednesday of July, at 10 a.m.
KINGSTON—At Picton, on 2nd Tuesday of July, at 10 a.m. Mr. Scott to preach in the evening.
ONTARIO—At Mr. Foreman's Hall, on 20th May, at 11 a.m.
GUELPH—At Guelph, in Chalmers' Church, on 2nd Tuesday of July, at 9 a.m.
LONDON—At London, in St. Andrew's Church, on 2nd Tuesday of July, at 11 a.m.
STRATFORD—At St. Mary's, on the 8th July, at 11 a.m.
HURON—At Seaford, on the 2nd Tuesday of July at 11 a.m.
CHATHAM—At Windsor, on the 2nd Tuesday of July, at 11 a.m.
DURHAM—At Durham, on the 2nd Tuesday of July, at 11 a.m.
MANITOBA—At Kildonan, on the 21st of May, at 11 a.m.
CONQUER—At Millbrook, on the 1st Tuesday of July, at 11 a.m.
TORONTO—In Knox Church, on 1st Tuesday 2a July, at 11 a.m.

Commercial.

B. A. PRESBYTERIAN OFFICE, May 16, 1873.

PRODUCE.

The market has been fairly active since our last, and the tendency of prices has been upwards. Shipments have been large and stocks have declined, standing on the 12th inst. as follows:—Flour, 15,552 barrels; wheat, 292,280 bushels; oats, 8,878; barley, 4,677; peas, 63,004; rye 700 and corn 500. There were in sight on the 3rd inst., 6,821,000 bushels of wheat and 730,000 of barley, against 6,892,000 of wheat and 993,000 of barley in 1872. FLOUR—Has been in fairly good demand at advanced prices. Extra sold last week at \$6.50. Fancy has been scarce and wanted, and selling readily at \$6 f.o.c. For a lot of 2,000 barrels of No. 1 super, \$5.65 was paid on Saturday, which price was repeated on Monday. There was nothing reported yesterday, but the market closed with values at quotations. OATMEAL—Is scarce and advancing; a car sold on Monday at equal to \$4.80 here; small lots are up to \$5 to \$5.25. WHEAT—Has been in active demand. Several cargoes of spring sold in the latter part of last week at \$1.30 to \$1.32 f.o.b. A mixed lot of white and treadwell sold at equal to \$1.40 here on Monday, and No. 1 treadwell at \$1.35 f.o.c. There were buyers of No. 1 spring at \$1.32 to \$1.33 in the market on Tuesday; and yesterday, but their offers were refused. Street price, \$1.26 to \$1.27 for spring. OATS—Have been scarce, firm and wanted. Car-lots of eastern sold last week at 39c., and on Tuesday at 40c. on the track. Yesterday 42c. was paid for cars of barley on the track, and on the street 43c. BARLEY—There is no demand save for special wants. Values have declined to our quotations; on the street 65c. to 68c. is paid. PEAS—Are firm in price. There was a cargo sold last week at 74c. f.o.b., and on Monday a small lot changed hands at 69c. in store. Street price 67 to 68c. SEEDS—There are no lots in the market. Timothy is scarce and wanted, and up to \$4.25 to \$4.30; and clover brings \$5.40 to \$5.50.

THE COLPORTEUR.

BY J. W. HOLME.

Under his burden bending, With footsteps weary and sore, A labouring man is wending, His way on the darkness moor; But a Hand unseen and a Light within Beside him on before: Making the road seem shorter, Making the darkness day, For he is a blessed colporteur, Out on his sacred way— Bearing the word of the living Lord, To the regions far away. To the people in darkness pining Under the shadow of death, A burning light, and a shining Beacon across their path; The coat on his back, and a well-filled pack, All the provision he hath. Called by the poor a pedlar, Called by the rich a tramp, To the bigot, a would-be meddler, To the scoffer, only a scamp; All honor and more, for he carries the war Into the enemy's camp; Scolding him by the barrier, Mining him in the ditch, Or, like a true-bred warrior, Meeting him in the breach, Armed with the sword of the winning word, Satan to over-reach! And out on the early morn, Or over the first cock-crow, When forth to the farm and furrow The children of labour go, With wallet in hand will he take his stand The seed of the world to sow. In the shade of the rural byway In the shade of the village mead, In the town and the public highway, Whosoever a man may tread, Alike at the door of the rich and poor, Sowing the precious seed

WHAT LACK I YET?

There is a correct drawing-room Christianity that satisfies itself with the fine morals and honey words; that dallies with the world, and enjoys all its pleasures, feeling safe with a passport to the better country safe in the inner pocket.

This Christianity makes it the boast of to-day that Christ crucified is preached, "Christ crucified for me;" but it sets no store by the other half of the lesson, "crucified with Christ." See, therefore, the regard paid to personal appearance and dress in others. See how blood and ancestry and family are thought of. See attention to ease and comfort, and profuse expenditure in all the details of life.

What lack I yet? One emptied himself—made himself poor for you. His service was no slight warfare. It was sacrificed to the end. Before he reached the final scene which crowned his life, he was worn out, and men bore him up Calvary's height. And long before the crucified thieves were dead, he had resigned his spirit. The ox, strong to labor, is the chosen victim for the Lord's altar.

"Go thy way, sell what thou hast and give to the poor, and come take up thy cross and follow me."—The Christian at Work.

OVER THE WALL.

I see her kind, motherly face even now. I hear her words, the weary, trembling old pilgrim, as she often talked with me. She was one who had faith in God's guiding hand. She did not believe that the Pentateuch was a garment of myth or good sense had outgrown, but that now-a-days the Lord directs and turns his Israel here and there.

There is a sharp steep flight of stairs in her house, just such as an old person would climb anxiously. Creeping up carefully, when she got where the ascent was most difficult, then she told me she would say, "Good Shepherd, guide me over the wall!"

To be guided over the wall, how we need it sometimes! The flock will come up to a high, rocky wall they must pass. But how shall they climb it? They press up to it. They try to scale it. They fall back with bruised, torn feet. They crowd against the rocks, a huddled, bewildered mass, unable to go farther. Then the shepherd comes. With wise and gentle touch he helps this one; he lifts and guides another, till at last all have been safely guided over the wall.

There are steep and stony places for Christians, followers of the Great Shepherd, to go over. They are always of sorrow, sickness, duty, all rough and rugged and rocky. We try to go up. We falter. We fall. We cry out with our torn feet, "Good Shepherd, guide us over the wall!" And with all the "gentleness" of his infinite nature, Jesus helps us over.—American Messenger.

COTTON PLATES

The ingenuity of the age is constantly bringing out new inventions, every one more extraordinary than another. The latest that we have seen is a preparation of cotton fibre in plates, which may either be sufficiently transparent to read through or colored to any tint required. The substance is hard and strong, so that even a thin plate can scarcely be broken, and ultimately it may, perhaps, be used for windows exposed to accident. The only use hitherto made of this ingenious preparation of cotton is to form it into plates for artificial teeth. It is light and strong, has no sulphur or other disagreeable ingredient, not liable to corrode or decay, and is, of course, far cheaper than gold.

Learn to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.

Real sorrow is almost as difficult to discover as real poverty. An instinctive delicacy hides the rags of the one and the wounds of the other.

Do not mistake a tendency for a talent, nor conclude that what you dislike to do is not rightly demanded from you.—Carlyle.

NOTES FROM LATE ENGLISH PAPERS.

Ritualism is carried to a rather fine point in England—vide the Bishop of Winchester, who will not allow communicants to receive the bread with the thumb and finger, but on the palm of the hand only.

The University of Leyden, Holland, is said to be the wealthiest in the world, its real estate alone being worth over four million dollars.

Tischendorf, the discoverer of the Codex Sinaiticus, is a professor in a German University, but his lectures are not popular. Leipzig is taking precedence of Berlin in the way of students in attendance on the Universities.

Persia, 750 miles wide from north to south, and 850 long from east to west, or about equal in size to Great Britain and France, has a population of five millions, or that of Ireland, and a revenue of ten million dollars, with very small prospect of progress in any way. It is a very sick nation, under the eye of Russia, the most robust power in the old world.

It is estimated by the London Spectator that there are 60,000 comfortable families in Great Britain, and 710,000 which may be called respectable. The line of comfort is drawn to include all those whose houses are assessed at \$500 a year, and that of respectable those whose houses are assessed at \$100 a year and upwards. Below this last line are seven-eighths of the population.

The Saturday Review tells employers that it is their wavering and vacillation, their resistance to mild hints and gentle suggestions, and their perverse refusal of everything that is not asked for, with a threatened strike in the background, which give Trade Unions their use and opportunity, and raise up danger in the relation between capital and labor. To do justice and love mercy is suggested as the cure for the chronic disorders of the labor market.

Dr. Casper, of Berlin, in his work on the duration of human life, has placed medical men as representing a medium longevity of 56. Artists are represented at 59; lawyers, 58; military men, 59; farmers and clerks, 61; merchants, 62; and clergymen, 65. To prolong life the same authority adds that good temper and hilarity are necessary; violent passions, the inward gnawings of offended vanity and pride, tending to corrode every viscus, and to lay the seeds of future bodily sufferings. Apathy and insensibility being, unfortunately, the best sources of peace of mind, and as, as Fontenelle observed, "a good stomach and a bad heart are essential to happiness," perhaps the best maxim to prolong our days and render them as tolerable as possible is the "Bene vivere et latari."

A man who stepped off a railroad train while it was in motion was recently fined by a court in London, or in default of paying sentenced to seven days' imprisonment for not only exposing his own life, but perilling those on the platform.

It is proposed to establish a temperance hospital in London, and to devote \$8,000 for the constant occupation of twenty-five free beds in which diseases should be treated without the use of alcohol. The promoters of the enterprise believe that such a hospital would be characterized by special economy, a reduced rate of mortality, and a more rapid rate of recovery of the patients, and would thus prove of signal advantage to the temperance reform.

At the laying of the corner stone of a Baptist college at Manchester. Rev. Mr. Spurgeon said that if his brethren would preach effectually they must get rid of their pulpits, and have platforms so that they could be seen from head to foot, and then preach with soul and body. Lyman Beecher once expressing his abomination of a high, close pulpit, said it was like putting a minister in a hoghead and bidding him preach out of the bung-hole!

The Bishop of Exeter continues to manifest an enthusiastic desire for the reformation of the English Church. A fortnight since he made a speech at Launceston against the sale of advowsons, which he said were "most shocking to the religious sentiment not only of Churchmen, but of Nonconformists." Such sales, he said, "lowered the patrons' idea of their own responsibility." The Bishop would compel the patron, if he sold at all, to sell to the Ecclesiastical Commissioners, who should exercise the patronage on the advice of a Committee of the Patrons in each Archdeaconry, half of whom would be elected by the clergy and the others by the churchwardens. But The Spectator thinks that this plan would only result in a law permitting the parishioners to elect their own clergyman.

The English Presbyterians at Nottingham, London, England, have purchased a fine new church, which had been originally designed for a Ritualistic place of worship, at a cost of £8,500. The Rev. Adolph Saphir, late of Greenwich, has been appointed minister. The same denomination have purchased in South Kensington a Baptist church which was built in 1869, and which was for sale. It is at Cornwall gardens, and is capable of containing 900 sitters. The plans have been prepared of the new church, which the English Presbyterians contemplate erecting at Lebanon gardens, Wandsworth, in commemoration of the centenary of the meeting of the first Presbytery in England.

At the December meeting of the Glasgow Presbytery of the Scotch Established Church, the gratifying announcement was made that Mr. Joseph Henry Houldsworth proposed to endow the Barony chapel; Mr. James Baird, of Cambusdoon, Balvaird chapel; and Mr. Andrew Whitelaw, Kelviahugh chapel; all as memorial churches, in honor of the late Dr. Norman Macleod. Those chapels were erected chiefly through the instrumentality of Dr. Macleod in districts in Glasgow inhabited by the poorer portion of his parishioners; and the family of the deceased have expressed the satisfaction which they feel in the step taken by the above three wealthy gentlemen. The endowment of these chapels enables them to be erected into parish churches, and the Barony chapel is to be named the "Macleod Church and Parish."

Scientific and Useful.

OLD BEDSTEDS.

The enormous beds in fashion in the middle ages, in which not only the whole family, but favourite domestic animals, hunting-dogs, cats, etc., reposed together, excite our liveliest astonishment. In those days the aristocracy did not find it undignified to share their couches with their friends or guests who sought their hospitality. It was, on the contrary, considered a mark of sincere friendship. But it is now commonly believed that where two persons sleep together one abstracts from the other some amount of vital force. This is especially the case where old and young persons share the same bed. Besides in a room where there is no decided current the emanations from the lungs and skin of a sleeper poison the atmosphere for a considerable distance. In the public wards of great hospitals never less than two and a half feet is allowed between each bed for this reason. In the sleeping apartments of royalty and nobility, single beds are everywhere the rule and nowhere the exception. The Emperor of Germany sleeps upon a narrow bed and a hard mattress. The single bed-covering is a wadded silk quilt. The Emperor and Empress of Austria take their royal slumbers on similar beds, with the same description of coverlet. One of the principal advantages of these narrow beds is that the mattresses are more easily aired. Even the poorest housewives in Germany recognize the fact that bedding requires daily airing; and on a pleasant day in winter, and nearly every day in summer, one may see stretched out of the court-yard windows for an entire half-day the feather beds and coverings so dear to the heart of a German frau.

FIRE ARMS CAUTIONS.

An English journal impresses on the minds of all sportsmen, old and young, the necessity of caution in the use of fire-arms. Every year witnesses some dreadful accidents—many fatal, others attended with the loss of eyesight or a limb. A large portion of these might be averted with tolerable care. The following "golden rules" are suggested:

- 1. Never load or leave a loaded gun in the house.
2. Never carry a gun in a position that if it went off accidentally it would injure any one.
3. Never carry a gun cocked when scrambling through a hedge or leaping a ditch.
4. Never leave a gun loosely against a tree or wall, as if it falls, or is suddenly moved away, it is liable to go off.
5. Never in sport point toward another a loaded or an unloaded piece of fire arms.
By strictly adhering to the above rules many serious accidents would be avoided.

UNIVERSALITY OF SOUND.

The whole earthly universe is replete with sound. It fills every cubic inch of air, water, and earth, within human reach. It crowds all time, both of the day and of the night, so that there is not a moment in the life of any of us in which we listen to absolute silence. Indeed absolute silence is impossible at any place upon the earth, or under it, where we carry ourselves; for, when we have reached that intense solitude in which, by the cessation of other sounds, we are enabled, as by the help of a stethoscope, to hear the thump of our hearts, and the roar of the furnace-blast in our lungs, and the voice of many waters in our venous and arterial canals, and the busy whirl of the various organs and intestines at work within us, we become conscious of the fact that we ourselves are vast laboratories, ever resonant with sounds which we do not hear at ordinary times, simply because they are drowned in the din of surrounding tumult. It is probable that could we be carried wholly beyond the influence of our atmosphere into the deep solitude of transaerial space, we should be almost terrified at the consciousness of what we had never before had any just conception—the awfulness of absolute silence.—Ayleton's Journal.

PLUM PUDDING.

Take one pound of the best stoned raisins and a pound of currants; chop one pound of beef suet very small; blanch and pound two ounces of sweet almonds and half an ounce of bitter ones. Mix the whole well together with a pound of sifted flour and the same weight of bread crumbs soaked in milk. Squeeze it dry and stir with a spoon until reduced to a mash before it is mixed with the flour. Cut into small pieces two ounces each of preserved citron, orange or lemon peel, and add a quarter of an ounce of mixed spice. Put a quarter of a pound of sugar into a basin with eight eggs well beaten. Stir this with the pudding and make it of a proper consistence with milk. Spice the fruit and allow it to remain for three or four hours before the pudding is made, stirring occasionally. Then tie the whole in a cloth and boil it for five hours.

DOES BRAIN WORK SHORTEN LIFE.

Our answer to this question is as follows: No, when performed in a proper way; yes, when performed in an improper way. Any pupil in school, or any man or woman out of school, who labors more than four or five hours a day at his study without relaxation, will incur injurious to health, and to shorten life. But the hardest student may live to extreme old age, if he will observe the following rules. Never study, or apply the mind closely, immediately after eating. There is but so much blood in the body, and when the stomach is digesting food, a larger proportion of it is there than at other times. So, when we think hard, or study, more blood flows to the brain than at other times. But who does not see that there cannot be more blood than usual at all parts of the body at the same time?

To be healthy, never study under the influence of stimulants. Many have written and produced wonderful compositions under the stimulus of alcohol, and opium, and other poisonous narcotics. But such a course invariably shortens life. Men may study if they will only live right.—Good Health.

Ecclesiastical.

GUELPHI PRESBYTERY.

The Presbytery of Guelph met in Chalmers' Church, Elora, on Tuesday last. The following are the principal parts of the business transacted: Arrangements that had been made for securing the attendance of elders and others at the Sabbath-school Convention which had been appointed to open in the evening and extend over the following day, were reported by Mr. Middlemiss and approved by the Presbytery, and a Committee was appointed to take charge of the proceedings. A report was submitted by the committee that had been appointed at a previous meeting to arrange an order of business for the Presbytery, and with some slight alterations it was adopted and ordered to be printed so that each minister and session might be furnished with a copy. The committee appointed to examine and classify the returns made by Sessions on the report concerning Presbyterial visitation reported, and the report was received and laid upon the table to be taken up at some future period. An application by the congregation of Elmira and Hawkesville for a moderation was granted, and Mr. McGuire authorized to moderate on such a day as he may be required by the session. A conference on the state of religion was held, a paper which had been read by Dr. Barrie at a previous meeting, and of which, on request, he gave an outline, being the basis of the remarks offered. The call addressed by the congregation of Duff's Church, East Puslinch, was taken up. As it appeared from statements made by the commissioner and other sources, that there was a strong opposition on the part of many in Duff's Church against proceeding with the call, it was resolved that a committee be named to confer with the congregation regarding the peculiar difficulty of their present position, and to endeavor to secure harmony of action and the preservation of unity among them. Mr. McLennan's resignation of the pastoral oversight of Cotswold Station was accepted, and it was resolved that the station be organized and placed among the Mission Stations under charge of the Presbytery. Next meeting was appointed in Chalmers' Church, Guelph, on the second Tuesday of February, at 10 a.m. The sederunt was then closed in the usual manner, and the Presbytery adjourned to conduct the Sabbath-school Convention, which was to be held in Knox Church, beginning at seven o'clock in the evening.

PRESBYTERY OF BRUCE.

This Presbytery met at Glamis on the 2nd ult. for the ordination of the Rev. W. Ferguson. The Rev. D. Davidson of Langside preached an able and appropriate discourse from I Cor. xvi: "If Timothy is come, see that he may be among you without fear; for he worketh the work of the Lord." After which he narrated the steps taken in the call to Mr. Ferguson, put to him the questions usually put to ministers before their ordination and induction, and having received satisfactory answers to the same, Mr. Ferguson was ordained by prayers and the laying on of the hands of the Presbytery. The newly ordained and inducted Minister was then suitably addressed by the Rev. Mr. Strath and the people by Mr. Forbes. At the close of the meeting the Minister received a hearty welcome from his people in the usual manner and the Treasurer of the Congregation paid him a part of the first half year's salary. Mr. Ferguson enters on his pastoral labors at Glamis under hopeful circumstances.—A. G. Forbes, Presbytery Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery held a quarterly meeting in Free Church, St. Simeon, Montreal on the 22nd and 23rd days of January, 1878, the Rev. R. F. Burns, D. D., Moderator. Minutes were read of the Ordination of the Rev. Messrs. John M. Macalister, Henry Sinclair and James Hally, at Dunville, Lingwick and St. Eustache respectively. The Rev. Walter Coulthard was translated from Valleyfield and St. Louis de Gouargue to Gananoque in the Presbytery of Kingston; the Presbytery of Montreal gave to Mr. Coulthard a testimonial expressing their esteem and good wishes. In pursuance of instruction from the Synod of Montreal the Presbytery required Sessions to send in Reports on the state of religion, with a view to a Conference being held on that subject, and also on Sabbath School work at the meeting of Court in April next. A Draft of an address to His Excellency, Lord Dufferin, Governor of the Dominion of Canada, now sojourning in Montreal, having been read by the Moderator and unanimously adopted, the Presbytery ordered that it be presented in due form by the Moderator along with those members of the Presbytery that might be able to accompany him. Mr. Jones reported the erection of Nazareth Street Mission Station, in Griffintown, Montreal; and there was read an able Report under the hands of Alexander Rose and James Ross respecting the east end of the city as a field for Church-extension. The Remit of the General assembly, respecting a Mission Secretary having been read the Presbytery agreed—that said remit be simplified. The Presbytery also agreed, on motion of Dr. Taylor, seconded by Dr. Macleod,—That the Reverend Alexander Young be nominated and recommended to the General Assembly to be appointed Miss. on Secretary of the Canada Presbyterian Church. Several other matters of importance were brought up, but not being matured they need not be mentioned here. Next ordinary meeting of Presbytery was appointed to be held at Montreal, in Erskine Church, on the first Wednesday of April, at ten o'clock forenoon.—James Watson Clerk.

P. S.—The interview of the Moderator and others, with His Excellency, the Governor of Canada, on Friday the 24th ult. was every way most satisfactory. Such an intelligent and sympathetic appreciation of Presbyterian character awakened lively sentiments of admiration and gratitude.—J. W.

PRESBYTERY OF HURON.

The Presbytery of Huron held a regular meeting at Clinton, on Tuesday, the 14th inst. Mr. Gracy was appointed Moderator for the ensuing six months. Mr. Ure gave in a report setting forth that he dispensed the sacrament of the Lord's Supper at De gannon and Port Albert, according to instructions of Presbytery. Reports were given in by the several missionary deputations showing that on the whole they met with great success, but that in consequence of the severe storm that prevailed some of the meetings were small. On application made on behalf of the congregation at Bayfield, Mr. Ross was appointed to moderate in a call in that congregation on the 28th inst., at 11 A. M. There was taken up a call from the congregation of Indian Lands in the Presbytery of Montreal, to Rev. John Ross, of Brucefield. Extracts of records of Montreal Presbytery were read, as also reasons for and against translation. After which parties were heard as follows: Rev. D. Gordon, of Harrington and Mr. Charles McDonald, elder of Indian Lands, on behalf of the congregation of Indian Lands; Messrs. Neil Ross, David Youll and George Forrest on behalf of the congregation of Brucefield; Mr. George Walker on behalf of the session of Brucefield, and Rev. John Ross for himself. Thereafter several members of the Presbytery expressed their views on the matter, it was agreed not to translate. Mr. Ross remains in Brucefield. The Assembly's remit ancient the appointment of a mission agent was considered, and after a long discussion it was agreed to disapprove of such appointment. Circular letters were read from the Presbytery of Brockville in reference to the reception as ministers of this church of Mr. James Douglas, a minister of the Congregational body, and Mr. Boyd, a licentiate of the American Presbyterian Church; from the Presbytery of Toronto in connection with the reception of Mr. George Clarke, a minister of the United Presbyterian Church of the United States, and from the Presbytery of Manitoba in connection with the reception of Mr. Neil McDougall, a minister without charge, of the Presbyterian Church of Canada, in connection with the Church of Scotland. The following are the commissioners elected to the next General Assembly: Ministers—Messrs. Jones, Barr and McCuaig by rotation, and Messrs. Ross, Ure and Goldsmith by ballot. Elders—Messrs. McAsh, Walker, Torrance, Strachan, Carmichael and Ferguson. Mr. Ure, of Goddich, was nominated for professor of systematic theology in Knox College. A special meeting of Presbytery was appointed to be held in Clinton, on February 21st, for the purpose of considering a call from Bayfield, &c. Rev. Mr. Cochrane, of Brantford, being present, was invited to sit as a corresponding member. The Presbytery agreed to hold its next meeting in Clinton, on the second Tuesday of April.

PRESBYTERIAN SABBATH SCHOOL CONVENTION.

A convention composed of a large number of delegates from the various Sabbath Schools in the district and the ministers and elders of the Presbytery of Guelph, was held in Knox's Church, Elora, on Tuesday evening last. A suitable sermon was delivered by the moderator, Rev. Mr. Anderson, after which the following statistics relating to the several schools were read:

Twenty-nine schools have reported. There are no from sixteen congregations, two of which have two schools each, while only one school of each reports. The twenty-nine schools report 2,232 pupils, while it appears from the Assembly statistics that the congregations from which no reports are received have 1,166 on their rolls. The average attendance reported is 1,577. There are 106 over sixteen years of age, ninety-five under six, and twenty-one in communion with the church. The number of teachers reported is 287. In twelve schools there are no teachers' meetings; in seven, for business, devotion and study of lessons; one for business and study of lessons; and in four for business alone. Seven schools are closed in winter, and eighteen have infant classes. The Shorter Catechism is used in all the twenty-nine schools. In seven the Psalms are not used. Bateman's hymns are used in all except one. Twenty contribute to Missions; and two state that they do not at present.

The Convention resumed business on Wednesday morning. Rev. Mr. Anderson in the Chair. Rev's. Messrs. Wardrop, Barrie, Wood, Ball, McKelvie, McLellan, Thompson and Little spoke of the importance of Sabbath Schools.

Rev. Mr. McDonald addressed the children of the Elora and Salem Presbyterian Churches, about 150 of whom were present. He asked a few questions and received very intelligent answers.

Rev. Mr. Torrance thought every school should have a library—the books well selected, and some new ones supplied yearly.

A vote of thanks was given to the friends in the village for their kindness in entertaining the delegates, and for making such excellent arrangements for carrying out the convention.

Messrs. Barron and Douglas replied, and the convention adjourned.

A man may be a heretic in the truth, and believe things only because his pastor says so, or the assembly so determines without knowing other reason, though his belief be true yet the very truth he holds becomes his heresy.—Milton.

Obelive that "it is the will of God to make known mysteries." If anything which we ought to know remains a mystery, it is because we are bad; and if you and I die skeptics, it will be because of the darkness of our hearts, for "with the heart man believeth unto righteousness."

Burkitt, beautifully observes, in his journal, that some persons would never have a share in his prayers but for the injuries they had done him.

Exultation looks out for merits, that she may exalt herself by a victory; Envy spies out blemishes that she may lower another by a defeat.—Collins.

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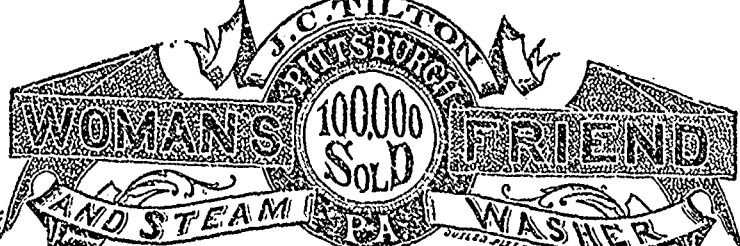
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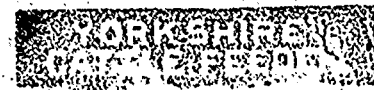
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