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#### contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

Christmas week is always a busy time in he small Protestant population of the city f Jerusalem. Most of the Mission Schools nd benevolent institutions then hold exminations or celebrations, which I was and to attend, and thus learn a little of hat was going on. The Lord's servants, ho are engaged in His work in Palestine. ave a very strong claim on our sympathy nd prayers. They have great need of alience, for they have as yet had much to ry, and not a great deal to encourage them. be whole population of the land (speaking enerally) is in a pamperized state. The lews are to a great extent supported by lms, the native Christians, Greek, Roman atholic, Armenian, etc., hang on to the onvent Institutions, and are to a great xtent thus kept in a sort of dependant

This state of things makes it very diffiult to know when any enquirer offers himelf as a candidate for admission to a Proestant Church how much of reality there s in his pretension to anxiety for salvation; or how much there may be of hope of gain. This continual suspicion of interested motives must be most painful to a missionary who, while he desires to deal faithfully with souls, yet feels he must be the fullower of him who did not" break the bruised reed, or quench the smoking flax." There have been some very bright instances of conversion, both among the Jews and the native Christians; but for the most part, even the true converts, from their great ignorance, 'need constant watchful care from their pastors. It was cheering, however, to hear that in many cases those whose weak and wavering faith and walk had kept the missionaries in continued anxiety, had, at the approach of death, proved that their faith, if weak, was yet true, and had gone through the dark valley leaning on the Lord who bought them with His precious blood.

.. One of the very brightest examples of a true convert had passed to his rest a few months before I reached Jerusalem. He was a Jew of the name of Stern. After his conversion he seemed to have but one object in life, and that was to bring others, especially Jews, to the Saviour vho was so precions to his own soul. No abuse or ill treatment on their part had the slightest effect on him. They called him the great Apostle. They heaped every evil name on him, they beat him, still he returned again and again, entreating them, even with tears, to receive the Lord Jesus, their true Messialı.

On one occasion meeting a number of Jews outside the walls, returning from a funeral, he seized the opportunity. Bible in hand to address them, and they beat him till the Turkish soldiers came just in time to save his life. Before he was cut off by fever he had the joy of seeing one at least of his persecutors converted, and converted chiefly through the impression made on him by Stern's kindness to one

who had so abused him. The first institution that held its celebration in Christmas week was one with which Stern had been much associated. It was the House of Industry; where enquiring Jews, cast out by their brethren, can be received, and have work provided them. Thus the labour-test is applied, so that if it is for gain that they wish to be-come Christians, they soon find that there is not much to tempt them in the life of honest labour which they must there lead while under instruction. A small but motely group of men was gathered and addressed in German by the Bishop, and in Hebrew and Spanish by two men who have themselves long been converts from Judnism. The good Bishop's short address was very telling, as he gave them his own old experience of the blessedness of labouring with the hands, honestly and quietly, in trust on God, until he should, if it were his pleasure, open up some other way in which they might serve Him. A sort of female counterpart to the House of In-dustry is a Work-room tor Jewesses, only there they do not live, but only come daily to sew, and receive payment for their work, which is to them an immense boop, for many of them are steeped in poverty. These Jewesses are not necessarily en fuirers, but their attendance at the Workcom brings them in contact with the Gospel, for both Old and New Testaments are read during the work hour, and prayer is offered. It was an interesting sight to see bees poor women, some of them with very marked and refined Jewish faces, there sitting on the ground, quietly listening while the good news of the true Mossiah was uttered in their ears. Among them was one whose dark skin, and negro fea-tures, was utterly unlike all the others. On enquiring I found that she was one who had been a slave in a Jewish family, and had become a proselyte to Judalem. as a reward for her conversion and faithful service, she had not only been freed but— sighty honour !—had been married to an infinite old Jew. I am not sure but what he was also blind, at any rate he was no bear test the was too glad to clim to fire

work-room. All the workers received some rice, coffee, and sugar as a Christmas present. The work-room is occasionally denomiced by the Rabbis, and then for a time it will be emptied, till the impression of the curse is worn off, or poverty pinched more than usual, and then the women come back by degrees. An English lady superintends the work room, leading a laborious life in teaching those who cannot sew, and prepairing work for those who can The great poverty of the Jews in Jerusalem unghi astonish those who know what large sums of money are collected for them both in Europe and America, but the mode of distribution of those alms explains The money is sent to the Synagogue authorities, and in dividing it the apportion ment is not made according to the poverty

receive perhaps twenty or thirty times as much as one who has not that dignity. A Jewish girls' boarding school, and another for hoys, each had the annual examination in Christinas week, and very pleasant it was to hear these children repeating passages from the New Testament, and answering questions on Gospel

of the recepients, but according to their

position in the congregation, so that a

Rabbi, however well off he may be, will

Then came the Christmas-tree at the Bishop's school for native boys. There was no regular examination, but the boys were gathered round the brightly lighted tree, and before receiving their useful presents of clothing, etc., repeated most of the principal prophecies of the coming of the Lord, and the history of His birth. and sung some hymns in Arabic, German, and English. A few earnest loving words were spoken to them by the Bishop, and a young English missionary who had late-

ly come to Jerusalem.

There are some fifty boys in the school who there receive a good useful education, and are under the constant Christian influence of the excellent master, and house father. It is hoped that many of them may be fitted to be teachers.

Two of the older boys interested me much from what I heard of their earnest desire to learn. One of them, a Mahomedan boy, had come all the way from Salt (the ancient Ramoth Gilead) to entreat that they would receive him into their school. He was rather older than those usually received, but his manifest nestness made it impossible to send him

From the boy's school we went directly to the German Deaconess Institution, called "Talitha Kumes." It is a large building outside the walls, in which more that 100 native girls bide, and are taught by the Deaconesses.

There too, the children were questioned by the German pastor as to their knowledge of Scripture connected with the birth of Christ; then each received some present several of the little ones were made

happy by the gift of dolls. The year 1873 was closed in the Bishop's house by a prayer-meeting, at which many different nations and people were represented. There were those of German, English, African, and Jewish race, and in the arrangement of the meeting each was called on especially to plead for the people in whom he was most particularly interested. It was a solemn and suitable ending to the old year.

One little event of the last week of the year I must not omit to mention. One morning the news went through Jerusalem

that the Kedron was flowing. I suppose many people in Europe still believe that this would be no news. for that the Kedron like most streams, is always flowing. But this is very far from being the truth; at least if it does flow, it must be deep underground under the im-mense accumulation of rubbish which has for usually there is surface water to be seen. When there is any it is a sign of a great abundance of rain, and that is a great boon in Palestine. So it is quite an event when the Kedron flows. Some of its waters was brought early in the mountain. ters was brought early in the morning to the Bishop's house by one who expected a baksheesh as the bearer of good news. I was very anxious to see the stream, and a it often flows for but a few days, I gladly joined the two friends with whom I made most of my expeditions in going down to the place where it issues from the ground. Going out at the Zion gate, and skirting the hill of Zion outside the walls, we went down a very stony path to where the valleys of Hinnom and Jehoshapha, unite. There at their junction is an ancient well, or fountain, now called the well of Joab, but what sounds more interesting under its old Scripture name of En Rogel. Close to this funtain the Kedron rises from the Close to ground, a bright little stream, and flow nown the valley between the Mount of Offence and the Hill of Evil Counsel. The whole of Jerusalem seemed turning out to ses the unusual and pleasant sight of running water. All the steep paths leading down from the city were dotted with men, women, children, horses, mules, donkeys for it is considered a most lucky thing to wash in the water, and every animal in Jerusalem was brought for that purpose. In some winters there never is any water at all in the Keuron, but the winter of 1878-4 will long be remembered as an unusual one, both for the amount and continuance of the rain and snow storms; so that from the 27th December to April 7th, when I left Jerusalem, the Kedron was constantly flowing, and instead of only running a little way and then be abolished in the ground, it flowed for some time at least as far as Mar Saba, if not all the way to the Dead Sea. In short, such a winter for abundance of rain and snow could not be remembered in the memory of man, and there was much suffering among those whose county clothing was ill fitted to keep out the cold, and whose flat-roofed ill-built houses absorbed so much mo isture that

many come down altogether, even the very best houses in the city were not proof against the long continued wet I had many pleasant walks in the Kedren valley, where in bright days numbers of people might be found, some washing then clothes, olive trees beside the running water, smoking their hockahe, and enjoying the musical sound of the narmuring stream, while numbers of happy children played by the brook. Certainly the East is the place to learn the true value of the expression "living waters" as contrasted with the often stagnant pools or tables from which so much of the water used there must often In Jerusalem the greater part of the inhabitants depend for their supplier of water in the tanks, in which the rain water is collected from the flat roofs. In such a wet winter as 1878-4 there is plenty of water, but when the supply has been scanty many suffer severely becore the long months of summer and autumn are past, in which not one drop of iam fatls, and even those who have large tanks find scope to convince me that there were living creatures in the water given me to drink, and I was very gla1 that I had taken a pocket filter with me.—M. B. W.

#### THE LATE MR ANDREW SKINNER, HAMILTON.

In Mr. Andrew Skinner, Hamilton, lately lost one of her most restricted citizens, and the Presbyterian Church one of her fastest friends and most enlightened supporters. At the comparatively early age of 47 Mr. Skinner passed away from the midst of his usefulness and "ontered upon his rest." His friend and former pastor, the Rev Dr. David Inglis, of Brooklyn, N. Y., preached in John Street Presbyterian Church Hamilton, a suitable sermon on the oc. asion. in the course of which he paid a high tribute of respect to the general worth of Mr. Skinner.

We have room only for the following extracts :-

In the flush of his early youth Mr. Skinner came to Hamilton, and some years after entered into partnership with his bro-ther. Though he has been taken from us at a comparatively or ly age, yet he was one of our oldest merchants, and his life, as a man of business, is known to this whole city. I can say, surrounded by these who have been most closely connected with him as a business man, that no one ever breathed a whisper against his name and integrity all these years. Starting with little or no capital, his brother and himself built up a business which was largely due to energy and indomitable perseverance in doing right. On this point, however, I am not qualified to speak at any length, and I shall confine my remarks to the things with which I was personally most familiar in him-his intellectual, social, and religious qualities. As to the first I have no hesitation in saying that he was a man of the very clearest understanding and the strongest common sense I have know; he had the power, above most men, of casting off all the superfluities of a question, and seizing upon its great cardinal points. He carefully shut out the side-lights and allowed nothing but the direct rays to fall upon the subject presented to him Ann result of this he was able, in a few words, o place a subject of conversation for debate in the clearest possible light, producing immediate conviction in the minds of his hearers. He was intimately acquainted with all that was best in our rich and varcontemporary literature. No man delighted more than he in suggestive authors DeGomez, John Wilson, Ruskin, Macaulay, Hugh Miller, and, above all, Thomas Carlyle. He read with the eagerness of a healthy intellect; yet his was no mere echo of other men's opinions, and, with rare intellectual ability, and independonce of mind, he thought out every subject for himself. It was rarely that he could be induced to deliver lectures or to write for the press, yet when he did so he succeeded beyond most men in clothing plain truths in strong language. His materials for illustration were well nigh exhaustless, while the fine coloring and literary polish of his style made you forget all the defects of his elecution in delivering his lectures. He left no man in doubt as to his meaning, and he drove home that meaning with power to the heart and conscience. there was always such a tone of manly indignation against all that was false or mean, against all mere seeming, which left the conviction that he was thoroughly hon-est and intensely in earnest. Many of you will remember his lectures on "Money" and on "Preaching," as illustrations of what I have now said. In reference to his social qualities I feel as though I were speaking of a brother rather than of a friend. For a time I was member of his family, and his house has always been to me a home. Married to a lady who to the full appreciated her husband's gifts and excellencies, and who has through all these years been his soul-mate as well as his helpmeet, his domestic happiness was unbroken save by the repeated bereavements of three years ago, of which I shall have occasion again to speak. Devoted as he was to study, yet he never allowed his book to absorb his mind to the neglect of family

duties, and he was always ready to attend to the amusements of his children. In

was, in the highest sense of the word, a true and noble Christian gentieman. I must now turn to the far more important subject of his religious character. When I new him first he had rested every hope in Christ as a Divine Redeemer, on this the rock never moved. With a mind constituted as his was, and study of the an thors he did, it was not possible for him to There was a period of some years when this struggle was fearful in its intensity, but to me it was beautiful to watch how aided only by prayer, in the efficace of which he had the most child-like confidence, one after another of his difficulties gave way, leaving him not only with an entire and profound reverence for the Word of God, but with his faith in all its great doctrines intensified and strengthened. It was quite evident to all who came

into close contact with him that, during these last years of his life, there was in him a growing tenderness and reverence of With manifest satisfaction he read and heard the Word of God—as a priest in his own house he maintained the worship of God. How fondly he loved the gates of Zion. What a deep and affectionate interest he took in the welfare and all the work of this congregation. In early life be had thrown himself heartily into the formstion of the McNab street church, and now with all his powers matured he again, with fresh euthusiasm, took hold of this new effort at church extension, and among his last thoughts and words were his associates in this effort and the church itself. While cherishing the utmost affection and sympathy for all Christian men and Christian movements, he felt a special interest in the church of which he died an honored elder. His money, as well as his talents, were consecrated to the Lord; and with large and hearty liberality, and with a wide catholic interest, he gave for the advancement of the cause of Christ and for the relief of suffering. His life, so beautiful, had a fitting consummation. In all the weakness and suffering of these last weeks of his life his faith held with firm grasp to the rock, or rather the risen Lord, upheld with His powerful hand, and at length he passed away, he departed—went home—his sun set, and left the firmanent bright with its radiance. "Who hath ears to hear let him hear." Hear, young men, and learn the beauty and the power of early religion. The only preparation for eternity is a life-long preparation. It is not only true that without religion you are not prepared to die, but without Christ you are not prepared to live. Hear, ye men of business, and learn that there is a possession which is of more value than all your wealth, more important than all your speculations. important than all your speculations. condition—pastor and people seem mu-Hear, ye office bearers and members of tually pleased with each other. We have this church which he loved so well, and give yourselves with a new consecration to the Lord's work. Hear, ye mourning and bereaved ones, be followers of the blessed Lord, and think not so much of this short life as of the eternal life begun. We can only say, as we close, farewell thou man of God; farewell, thou noble Christian merchant—friend, brother; farewell now, till THEN.

### Ministers' Incomes.

Editor British American Presbyterian. MR. EDITOR,-In your last issue I observed a sentiment attributed to me, which I never entertained and could not possibly express. Whether your correspondent was present at last Assembly or not I cannot say, but he has very much mistaken the nature and bearing of my remarks. As to the report of what was said by me I cannot answer, as I never saw any report of my remarks, but it is not fair to make a report the ground of a serious charge. The subject on which I was speaking is one in which I could have no personal interest, further than what my interest in the whole church would lead me to take. And that was one reason why I feel free to speak on a subject that requires to be spoken upon, for many of our esteemed brethren are exceedingly sensitive and reluctant to speak on a matter in which they are personally

The misunderstanding has arisen from a remark made when urging the formation of a Sustentation Fand. I said: Our people demanded a learned ministry, that our yet been discovered.

concerned.

general society he was retried and reticeut, but in the company of genial friends his literary requirements and conversational friends his powers were fully brought out, and those of as who knew hard best will remember the churches which made no such domand, in might be found, some washing then clothes, tenderness of his sympathy with all real the support of our nemstry, for the very others setting on little stools under the sorrow, in combination with the frequency training the gli which our ministers have of his indignation at all shabbiness, which to pass in litting them for their work inflashed disdam on all pretentions. He was ; or used then wants, and that as our coun-preciminently a pure minded man. Its all , try grew in material comforts and culture, iny long and metuna e intercourse with min, the discrepancy would continue to be more. I never knew him after a word or suggest, and more relt, unless something were done a thought that could give point to the most to remove it. I said, it dking a personal a thought that could give pain to the most to remove it. I said, it thing a personal sensitive mind. This reading, his thinking, reference, that my intellectual and other his gathered stores and retainly gifts, all regardments were greater than they combined to make a most interesting companion. He always gave you the impression that he was speaking cut of a full me for the ministry. And passing from mind-not because he must say something, the particular to the general position, I but because he had always something to further court ked, that as a community adact. His thoughts come forth bearing the vanced— is our country was alvancing—its clearly defined image of his own individual wants became more numerous, on the mind, and sometimes in forms of singular same principle as hid been said, that it beauty. I can only pay a parsing tribute takes more to support a civilized man than to virtues and affections as a son, a brother, a savage. Indeed the scattment was not a husband, and a father, but I cannot remy own, it was given by an externel minthe water apt to be rather lively before the fram from saying that no man ever could stee on the floor of the Lindon Synod, early rains come to give a new supply. In be a truer friend than he was. Many here when speaking on the overture which was the hotel at Jaffa I did not need a microcan join me in this testimony to him, as one then before us, and from whom I quoted. who was always true, and hearty, and self- Being called away our nelly and unexpectdenying, and wise in his friendship. He edly from a committee to speak, when I had no time to put my though's messhape, I may have, through some ambiguity of speech, conveyed to some a wrong impression. But surely no one will imagine that I would harbor the sentiment attributed to me -a sentiment from which my whole strong foundation he built for etermity, and nature shanks, and which I take this op-

portunity of disclaiming.

I think your correspondent mistakes also the tone and temper of our Assembly, when cape treat struggles of mind in reference he affirms that there is something like to some points of the Christian system. caste, or class feeling in it. So far as my knewledge and experience go, I know of no body of men freer from such a feeling. and of no place where a man will be more honorably dealt with or more likely to get his proper place.

J. THOMPSON.

#### Affairs in Tecumseh and Clarksville.

Editor BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,-We attend da very pleasent meeting in Clarksville on the 24th June. A Soires in the afternoon and Social in the evening to aid in repairing the Presbyterian Church, brought together a large assemblage. Although the severe rain-storm which was so destructive in many places, began some little time before the time for the afternoon meeting, it did not intimidate the good people of Clarksville and vicinity. The attendance was large and the tea was excellent. The Alliston brass band and the Clarksville choir were in attendance, and discoursed such music as would delight the most fastidious. After tea had been served. the pastor, the Rev. James A. McConnell, took the chair, and introduced the Rev. Wm. Fraser, of Bond Head, to deliver the opening speech. Mr. Frager, in his usual able and happy manner, addressed the audience, dwelling at some length on the lately consummated union of the various branches of the Presbyterian Church in the Dominion. The Rev. Mr. Gee, of the Methodist Church, followed in an eloquent speech, discussing church repairing, building, and church work in general. The Rev. J. M. McIntyre, of Osnabruck, gave an able speech on "Variety," and Rev. Wm. McConnell, of Innisfil, closed with an address on "Will it pay?"

The Social in the evening was quite a success. In addition to speeches by the chairman, Rev. J. A., McConnell, and Rev. Messre. McIntyre and McConnell, recitations were given in a masterly style by Messrs. Stewart and Sutherland. The proceeds of Soiree and Social amounted to \$92.00.

The Tecumseh charge is in a prosperous read and heard of several donation partie: visiting the manse to give the pastor and his family langible proofs of their appreci-tion of his services. Not only has his sa' ary been promptly paid, but it has latel . been increased, and in many ways it is evident the Master is approving the labor. of this under-shepherd, and making him ac ceptable and successful in this portion o

May the Lord still more and more protper His servant, and bless the people of h 4 charge; and may their zeal and liberalit spread like leaven, till the benign influence of the Holy Spirit in widening circles, an t with increasing power, shall overspread our whole land.

Yours, &c.

### Statistics.

Editor BRITISH AMERICAN PRESETTERIAN.

Sir,—It may not be of much importance to notice small errors in statistics which purport to be merely "approximate," but if you think it worth while you might a y that the roll of ministers of the Canata Presbyterian Church, as read by me at the Union Meeting in Montreal, on the 15th ult., contained 250 names, not 838 as stated in the letter of "W." in your last issue.

WM. FRASER.

Bond Head, July 1, 1875.

Norwithstanding the severity of last winter, the grasshoppers have survivad it. These destructive insects have appeared in great swarms in Manitoba this Spring, and farmers are fearful of the consequence to their crops. No afficient method of destroying these insects has · Carrier and the

# Lamor and Leople.

Sowing Among the Rocks.

" That no man take thy erown."

A wealthy Christian, who was free with his money but rather chary of his labour, was appointed to look after the poor of a certain district in the division of Church fabour tor the winter. At the end of a month he reported "A hard field; all Catholios, who, while they hate us and the Gospel, accept our charity even if they have tunds in the bank. I feel that I have been sowing among the rooks, and have lost all faith in the work."

There was a great deal of hard truth in his words. Let us be as cautious as we will, our money and our labour will frequently to wasted on those who despise us and revile the gospel of love; who covet, while they do not need, our charity; who are hoarding money or giving it to build costly churches. But shall we therefore cease to do good to any? Shall we fold our hands and look quietly on while Satan defies God and builds up his own strong towers? Shall we neglect the needy, beonuse of the wrong-doing of the deceivers among whom they dwell?

Had this gentleman, who had "lost all faith in his mission work," known the secrets of one poor heart and fife "among the rocks," he would have sicen from his bed at night and gone with aid and comfort to a dark, cold room in a house from which he had once turned away in disgust and disencouragement.

In a lonely room at the top of this house, there sat at midnight a young mother watching her dying child. She was not the only watcher under that roof which sheltered so much of sin and sor-Their were wives watching with trembling hearts and pallid lips for the unsteady step of their husbands on the stairs. Their were mothers listening long and vainly for erring sor s and daughters. There were men stealing hours from sleep, drinking and play-ing and quarreling. The neighbours who ing and quarreling. The neighbours who had hearts of women, were wrapt in their own cares; those who had not, were sleeping as soundly as if death were not among them.

There was no light in that lonely room: there was no oil to fill the lamp. There was no fire in the stove, and no coal to make one. The moon in mercy shene in at the window, and lighted the poor mother at her work. The mck child cried, and reached out its thin white hand for milk. But it was frozen in the pail ! The woman skimmed off the pearly crystals with her hand, poured the milk into the bottle, and then laid it in her bosom to give it

warmth!
When the child had moistened its parched lips it fell into a troubled sleep; and as she watched it the mother prayed, or more properly, she talked to God. She had none to talk to in this great, strange land;

poor lonely heart! "Oh Lord, God o' my fathers!" she cried, "I was an evil and ungrateful child when I left the love ye gave me in true and faithful hearts, and took up with false love, and forsook my blessed home with one who had no fear o' God afore his eyes. He promised to love, cherish and protect me; but he loves and cherishes only his-self, and can't protect even that! Pity the soul o'him, Lord; but take me back to my mother, or shut me up in the grave away from sorrow and sin. Here's the darlin' baby, Father; the only thing that I have to love in this great, strange country; I give it to thee. I could not see it grow up among the wicked, or hear its red lips cursing God! Take it away to yourself, and then hold me up while I bear the punishment o' my sin agin my godly parents. Oh, well they knew that the lad brought up in a false religion, and havin' no religion at all, would break the heart o' their darlin' child—and so be has—poor sinner! I've been a willful child, Lord, and forsaken thy love for an unworthy one, but thou seest the heart, and knows well that I love thee yet above all, and bow my poor head under the rod! I thank thee for the peace that in my soul, and for my joy in thy blessed will. Take the baby, afore it suffers more, to thine own lovin' arms, and bring the poor sinning father o' it to his senses, that his sin may be forgiven, and his soul saved, and I'll glorify thy name forever, when I'm safe

with yourself and the augels. Amen.
God heard this simple prayer for the baby, and took it before the dawning of the day. And the young mother sat in the gray light, tearless beside her dead child, anxious—not as to how her own hunger should be satisfied—but how it should be builed out of her eight; for she was a stranger, and knew not where to go or whom to ask in reference to the solemn service.

And where was the father of the baby; the man who had woord a virtuous child away from her Christian home? Alas i having broken the laws of the land many times, he had been at length arrested, and was paying the penalties of his crimes. She was more than alone, for she was shunned by her neighbors, even by those no better than he.

There were doubtless women in that

great house who begged money and bread, and stored their earnings in the bank, o. sunk them in great costly churches, but she was not one of them. She had neither fire nor light, nor food for herself, nor a coffin, nor a grave, for her child. Was there ever a case of more helpless and hopeless poverty and woe than hers.

As the sun rose and the people in the house began to stir, it was whispered that the child was dead. Women looked in and spoke a pitying word, and children came to gaze in wonder on the great mystery. One woman said, "The city will bury it for you;" another, with her hands on her lips, sighed, "That's the on'y job that the poor gits done for 'em with a good will and no grumblin'.'

But the poor mother did not know where to find the city, nor of whom to ask this bitter charity. She sat as still as if made of marble, so overcome with weari-

ness and want as harily to realize the work before her. 4By and by a woman with her heart

full of lave for the sorrowful came to the house on an errand connected with her work; and a child on the stairway said to way of telling nows: "There's a

dead baby up stairs."

This poor woman knew in her soul what was involved in these few words-that some poor mother's heart, whether a pure one or not, was in anguish. So, with the memory of a dear little dead face in her heart, she turned her steps, and with the little girl for a guide, soon stood before the childless mother.

She laid her hand upon her shoulder, and said in a tender voice: " Poor women ! know how to pity you. I buried my only child iong ago, and would have been alone ever since only for the presence of Christ. He can pity and help you, as he did me." Then the tears started from the burning eyes of the poor stranger, who, grauping her visitor's hand, kissed it, and cried. "Oh! do you know Christ? Sit down and talk to me about Him before my .cart breaks.

The mourner had found a friend indeed -- a poer labouring woman, it is true, but one who had not "lost faith" in Christian work, even though much of it was among the rocks

Having heard the poor mother's sad story, she returned to her tidy little home, m a better tenement house near by, made toast and tea, sent in a basket of coal and kindlings, and returned to comfort the She went as she had often done stranger. for other bereaved mothers, and made arrangements for the funeral-not time from the bare attic, but from her own cheerful room. This done, she ame back, dressed the pale baby in its little blue slip, put the poor place in order, left a dollar for the last week's rent; and then, ordering the few things there sent to her, she wrapped the little sleeper in a shawl and took it and its weeping mother to her home.

Think of this, Christian women, who never toil with your needle for a necessary dollar; who have fine homes, plenty of leisure and every luxury! Did ever one of you, since bearing the name of Christ, do as much as this to lift the lead of anguish from one human heart? Well may we, bern to an easier lot, bow our heads in shame before such a labourer in Christ's vineyard as was this

This humble worker was the messenger of pardon and peace from the wounded Saviour to His wandering child. She fed her, she clothed her, she sheltered her; she brought her out of a dark spiritual prison, and she was rewarded in her soul, even here, by the words of him who never speaks in vain: "Ye did it unto me.

Through the efforts of this noble woman the poor stranger, who had no longer anything to hope for from her convict husband, and who could no longer influence him for good, was returned to her father's cot, where she was received with full for venness and wild tokens of joy. She had taken "the crown" of the man who had lost faith in his work .- The Congregation-

## Messrs. Moody and Sankey.

The ministers who have recently taken part in the revival movement in the northern and western districts of the metropolis, and who have rendered good service in the inquiry rooms, are now gathering in the harvest and reaping the just reward of their labours. In nearly all their churches at the prayer meetings and other services there are fair congregations, where before there used to be very partial attendances. A very large number of professors of religion have been brought together who be fore were solated and lost among the struggling masses, and whose affection for re ligion and piety were being trampled down in the great rush for wealth. Now, however, that they have been brought together, many bonds of union and good fellowship have been created, and many are assisting each other in doing something to reform and improve those in the various cucies in which they move. The impronement is seen most markedly among the working classes, very many of whom are now doing their best as Christian helpers in the cause. There is extreme regret both in the northern districts and at the West End that the labours of Messrs. Moody and Sankey are now lost to those places. All prejudice against the revivalists seem fast dying out. Mr. Moody recently said that when they first came to London there were men who wrote against them, and used the press to insert extracts of the increase of alleged onses of religious mania and alleged madness in towns they had previously visited. He had also been a great deal maligned. There was one thing he asked in common fairness, and that was that people would not speak of him by hearsay, but just speak of him as they found hun, and it they did that there would not be so much evil

The services at the Victoria Theatre continue to be very fully attended, and Major Cole, of Chicago, has become quite a favourite with the poorer class of people who frequent the services there. The great feature in the meetings at this place is, that the persons who attend seem with out the slightest idea of religion, and are utterly ignorant of the Bible history. great deal of good is being done by the children's services, which Major Cole has a special aptitude for, and he has hit upon a happy expedient of howing practical kindness. At some of these children's services as many as 5000 plants, such as geranums, verbenas, and roses are pro-vided, and each child is presented with one. These flowers and little kindnesses are sent into homes and into many a dingy crowd ed attic where neither flowers nor kindness have ever been before.

Last Sabbath closed the services by

Messrs. Moody and Sankey in the Bow Road Hall, and the entire services were toad Hall, and the entire services no. closed on Tuesday. On Sabbath there were four services held—namely, a prayer meeting in the early morning, a service for Christian Workers later on, an afternoon Christian workers later on, an alternoon service for Women, and an evening service for Men. Admission to the two last was by ticket. The first and second were well attended; the latter were thronged, the neighbourhood of the hall, from two to

eight p.m., aimost without cossation, ex-hibiting a continuous stream of people flow-ing right and left of the building to its various entrances. Services were com-menced on Sabbath at the Duke of Wellington's Riding School, Knightsbridge, and these will be repeated every Sunday during this and the ensuing month, when Gospel addresses will be given by the Earl of Caven, Lord Ralstock, Mr. V. Blackwood, and Mr. Henry Varloy.

On Tuesday night Mesars Moody and Bankey bade farewell to the East-end of London, where, since Monday, the 5th of April, with a few intermissions, they had preached and sung daily to audiences vary. ing in numbers from 2000 to 15,000 persons. Three services were half in Bow Road Hall on Tuesday - the midday pray er meeting, a special afternoon service and the usual evening service , and, except for a short time in the afternoon, it may be said the building was not empty from morn till might. No sooner was one audience dismissed than another came to take its place, and, had the space permitted, it is probable half as many people again would have heard the closing services. that arrangements intimated Moody were to be made for continuing the Bow Road Hall evening services, with the help of well-known metropolitan and provincial preachers, and now and then the Jubilee Singers.

The new hall in Camberwell, which has been named Waterloo Hall, was opened on Thursday afternoon, when the first service was held. There were about 700 present. A service was held in the evening. The Rev. C. H. Spurgeon, evening. The Rev. C. H. Spurgeon, and the Rev. Mr. Aitken, Liverpool, gave

The South London Local Committee having felt very strongly that greater care should be taken in admitting workers into the inquiry room, having asked Mr. Moody to refrain from giving any general invita-tions to Christians to go and assist in the after meetings; and at a meeting of the committee, Rev. G. K. Flundt reported that Mr. Moody had agreed to do so, upon coudition that the Local Committee were willing and able to undertake the entire charge of the work in the inquiry room. This announcement was received with great satisfaction, and it was unanimously resolved-" That the members of this General Committee, during the continuance of Messrs. Moody and Sankoy's services in the Waterloo Hall, engage to assist in the inquiry room not fewer than two evenings week, and to procure one or two suitable ladies and gentlemen to take part in the same work; also to render as far as possible such assistance in the afternoon as may be required."

We understand that Mr. Moody has secured his passage, and will leave this country early next month.

Dr. Cumming, Crown Court, recently alluding to Messrs. Moody and Sankey, said he had been informed that Mr. Moody was about to leave London. He had done a work unprecedented for eighteen centuries. Having read the observations on prophecy which had been made by Mr. Moody on a previous Sunday evening, he said that he had been much struck with the coincidence between Mr. Moody's and his own teaching on the subject of prophecy, and he intended to devote two or three coming Sunday evenings to considering the substance of Mr. Moody's teaching on the point, and to lecturing on "Mr. Moody and his place in prophecy." Mr. Moody occupied a prominent place in the fulfillment of prophecy as he announced to thousands who had attended his services. The very fulfilments pointed out by Mr. Moody were identical with those set forth by himself in Exeter Hall to the people some years since. Though on that occasion he had received ridicule and sarcasm. yet it was admitted at the moment he was speaking that the events pointed out by him were rapidly coming to pass. They were on the verge of stupendous issues, and these were all indications that Christ's second advent was imminer. - Review.

# The Power of Faith.

It was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valuant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far and suffer so much this he became a produgy both by zeal and patience. Faith is a catholicon, and cures all the distemperature of the soul; "It overcomes the world" (saith St. John); "It works righteousness" (saith St. Paul); "It purifies the heart" (saith St. Peter); "It works miracles" (saith our blessed Saviour); miracles in grace always, as it did miracles in nature at its first publication; and whatsoever is good, it it be a grace, it is an act of faith: if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the ac tions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of taith.—Jeremy Taylor.

# Dr. McCosh.

A recent number of the Leisure Hour, says the Beliast Witness, contains a lengthened biograpmeal sketch of our former fellow-townsman, Dr. M'Cosh. He was born, we are told, in 1811, in Ayrshire, on the classic banks of the Doon. His ancestors for generations back were respectable farmers, strongly attached to the Presbyter ian Church, and true to the good cause in troublous times. Mr. M'Cosh was educat-ed at the parish school, whence, at the age of thirteen, he proceeded to Glasgow University. Here he studied five years, and here his philosophical genius first showed itself. By and by he proceeded to Edinburgh, where he studied under Chalmers and Welsh. In 1835 he was licensed to preach the gospel by a Presbytery of the Established Church of Scotland, and in the same year was elected to the Abbey Church of Arbroath. From the first, he attached himself to the Evangelical party of the Church, and for the three years, during which he remained at Arbroath, he laboured hard in its service, in conjunction with such men as Gutbrie, then minister of the neighboring parish of Arbirlot. In

1888, he was appointed minister of Bre-chin, in Forfarshire. Here he had a very large congregation, the communicants on the roll numbering 1,400. Both in Ar-broth and Brechin he was known as a minister of great zeal and faithfulness, being especially distinguished for his attention to the young. In 1848, when the Disruption runt the Church of Scotland in twain, he cast in his lot with the Free Church, and during the early years of its existence he labored very earnestly in its behalf, going as a deputy to England to raise funds, and in other ways advancing its cause. In 1850 the "Method of the Divine Government' appeared, and soon brought its au thor into favorable notice. eess was largely promoted by Hugh Miller's review of it in the columns of our Scottish namesako—The Witness. In 1851 Dr. M'Cosh was appointed to the chair of Logic and Metaphysics in Queen's College, Bolfast. His eareer here will never be forgotten by the students who had the good fortune to study under him. After residing sixteen years among us--years during which he lent his cord-al and to every philanthropic project which commenden itself to his mind, and won the esteem of all classes—he was appointed in 1868 to the Percepaiship of the College of New Jersey, to the great loss of Ulster, but to the unspeakable gain of our transatian tic cousins.

#### Power of a Hymn.

" Must Jesus bear the cross alone?"

Let me relate the tender tale this hymn will never fail to call to mind. Visiting in an adjoining State, a few years since, I listened to a sermon from a young student, who, in his great self-depreciation and out spoken yearnings for holiness himself, as well as power to present its claims to others, never dreamed that he was sowing the seeds of an awakening in a far distant town! Earnest, almost frenzied, in the grasping of his hand to the impenitent striving to reach every heart present with the app. al. "Come, come to Jesus now, while there is room!" the rush that succeeded his impressive words was broken only by the voice of the speaker repeating half to him. self, (as if unconsciously of the presence of many listeners):

" Must Jesus bear the cross alone. And all the world go free?"

But O! the triumphant emerging from the "show of the cross." to the claiming of the reward, as he exclaimed after the lines-

"The consecrated cross I'll bear Till death shall set : de free! And then go home! my crown to wear, For there's a crown for me!"

Prophetic word.! The cross he had borne for his sister's sake, long and patiently, (as those knew who know his private life,) was to be exchanged for a crown indeed; for death came that week and set him free! Truly, the words of eternal life had come to us from one almost within the gates! His appeal was carried to the class who had never before heard his name, and one thoughtful young girl receiving the message as from heaven, went home, and with penetential tears looked herself into her room, resolving not to come forth until she came as a redeemed soul. Her glowing face revealed the happy story before she could tell it herself, through her tears, at the prayer-meeting that evening. Her conversion was, through God's blessing, the means of many others .- Congregation alist.

## A Minister at Shrewsbury.

In the latter part of the last century, a Christian minister at Shrewsbury was brought to the closing scenes of his life. He had long grieved over his apparent use-lessness in the Church of Christ, and when seized with his last illness this regret was considerably increased. The thought planted thorns in hts pillow, and embittered his dying moments. At this very period, two persons, entirely unacquainted with the feelings of the departing minister, applied for communion with the church he had long served, and attributed their conversion to God to his labors. A friend immediately hastened to communicate the intelligence to the venerable man, who listened to the statement with holy joy beaming in his courtenance; and then, gathering up his feet into the bed, adopted the language of "Now, Lord, lettest thou thy Simeon, servant depart in peace, for mine eyes have seen thy salvation," and closed his eyes forever on earthly objects.—Christian Treasury.

### A Story with a Moral.

There was once a lady who was an officer in a Woman's Christian Association. At the regular annual meeting she always came out with her written report. In it she bemoaned beautifully her own past short comings. With tears in her eyes, and pathos in her tones, she told us how differently she was resolved to live in the future, and how much more efficient as an officer she was determined to be. We listened, open mouthed, while she declared poetically

I'll waste no more in idle dreams my life, my soulaway; I wake to know my better self, I wake to watch

and pray:

Thought, feeling, time, on idols valu I've lavished all too long;

Henceforth to nobler purposes I pledge myself. my song.

The rest of us, mere commonplace women, who had not risen to such lofty beights of resolution, looked at her in admiration, and as she walked among us we held aside our garments that her spotless robes might not suffer by contact with them. But what did she go and do about The society went on with the prossic work of feeding, clothing, and teaching the poor, rescuing the tempted and fallen, finding homes for the friendless and all the rest of its appropriate duties, but our officer never once came down from her serene@heights to mingle with us till the next annual meeting, when she burst fullnext annual meeting, when she burst full-erbed upon the scene, radiant in all the glory of a brand-new set of resolutions, more poetically pathetic than the last. After a few years we learned how much they were good for. I think we elected a new officer.—Advocate.

### Bandom Beadings.

THERE is no lottery in the gospel. A BUMBLE man has no catalogue of little

Man who never do wrong seldom do any. thing.

VALUE a good conscience more than the praise of men.

The children of God are oft in augmentatively wronged and spritually right.

HE never yet put out a dime candle that was lighted at the Sun of Righteousnes.

REMEMBER, there are no difficulties with God! My family, my position, my peculiar tempiations -a secret Athousm !

PERHAPS there is not a more coatly gift of God to man than human sympathy; yet there are a thousand fine springs that man's hand cannet touch.

Sken in the light of God's love, sins because could. So different door He vive things, who looks at them by adoption's nght, in a near walk with God God has fixed upon the earth two gates

which lead to be von. He has placed them at the two extremities of infe-one at its beginning, the other at its end. The first is that of innocence, the second that of repencance .- Saint Pierre. One may live as a conqueror, or a king, or a magistrate; but he must die a man.

The bed of death brings every human being to his pure individuality, to the intense contemplation of that despect and most solemn of all relations between the ereature and creator .- Webster. WHAT father does not like his child to

say "Abba?" what father would like his child to stand before him as a servant? what father does not like to hear from his child the confidence of a child? Is it not then for the glory of God that his spirit of adoption should be sought? I HAVE seen such sin in the church that I

have often been brought by it to a cickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms that I have turned back again to the church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put in such an odious appearance as in the church.

Ir Tyndall, Huxley, Darwin, Draper, &c., are not atheists, as some over candid religionists are fond of asserting, their their is certainly an infinitesimal quantity, not worth disputing about. It is merely giving the name God to an eternal, unoriginated force, to a law that never had a lawgiver, or to a series of sequences that might have been anything else, and still called law, had things got into any other train .- Taylor Louis.

The essence of true nobility is the neglect of self. Let the thought of self pass in, and the heanty of a great action is gone, like the ploom from a flower.

Goon, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some bird sfar, haply thereafter to fringe with beauty some barren mountain side. or to make glad some lonely wilderness.

Arous not with a man whom you know to be of an obstinate temperament, when he is once contradicted his mind is barred against all light and information; argument, though ever so well grounded, provokes him, and makes him even afraid to be convinced of the

THE happiness of our lives depends, in great part, on the character of our surroundings. We have friends, money, good position, prospering circumstances, and there is, literally, nothing to trouble us. The friends may be fickle and turn into enemies, the riches make themselves wings and fly away, and all that was fortunate may be driven off. What then shall we do? Where then shall we find repose? Jesus tells the weary and heavy laden that in Him they can find rest. This we know, if we reach it, must be superior to all the joys of life, and, hence, far more than a compensation for all its

How few persons have what is called a real symmetry of character. It seems as if every one ran to some mania or other, some extreme : rode some hobby : nonr ed some pet scheme. If anything can awaken one's admiration more than aught else, in the study of Christ as a man, it is that he was perfect as respects a well-balanced mind and will, in fact in his whole character. It was complete equipoise, and it is just here we are to strive to imitate him in our lives. A man is truly great that can attain to such a height of character.

MEN do well to watch and fight against obvious and sounding sins. They are numerous. They are on every hand. They are dangerous. They are armed and are desperate. They swarm the ways of life. Not one vice, not one crime, not one temptation, and not one sin of which the work of God warns us, is to be lightly esteemed. They are to be watched, and, in armor, we are to be proof against them. But these are not our only dangers. Tens of thousands of men perish, not by the lion-like stroke of temptation, but by the insidious bite of the hidden serpent; not with roar and strength, but with subtile poison. More men are moth-eaten than lion-caten in life. And it ochooves us, at times, to give heed to these dangers of invisible and insidious little enemies.

The most common and most serious failares in life originate in a want of respect for little duties. While wondering for what particular service Providence designed us, and looking abroad in search of that, the small and prosent duties lying all about us are neglected and ignored. That was a wise remark that a certain teacher made to his pupils: "Many men are troubled about what God meent them to do; but young gentlemen, my experience teaches me that God means very few of us to do anything in particular." Our lives will be the sum of numberless small duties, and will be successful or unsuccessful, noble of ignoble, in proportion as we are true or untreast to these.

#### Our Moung Lolks.

#### Jesus Only,

"And when the voice was past, Josus was found alone.' - St larke in 86.

The vision fado: way,---The brilliant radiance from heaven is gone The augol visitants no longer stay, Stient the Voice - Jesus is found alone.

In strange and sad amazo The three disciples watch, with longing cain.

While the cloud-chariot Poats beyond their gaze;

Yes, these must go -- He only will remain

"Oh, linger, leave us not,

Celestial Brothers! heaven has seemed so

While ye were with u -- carth was all for- Missionary Advocate. got!

See they have canished; He alone is here.

"He only-He, our own. Our loving Lord, is ever at our side. What though the messengers of heaven

are gone! Let all depart, if He may still abide!"

Such surely was their thought Who stood beside Hun on that wond'rous eve So would we feel; Jesus, forsake us not, When those unutterably dear must leave!

For all their priceless love All the deep joy their presence could impart Foretaste together of the bliss above, We thank Thee, Lord, though with a breaking heart!

Nor mumur we to-day That he who gave should claim his own

Long from their native heat on they could not stay,

The servants go,-the Master will remain.

Jesus is found alone-

Enough for blessedness in earth or heaven! Yet to our weakness bath His love made known.

More than Himself shall in the end be given-

"Not lost, but gone before," Are our beloved ones; the faithful Word Tells of a meeting-place to part no more; go shall we be forever with the Lord!"

#### Greenland's Icy Mountains.

Our young friends will be pleased to read something about Greenland and the beginning of missions there: "Whales and seals abound, the latter are the principal food of the natives, who are clever in catching them. The bears are more clever still, for Mr. Bruin shows far more wit in his own northern home than he does in his little wet yard in the Zoological Gardens in Lon-

don.
"He knows that the seal constructs its habitation under the surface of the ice, and that in this cold nest, which is called an 'igloo,' the sung sent passes its infancy.
With his keen scent, the bear soon finds
out a seal's nursery, and then going a little
way backward he makes a sure a way backward, he makes a great spring, and comes down with such a weight on the roof of the 'igloo, or seal's nest, that he crushes it, and immediately seizes the young seal with his paw. But he is too cunning to eat it at once. He knows that where a baby is, there is generally a mam ma, and that if baby cries, mamma soon comes. So holding the young seal by its flipper, he allows it to flounder about till the mother approaches, then he slyly draws the young one on and on till the old one is within reach, when he seizes her with the other paw, and thus captures both! If the bear wants to vary his dinner, and bave a walrus metead of a seal, he adopte anoth r plan. He knows where they sit on the rocks to sun themselves sometimes; so he perches himself aloft, watches his opppor-unity, and when one of them has placed himself in a convenient position for the purpose. Bruin lifts a large piece of rock, and with astonishing accuracy, throws it down on the animal's head.

"But though a visit to these regions may not be without its peculiar pleasures, and though God has provided even there, where little will grow, food for man and beast, yet few, very, very few, would be willing to take up their abode in these dark, dreary, barren, ice-bound, ice-cold regions; willing to spend their lives there, not for fun, but for the sake of doing good to others for Jesus' sake.

"Ever since Queen Elizabeth's days, when the gallant Martin Frobisher first passed the straits that bear his name, voyages of discovery have been made up in these Northern Pelar seas. As to the people living there, Frobisher only speke of them as 'savage people like to Tartars, having black hair, broad faces, and flatted He says he found both Hands and men voide of all civilitie; they live upon raw deshe of wilde beasts which they take by hunting, they eat also raw herbes like bruit beasts. Their houses are covered with whale skins; it is their most bitter colds. They learne their houndes (dogs) to bear the yeake, and draw upon the ice all things occessary. Their weapons are countries rows, and slings. They have great store rows, and slings. barren, so are the inhabitants stupid and blockish, slow and dull, and without any spirit or understanding. The men are stout hunters, and above all cunning fewlers; hey use a kinde of boat made of skins, riemin only one man can sit, who hath no yed of any cares but one; in the right and he holdeth an instrument wherewith a shooteth birds."

But after his days, some Christian men, Moravians, remembering that these people must have soule as well as

other people, received to plant a mission smong them, and with great difficulty and self-denial did so. In the summer of 1738 (what sovereign was reigning in England then?) Kajarnak, a Greenlander, became the first convert to Christianlt " from these isy regions. He had been hearing the account of the crucifixion read, and Mr. Beck, the missionary, had been explaining that those sufferings of the dear Son of God were for us, for our sakes, that we might be saved, when Kajarnak, suddenly stepped up to the table, said aloud and carnestly, How was that? Tell me all that our more; I too want to be saved!' And he was saved! and he preached the glad tidings to his countrymen, and many were

In 1770 the Moravians planted missions on the opposite coast of Labrador. (Look at these places on our map, dear cinidren.) They named the first Hebron and there, before many years had passed, they gathered together thirteen hundred skin-clad Esquinaux, many of whom became real children of God under their teaching."-

#### Trades of Animals.

Bees are geometricians; the cells are so constructed, as with the least quantity of material, to have the largest sized spaces and least possible loss of interstice. mole is a meteorologist. The bird called the nine-killer is an arithmetician; also the crow, the wild turkey, and some other The torpedo, the ray, and the electrie eel are electricians. Nautilus is a nav igator; he raises and lowers his sails, casts and weighs anchors, and performs other nautical acts. Whole tribes of birds are

The heaver is an architect, builder and wood cutter; he cuts down trees, and erects I ouses and dams. The marmot is a civil engineer; he not only builds houses, but constructs aqueducts and drains to keep them dry. The white ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman; with a chip, or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The ants have regular dayare hunters. The ants have regular dalaborers. The monkey is propedancer. Congregationalist.

#### In Demand.

One day Tommy had been asked to do several "chores" about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said, halfimpatiently, half jokingly, "Well, I think here's a boy that's in pretty good demand to-day!'

"Good articles are always in demand," replied one who heard hun.

"Oh! yes, I s'pose so!" said Temmy, as he marched off to do tl.s favor also, evidently thinking it was a little tiresome. The "demand" seemed to press a little

The "demand" secret to press a little hardly upon the "supply."
Yes, Tommy, "good articles are always in demand.' This is true the world over. People like to choose the best they can find, not only the best things, but the best men. Good lawyers, good doctors, good teachers, good mechanics. teachers, good merchants, good mechanics, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a begging. Men don't want them. The lazy, the disobliging, and the careless are not often asked to do much Men don't want

when better hands may be had.

If you would succeed in life and be counted a useful member of society, then strive to be obliging, helpful, and careful. Learn to do with your might what your hand finds to do. And this must be done not merely for the sake of being praised or receiving ready pay, but occause it is right, and manly, and Christ-like. Do it bravely and "heartily, as to the Lord and not unto men." Men will often be thankless, but the Lord's reward is sure. The pay will be all right at just the right time; God will

He who serves most shall be accounted greatest. But only he who loves muc i can serve much, without growing weary and "giving up." But if we love Christ, we shall be strong to do all dates and endure all things.—Era.

### "Good Enough for Home."

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the

night at Lydia's house.

The dress in question was a spotted, faded, old summer alk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"O, any thing is good enough for home !" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"O, never mind; it's good enough for home," said Lydia, carolessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and ouffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think any thing would answer, and went about untity and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as care-less as her dress; she seemed to think that courtesy and kindness were too expensive for home wes, and that any thing was good snough for home.

There are too many people who, like Lydis, seem to think that any thing will do for home. Young mea who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers, are all gayety and animation, never make an ex-ertion to please their own family.

It is a wretched way to turn alw he smoothest side to the world, and the roughest and coarsest to one's nearest and dearest friends .-- Child's Observer.

#### Inbbath School Tencher.

#### LESSON XXIX.

July 18, JESUS AT THE MARRIAGE ( John 1)

COUNTY TO MEMORY, VS. 2 4. PARACLET PASSAGES, -John vi. 11; 2 Fings iv. 1-7.

Somproum Readings .- With v 1, read Matt iv. 12; with v. 2, Peo. xm. 4; with vs. 5, 6, Mark vn. 8, 4 with v 7, John xi. 30; with v. 8, Mait. vm. 4, with vs. 9, 10, 12, John i. 14, and John at. 2.

Golden Ther. -This beginning of thira cles did Jesus in Cana of Galilee, and mani feeted forth His glory; and His disciples believed on Him. -John ii. 11.

CENTRAL TRUTH .- Jesus 19 Lord of all.

This lesson has an interest of its own from its being the first recorded miracle of our Lord (v. 11); from its occurring at a marriage, from its showing such a lovely side of our Lord's engractor; from its picture of manners and customs very like oms, and from its kindly sympathy with the home. May it have, as the scholars study it, the same effect as on the first disciples— They be neved on Home!" Him!"

V. 1. Legends and accounts of false miracles are often uncertain and shifting as to time and place. Not so this. The dute of the marriage (feast, that is), in fixed, "the third day" after the conversion with Nathanael. John marks time accurate ly here. The place is fixed, Cana, Nathauael's home (John Axi. 2). This pure and guiltless man may have been the means of bringing Jesus to the marriage. It is placed by travellers variously from six to nine miles from Nazareth. (There is rea-son, from comparing Mark in. 18; vi. 3, and John xix. 25, to think that the sister of Mary, our Lord's mother, who was wife of Alpheus of Cleophas, hvod at Cana. This would explain the presence of the mother of Jesus and the incidents of vs. 3 and 5.) It is to be noted that Joseph is no more mentioned. Superstition has, notwithstanding, led men to pray to him, as well as to the Virgin.

V. 2. This marriage feast is notable not from the rank of other circumstances connected with the parties, for they are unnamed, but from the guests—Jesus of Nazareth, who was called (invited) on His mother's account, and on His account, the ave disciples mentioned in John i. All fables as to the bridegroom being John, and his leaving his bride to follow Christ arise from the desire to magnify celibacy, as if it were holier than wedded life. Christ's presence does not imply this. He promoted the highest holiness and countenanced happiness and not gloom for gloom's sake. He did not "forbul to marry" (1 Tun. iv. 8) nor did his presence make marriage a sacrament any more than it made a feast or a funeral. Nor are sacraments less holy than common life. Our Lord's presence shows that His disciples may " to such scenes of natural joy as a marviage. It says nothing as to artificial occasions.

V. S. The occasion of the miracle was the failure of wine. Perhaps Christ's disciples were unexpected till the time of the feast. It may have lasted for some time (Judges xiv. 10-18), and ..ad many guests (Matt. xxi.. 2). The hint is given in the most concise words, "No wine," some think suggesting departure to spare the feelings of the host, or some remark that would turn attention from the circumstance. But most likely, the mother of our Lord spoke from a fine instinct, an impression made by all that had occurred, all he had been, all that had been said of him, that he could help, and would manifest his

glory.

Her request of her own motion while here on earth, is no warrant for our asking her intercession now that she is in heaven. Our asking it implies our belief that she can hear all, which is the exclusive honour of the Lord (Ps Ixv. 2). If anything is of the Lord (Ps. 180. 2). If anything is taught at all on the subject, the Lord's reply discourages such hopes. We can ask the prayers of living saints: we have no warrant it. Scripture for asking those of the departed.

V. 4. The Lord's reply is not harsh or rude. (Proved by John xix. 26). But the language was as much as to say, "I now enter on my public work, and only obey to be directed by human wisdom." "What to me and thee"—or "What have we in common?" "My ways are not your ways," See Matt. viii. 29, and Mark i. "Mine hour—which I am to choose," "is not yet come" for working.

V. 5. Nothing can be more beautiful than (1) her meek and gentle temper. Not

a word of reply. Her confidence in him is not impaired; for note, (2) her direction, good for all men, in all times, "whatsoover," &c. While we give no religious homage to "the Virgin Mary" herself, we gladly regard her with love and deepest interest.
V. 6. By the time John has written his

gospel, he could count on many Gentile readers who would not easily see the occasion for six large "waterpots," unless the Jewish custom about ceremonial washing were known (see Scripture reading). The size of the waterpote is very ing). The size of the waterpots is very uncertain, as "firkins" are not well defended measures.

V. 7. The Lord's command, like all the details of the miracle, forbade the idea of preparation or of deception. The vessels They were there for a distinct purpose. They were to be filled with water. It would surprise all to pour in anything else. They to be filled "up to the brim." no room

for adding anything.
Vr. 8, 9. The drawing out was instant, no time for devices or mixtures; and no deception about the quality, for the governor of the feast," or appointed president, according to custom announced on it. The Greeks and Bomans also had this mange, employing the like name. He knew nothing of the water poured in and the wine drawn out. Hence his natural surprise. His senses (he "tasted") are treated as good evidence of the reality of a miracle, and are so everywhere, with "loaves and fishes," de; and with areramental wine.

as to the meaning of the ruler's words. Notice, he is not speaking of what had hap pened there, but of the usual method. He is not saying that any on was "drank," but "when men had drank enough." Nor. on the other hand, is it wise to argue about the quality, or to make a rule about | fishing the use of wine, one wayer other tax at feeting total abstinence, out of this initiale. It has no direct relation to this forego the use of wines on other grounds altogether, than the inherest sintalness of using it.

V. 11 Phy, his first our rele before menthe nature and qualities are presented and confirmed the faith of the disciples in him

This mirrele gives manner aixes ruch to application dedicate to Christ iv. 5); our right and our duty in many things -we can fill the waterpots though he only can c ange the water into wine, the world's service, cert at first, God's beet at last; the gospel is joy-bringing; Moses changed water into blood, Jesus into wine.

II. It supplies ABOUMINES against asceticiem, or the shutting out of one's self from happiness and enjoyment, for the merit of privation; against any creature being ravoked to mediate with Christ for against marriage being an inferior condition, and in proof that intracles were meant to be proofs of a supernatural person and nower.

III. It teaches lessons. Jesus approve of unocent enjoyments. He will give his presence still to the happy occasions of men's lives. What is siniti, or leads there-to, we are to shun. What is innocent and happy our religion approves. No absolute rule can be laid down for each person as to special occasions. All will be well, if we go as Christ did; kind, wise, holy, doing God's will. All on wants this same Jesus can and wil supply, if we only place our-selves in his hand. He wi'l withhold no good thing.

There are three forms in which this miracle has been poetically described, and of which the memory easily takes hoid.

" At dead of night, when all was hushed, The water saw its Lord and thusbed.

The modest water owned the power divine. Confessed the God and blushed itself to wine.

"The modest's ater sawlits Lord and blushed." SUGJESTIVE TOPICS.

The teacher may raise questions as to the nature and use of miracles (v. 11)-how they effect their purpose-the first of our Lord's before men-the time-the placethe probable connection of Jesus with the parties-the presence of his mother-her conduct accounted for-why Jesus therewhy his disciples—use of waterpots—why mentioned -- the hint to Christ -- how it was met-proof no rudeness in the reply-the lesson to us—the example set by the mother of our Lord—her suggestive words -proof that no collusion (m aning of "collusion") existed—letail them—the points suggested—the arguments supplied—the lessons taught by this miracle.

### Pluck.

The hopelessness of any one's accomplishing anything without pluck is illustrated by an old East India fable. A mouse that dwelt near the abode of a great magician was kept in such constant distress by its fear of a cat, that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from its feer of a dog, so the magician turned it into a dog. Then it began to suffer from fear of a tiger, and the magician turned it into a tiger. Then it began to suffer from its fear of huntsmen, and the magician, in disgust, said. "Be a mouse again. As you have only the heart of a mouse, it is impossible to help you by giving you the body of a nobler animal." And the poor creature again became a mouse.

## The Influence of Reading.

If I were to pray for a taste which would stand me in stead under every variety of circumstances and be a source of happiness and cheerfulness to me through my life, and a shield against might go amiss and the world frown upon me, it would be a taste for reading. I spea! of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principle; but as a taste, an instrument, and as a source of pleasurable gratification. Give a man this taste and he means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the witties — with the tende est, the braveest, and the purest characters that have adorned humanity. You make him s denizen of all nations -- a contemporary of all ages. The world has been created for him. It is ardly possible but the character should tage a higher and a better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly be fore one's eyes the way in which the best bred and the best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle but perfectly irresistable coercion in the habit of roaling, well direct d over the whole tenor of a man's character and conduct, which is not less effectual because it works insensibly, and because it is really the last thing he dreams of. Si. John Merschell.

Lady Bunderr Course is establishing the reputation of a generous patron of artists. William Brauford painted a picture for the Barcness, for which he asked of her 800 guinoss, and received -Child's Observer. V. 10. Greet mistakes have been m.de 1,000.

### Miscertancons.

A curvas below bredericton, a son of Mr. James Cirbson about 8 years old. was drowned by fidling on a rock, while

The expandions unbetaken by Sir George Alexander, for the purpose of great question. One may think it recovering the obelisk which is known and incumbent (as the writer door), to to be borned close to Cleopatra's Needle, Pr Egyp , have been commended the Khediye baying authorized the explorer to conser the monolith to Emelina, should be succeed in amounting, it, and an induce means to carry it over.

> Tax. Bluemers Zeitung aunorances that the recent exercitions near the old Dipylon, at Athens, have brought to light the foundations of a horse belonging to the mae of Mithridal a makingh. were found fifty silver cone, of the same age, some of which are of great value and unique to character. At Aquileia, interesting discourse have also been rewarding the sent of explorers; and, according to recent reports, the toundation walls of a circus of colossal dimensions have been traced.

> Ar a public dinner. Let week, in London, given the other day to Sir George Bowen, Gevernor of Victoria, the guest told an amusing story, illustrating the rapid growth of revenue in Queensland, of which he was at one time Governor. What he first went there, he found 7 ld n, the Treasury at Brisbane, and a thief who broke into the Treesury or the same night, fracying that assets had been brought from England by the new Governor, carried off that 74d. When Sn George Bowen left, the revenue exceeded £700,000 annually, and is now upwards of \$1,-000,000.

A sa' E of Dore's drawings and watercolour pictures in Paris, has brought to light the fact that very few of his drawings exist. His illustrations have been executed directly on wood, and have been destroyed in the process of engraving and printing. It is said that, besides the work offered at the sale, there are not fitty drawings of his m existence.

Mr. Henne Blackburn's "Academy Notes" on the present Royal Exhibition, have cen published abroad, with crty illustrations of the principal picture  $\sim$ 

Messrs, Jas. R. Oscood & Co., will soon have occasion to add r new volume to the Baedeker guide books, of which they are the American publishers. This is a "Haul-book for Pale-tine," and will be the work of ifer. Baedeker fumself, assisted by some connent German travellers and Orientalists who have lately been exploring the country.

A special hispatch from Rve Beach, N. H., of the 10th, ametrices the completion of the laving of the share connection of the Duret Cable. The telegraphers connected with the enterprise say that the new cable is one of the best that has been laid, and will transmit an average of 20 words a

TENNYSON'S new Dramatic Poem, Queen Mary, is published. The Traces, m a review of the book. declares there is more true fire in this drame, than in anything which has appeared since Shakespeares time. - A letter from Mexico states that a woman lately died at Morelia, at the age of 132 years. Two hundred of her nearest relations attended the funeral, among whom were two sons of 90 and 100 years old.—Senator Cochrane had a sale of some of his fine cattle, in Toronto, last week A heifer 7 months old, realized the sum of \$18,-000.—The income of the London Art Umon last year was £19.000. -A letter rom Jeruselem menticus the able fact of a great snow storm in that city on the 26th of March, accompanied by lightning and thunder. On the morning of the 27th the snow was a foot deep in the holy city, and on the hills around it .- Massachusetts still has a law which provides that whoever travels on the Lord's Day, except from necessity or charity, shall be punished by a fine not exceeding \$10.—Meissonier spends two years in punting a picture less than a fast square. A work of this size, representing a halt of horse in the days of the first Empire, sold 1 7 \$24,-000.-The Americans express great disappointment because Mr. Glad-tone has declined the honour of attending one of their centenary celebrations. -- The famous old artist, Count de Waldock, died a few days ago at Paris aged 110 years. He had painted some pictures for the coming exhibition. - The Woollen Mill and Dye works of Messrs. Willis & Law, Portland, St. John, were destroyed by fire on the 12th inst. Loss, \$24,000.—The bush fires in the r ..... borhood of Ottawa are again becoming serious and alarming, causing a great amount of damage. -A large stone, four tons in weight fell a distance of 50

feet at the new Post Office, Ottawa, the

beam if the derrick having given way.

The man guiding the stone narrowly

escared. - Hydrophobia is reported as

epidemic in Finland and Denmark.

An expedition has started from Australia

to explore New Guines .- A orligitum occurred, on the 4th of April, hetitens

the teamers Ocean and Fusing, between Shanghai and Tantsin, The Finds

# British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, is advanced Post action of the Colonical comes out often in a Post act by mail, we set feet year a gracie at the Colonical the colonical comes out often in a

P.O. Drawer 2454 a abbaker on taropriete

"Sabbath School Beesbyterian. PUBLISHED MONTHLY.

AT 102 BAY STREET, TORONIO.

Terms: 20 cents per animali, in qualitation. Subscriptions new constance at any time, and no physide stratty in admin.

The numbers to Marc, and April as, now before as, and wear a next and attractive of persance, especially the April 5-suc. A comparison of these two shows decaded persents, the at teles in the latter being shorter, pitting and more readably for children than in the forms. The paper is toned and both printing and discussives are well executively. and both printing and div-ted -The Liberal, 6th April

Specimen copies will be sent to any addres-

C BLACKETT ROBINSON. P.O | Titewer 2484, Teronto, Ont

#### British American Bresbyterian. FRIDAY, JULY 9, 1875.

#### QUEEN'S UNIVERSITY AND COLLEGE

We call special attention to the advertisement in this week's issue in reference to Queen's College, Kingston. The establish ment, we need scarcely say, is in thorough working order, and opens its thirty-fourth session on the first Wednesday of October, 1875, when the introductory address will be delivered by Professor Mowat. For the eastern part of the Province especially, we have no doubt that Queen's College will, in the altered circumstances brought round by the Union, be largely taken advantage of by students who would otherwise have either come to Toronto or gone to Montreal. There is room for all the different seats of learning we have, and in the healthy and harmonious rivalry of these, we are confident that the best interests of the church | Montreal, to preach the Gospel. and Dominion will be greatly advanced.

GRADUATION IN SCIENCE.

- I. The degree of Bachelor of Science B.Sc. may be obtained for distinguished merit in either of the following groups of subjects :-
- A 1. Mathematics and Natural Philosophy.
  2. Chemistry and Natural Science.
- 1. Logic, Metaphysics, and Ethics.
  2. Classics—Latin and Greek
- 3. History, Rhetoric and English Literature.
- II. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in each of departments under Group A., provided they shall complete one session of attendance on the classes of Junior Latin, Junior Greek, Logic and Metaphysics, and on either of the classes of French, Ger-
- man or English Literature. III. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in Logic, Metaphysics and Ethics, and second class Honours in Classics, History, Rhetoric, and English Literature, provided they shall have completed one Session of attendance in the of the classes of Chemistry or Natural Science, and either of the classes of French or German.
- IV. In the case of alumni of former years being Graduates in Arts, the condion which the degree may be conferred shall be limited to their appearing at any examination for Honours, and obtaining the Honours required by either the second or third of the preceding regulations.

#### CHURCH OF ENGLAND SECTAR-JANISM.

Some time ago, a clergyman of the name of Freemantle, was asked to preach for Dr. Joseph Parker, the London Congregationalist minister, who has achieved considerable reputation both as a preacher and writer. Mr. Freemantle agreed, but, after the fact had been widely advertised, the Bishop of London interposed, and forbade Mr. Freemantle to fulfil his sugagement. The Bishop did this, not from any illiberal feeling, but because he believed the proceeding illegal. It turns out, according to the opinion of two of the greatest church lawyers of the day, that in this conviction he was right. In every service at which a clergyman of the Church of England takes part, the church service must, it seems, be used, and no bishop can give permission to do what is in itself illegal. It follows from this that the Church of England is the straitest of all strait sects. Not one of its ministers can hold ministerial fellowship with any one not connected with his church, though he believe him all the while to be a brother beloved, and a saint of the | tendom."

hohest description. This restraint, it has ther appears, is contined to England and Wales, out of these countries, clergymen and bishops have the widest liberty of controversy which any could desire. The arrogant exclusivemes, of enemy in the Aeghesia

#### THE CONDITION OF SPAIN.

It would be difficult to thouk of a country in ro; thoroughly wretched if an Spainis at this moment. Sho is in the dutches, with brothren from whom we had been so of Citramertensia, pure and simple, and ponetral for over that, years. It was truly tras fact explains all. Never, even for a moment, can the Church or Rome tolerate heresy, who never she has even the some biance of power. The peer young king the history of the distracted country has ! been like a scroll written within and with; ) to love each other as brothieu. out with weeping, lamentation, and woe. Behold how good a thing it is, and how becoming the fate of our country when the Romish Church becomes triumphant, he has but to look to Spain to get his answer.

#### BOOK NOTICE.

BLA KWOOD FOR JUNE is an exceeding ly interesting number, and will well repay a careful perusal.

#### Ministers and Chucches.

At a meeting of the Presbytery of Peterboto, at Millbrock, the Rev. Mr. Mitchell and machinations will be defeated like the indicated his acceptance of the call to counsel of Abitophel. Chalmer's Church, Montreal. Mr. l'otheringham also, accepted the call to Norwood and Hastings. Ordination at Norwood on July 21st.

MR. W. M. McKibbin and Mr. D. McRae, two members of the last graduating class at the Presbyterian College, Montreal, having undergone the usual trials, were licensed on Monday 14th June, by the Canada Presbyterian Presbytery of

On Wednesday, the 30th ult., a very in-The following regulations will come into teresting entertainment was given by the force in Session 1875-6. lagies and friends of the Presbyterian Church, Farnham Centre, in the grove belonging to J. H. Bell, Esq., Farnham Centre. In the forenoon a bazaar was held, at which was exhibited a large numafter noon, refreshments were served to the entire satisfaction of all. The meeting was favored with the presence of the Rev. Mr. Pyke, of West Farnham, and the Rev. Mr. Johnson, of Rockburn, After the bazaar was closed, suitable addresses were delivered, and vocal and instrumental music added greatly to the entertainment. Although the morning was unfavorable, an-1 cleaning the church.

THE first meeting of the Whitby Presheld in that town on Tuesday the 6th inst ... the attendance of ministers and elders was Toronto, in favour of the Rev. Joh. Bowmanville, was taken up. Delegates from both churches, also, Professor Gregg and McLaren, and Rev. J. G. Robb, repre-Rev. J. B. Edmoudson, the Whitby Presbytery were all heard, pro tem, after which Mr. Smith, in a few well chosen remarks, signified his willingness to accept the call. On motion duly made and seconded, the Presbytery agreed to his resolution. We sympathize with the Bowmanville people at losing such a valuable and zealous pastor; but we also congratulate our friends in Bay-street in obtaining one so emminent in all the Christian virtues, who we feel sure will build up and make prosperous one of the oldest churches in the city. He will get a warm reception not only from his own people but from many of our citizens outside of that particular Church who know and appreciate his worth.

THE following passages formed the basis of a recent sermon by Rev. William M. Taylor, D.D., pastor of the Broadway Tabernacle, New York:-"Follow me; 'I will follow Thee, but-;" "Why cannot I follow Thee now;" "Peter followed Him afar off;" and "My servant Caleb hath followed me fully."

Tus English Presbyterian Churches are urged by the Synod to observe a day of humiliation and prayer, owing to the prevalence of intemperance. "It is notorious," says Dr. Donald Fraser, "that the vice of drunkenness has for a long period been the shame of England and the blight of Chris-

#### Correspondence.

Memories of the Past

Editor Buriton America's Present enteres

Cam sure that all who wish well to the Postage by man, by cut purpose present and the colonies, comes out often in the colonies of religion in this land, must have a factor and last or President of the much racic by those who were present and took pair in it. I, for one, was fruly glad, that I had hved to see the day when we could meet again on the same platform Moderators scated on one platform, and signing one after another the basis and resolutions agreed upon that it was still more was scarcely in his capital when liberty of | so, when at the con-amination of the Umon, worship was abolished, and since that time; the ministers and cluere took each other by the hand, promising in the sight of God

well.

Together such as bretheen we in unity to awall

We regret that such of the disruptionmen as are still living, were not present to see the breach healed, and that some of them deemed it necessary to enter their dissent; we trust, however, that after a little reflection, they will cordially unite with their brethren in carrying out those plans and arrangements which have been proposed for extending the boundaries of our Zion.

Still more, we regret that there should be a party in the Church of Scotland persistently refusing to enter the Union, who seem determined to give trouble in regard to the temporalities. We trust their plans

The proceedings at Montreal have called up a host of recollections from the day that ve set our feet in Canada, in August, 1834, to the present time. From Mr. Clayston of Quebec, and Messrs. Mathieson and Esson at Montreal, we received every attention, as other missionaries had done before and after us. Through the good providence of God, our steps were directed to Cobourg, the Presbyterian congregation of which had been derived of the faithful services of Rev. M. Miller, who in the spring of that year was drowned in the bay of Quinte, when crossing on the ice, and whose remains were interred under the pulpit of the church at Cobourg, while it was being finished.

We have not forgotten the long journeys often performed, the dangers to which we were exposed by land and by water, the deliverences experienced, the happy times we had in travelling to and from meetings of Presbyteries at Belleville, Kingston, or ber of useful and handsome articles. Shortly and meetings held in various school-houses and private dwellings, thereby gladdening the hearts of many who had not for years heard the voice of a Presbyterian minister. Neither have we forgotten the efforts put forth, and the money and labor expended, in the erection of churches and manses, all intended to strengthen and consolidate the

cause of Presbyterianism in the land.

To the Colonial Committee of the Church of Scotland this country is greatly indebt-Although the morning was untavorable, ed for the missionaries sent out by them at the sum of \$121 was realized, which will different times, some of whom are still clear the debt lately incurred in re-shingling laboring in the field. To the Colonial Committee also of the Free Church, this country is under a deep debt of gratitude, not only for the missionaries sent out to settle bytery, under the new arrangements, was from time to time came across the Atlantic in Canada, but also to the deputies, who to cheer and comfort us in our work. We shall not soon forget the interesting visits very large. The Rev. Mr. Kennedy, of and stirring addresses of such men as Dr. Dumbarton, was chosen Moderator, and the Burns and Wellis; of Messrs. Stevenson, Dumbarton, was chosen Moderator, and the Harper, McNaughton, Alexander of Kirkaldy; Somerville, of Glasgow; Wm. ercises, the call from Bay-street Church, Chalmers, of London; Mr. Burns, and though last not least. Rev lately deceased. Well do we remember the happy meeting of Synod which took place at Cobourg, when we had for upwards of a eek under our roof Dr. and Mrs. Burns, senting the Toronto Presbytery, and the Mr. and Mrs. Arnot, and Mr. John Bonar, It was the richest treat ever enjoyed by us in Canada. These worthy men have now gone to their rest and reward, but their works do follow them. By the blessing of God on the labors of these worthy men, as well as on those of our own missionaries trained in our own colleges, the cause of religion and Presbyterianism have made great progress in this land, compelling us " What hath God wrought:

Many, no doubt, who labored in the field with us, such as Gale, Esson, Starke, Rintoul, and Rayne, have been removed by death, but others have been raised up to take their places. Though great progress has been made during the last forty years, much still remains to be done to extend the bounc aries of our Zion, and carry the Gospel to every corner of the land where Presby-terians are settled. All therefore, should exert themselves now to the very utmost to advance the cause of Christ. Let us be up and doing. In this neighborhood I find plenty to do, and have been enabled for time past to preach three times every Sabbath, and ride twelve or fourteen miles Let us not only labor faithfully, but let us also pray earnestly for God's blessing, without which all will be in vain. Paul may 1 ant, Apollos may water, but it is God that giveth the increase. Let us plead with God to open the windows of heaven, and send down showers of blessings till there be not room enough to receive them. Then would this country become like a well-watered garden, and the wilderness as a fruitful field. May God hasten it in his oron time.

THOS. ALEXANDER. Mt. Vernon, P. O., 2nd July, 1875.

#### The Burial Service

At the late meeting of the Montreal Diocesar: Synod of the Church of England, a motion was brought forward to the effect that the burnal service shall not be read in | the diocese over the body of any one whose death has been caused by intoxicating liquors, in the asual sense of the expression, allowing the minister, however, to read any portion of Scriptine, and use any prayors at the funeral, except those contain ed in the burnal service. It need hardly be said that the motion gave rise to a lively life said that the motion gave rise to a lively mighty God, with whom no live the spirit debate. The Metropolitan, at length, of the orthat depart honce in the Lord, and ruled it out of order. He said that the whole subject was one traught with great they are delivered from the burden of the difficulty, arising, in the first place, from a flesh, are in joy and felicity, we give the with brothren from whom we had been so difficulty, arising, in the first place, from a mean, are many and renerly, we give the paratial for over that, years. It was truly singling out of the effects. By adapting themselves thanks, for that it high please a gound and ghadsome sight to see the four the resolution, they would make themselves. There to deliver this, our brother, out of the miseries of this singli world. The fourth to make the miseries of this singli world. sudges of then fellow men. He thought puckly beseech thee, O Father. . . that it would be bester to reject the motion, that when we shall depart this life, we may but, at the same time, should any of the rest in Him (Christ) as our hope is that but, at the same time, should any of the rest in Him (Christ) as our hope is that but, at the same time, should any of the rest in Him (Christ) as our hope is that it is not to be wonder. read the service, whatever course they took, al of his sister, that it was so refreshing to they would have the sympathy of the him to hear the burial service read at it, for Bishop.

Owing to certain expressions in the burial service of the Church of England, which I that in it the language of hope is used at shall afterwards quote, it ought not to be the burial alike of believers and black read over the body of one who has died guards; the devout and drunkards; the right from drunkenness. I agree, however, with the Bishop in what he says about singling out the offence. There are many other instances in which the reading of the burial service is as much out of place as it is in the one just referred to. But, at present, three are specified in the prayer book, in which the minister is forbidden to read the burial service, namely, those who have died unbaptized, or excommunicated, or have committed suicide. The resolution above mentioned, simply adds a fourth. Truly, drunkenness, to say the very least, is as worthy of being made an instance in which the burial service is not to be read, as the other three things "e. If then, it be wrong to single out it, as wrong is it to single out them. According to the Bishop, "e. If then, it be and some who spoke against the motion, the minister who refuses to read the burnel service over the corps of a drunkard, pronounces, by so doing, an opinion on his eternal state. A few years ago, the Archbushop of York expressed bimself to the same effect. One of his clergy refused to read the burial service over the body of a man who had been killed in a drunken fight. The relations of the deceased complained to His Grace. The latter reproved him for what he had done, using the language referred to. I am surprised that any intelligent person should put such a con struction on refusing to read the burnal service at the funeral of a drunkard. If I say that I cannot speak hopefully of the eternal state of a fellow being-and this is all that refusing to read the burial service means—I do not, thereby, necessarily say that he is in hell. If retusing to read the burnal service over the corpse of a victim of drunkenness, is, in effect, saying that he is in hell, I challenge any one to it is not the same in the case of those mentioned in the prayer book, at whose burial it is forbidden to be read. Take the first of these instances-an unbaptized person. It may be a child. Not having been baptized, it was, of course, not its fault. It may not have been owing to carelesaness on the part of the parents, or it may. In the latter case, the innocent child is, so to speak, punished for the sins of its parents. the Church of England is extremely uberal in the matter of baptism—as much so as the Church of Rome. She will unhesitat. ingly baptize the children of the grossly immoral, infidels, or heathens, on the principle that the innocent child must not be punished for the sins of its parents. if a child die unbaptized through the fault of its parents, the burial service must not be read over its corpse. But as we have already seen, it is the same when it was not the fault of the parents that their child was not baptized. Therefore, according to the reasoning of those aheady referred to, the Church of England pronounces all children lost which lie nn ters not for what reason. Take next the case of a grown up person dying unbaptized. He may not have been baptized in early life, because his parents were careless, or did not believe in the scripturalness of infant baptism, or of water baptism at all He may have given the best of proof that he was a converted person. He may have been receiving from his minister matruction regarding the nature and design of baptism, so as to enable him to observe the ordinance the more melligently. Yet, beca: se he died unbaptized, he is declared to be lost. Let us now take the second instance in which the burial service must not be read-that of one dying excommunicated. He is thereby declared to be damned. Yet, he may have been a truly Godly person, who was most unjustly ex-communicated. Shutting one out of the visible church, does not, of itself, shut him out of heaven. Let us notice the third and last instance—that of one who has willfully taken away his own life. He may have lived some time after doing the rash act, during which he has given good proof of having truly repented. Yet, according to the strict interpretation of the prayer-book, the office for the dead must not be read at his burial. He is, therefore, declared to be lost. Admitting, however, that he died immediately, he may not have been an ac-countable agent at the time when he killed himself. He may have been deprived of reason by no sinful act on his part. The mere fact that a person has taken bis own life is no proof that he lost. Look at the

Yet, the Church of England appointed the burial service to be read over those who are no more worthy of it, than some of those over whom it must not be read, and less worthy than others. The following are specimens of the class referred to : One dies in a drunken fit, or in what is called Another dies pouring forth the most awful blasphemy from his

case of the distinguished Hugh Miller.

Another dies in the very act of Sabbath breaking. One of the members of Synod who spoke against the motion refer d to, was imuself nearly drowned two or three years ago, while boating for amore ment on the Lord's day. Yef, Lecuse they were potther unbaptized, and 6200m municated, nor committed suicide, the Church of England uses the following lag guage at their burial:

"Forasmic has if hath pleased Amaghiy God of His steat mercy to take unto fine self the soul of our dear brother have de parted, we therefore, commit his body to the ground . In sure and certain hope of a giornous resurrection to ciercal through Jesus Christ om Lord." Al with whom the souls of the faithful, after

ed at, that a man once said after the funer she was such a bad liver.

The most serious objection to the burns service—and a most serious one it 12-15 cous and wretches; saints and scoundiels. It is very proper to have devotional services at a funeral, no matter of what per son it is -not for the benefit of the dead or for mers decency, but for the benefit of the hoing who are present. If then a form must be used, let it be one appropriate in any case. It would be better, however to hove none, but to leave the person con ducting the service to use his own prudence.

#### "Irregularities."

Editor BRITE II AMERICAN PRESSYTERIAN

Sin,-In looking over the "register" of the newly constructed Presbytery of Torouto, I observed an item of business, which, on the Presbytery's account, had better been omitted. It is as fellows:

"A memorial was presented by Mr. A. Skelton, Representative Elder of Bethei Church, Orangeville, complaining of certain irregularities in the administration of Rev. Mr. McKay.

"On motion, it was ordered that the memorial be held 'in retentis,' and that Mr. McKay be appr zed of its receipt and a copy sent him for answer.

Now, sir, I shall with your leave, take liberty first of all of answering this, or rather of throwing a little light on this precious piece of information, kindly and gra tutiously given to the church and the public by the clerk of the Toronto Presbytery.

1. The Presbytery of Toronto was guilty of an "irregularity" in listening to the reading of a document by an individual who was not then, and who is not ever likely to be, the Representative Elder of any church; at 'ast, the document handed into that court was unauthorized and un authenticated by any church court, and should not have been readlor ever received Mr. Skelton appeared with this document

in his hands before the Presbytery. In that very document he complains of an irregularity on the part of my session in the election and ordination of a Representative Elder for the present year—one of the very things to be tried and one of the "ir regularities of my administrations" com plained of; and, in the face of this, received Mr. Skelton and treats him as a Represen eyes of the church and of the public, if on Thursday next I succeed in providing that the elder of our choice is Mr. Brown, and not Mr. Skelton? Will it not stultify the Presbytery if it so happens, that it has had session, one being the choice of the Presby tery, and the other that of the session of Orangeville.

Was not this a rash and unwarranted action of the Toronto Presbytery? A tact prejudging of the case.

Here, the Presbytery had a case to des with-a complaint of irregularity in the form of process for electing and ordaining

Was it not actually prejudging the case to receive Mr. Skelton as a Representative Ekler from the Kirk Session of Orangeville over the back of a difficulty which it be hoved it to solve at the very outset.

The Presbytery of Toronto will find reconstruction according to the laws of the church.

2. I was not, and am not, and may never be, a member of the Toronto Presbyter.
One thing I am certain of, and that is, I shall never be a member of a church court that could thus deal at the very outset with a matter involving the reputation in some extent of a minister of the church. await an explanation.

3. The very phrasoology made use of by the clerk of Presbytery is calculated to mislead. "Irregularities of administration" covers very broad grounds and open up a boundless field for discussion, for suspicion and fault-finding.

I shall go down on the 6th inst., and i the Presbytery give me permission, prove to its satisfaction that the irregularities complained of could only originate in the brain of a lunatic. Yours truly.

W. E. MoRAY.

Orangeville, July 8, 1875.

THE ELIPSTOP OF Germany has the bill withdrawing state grants with Catholic Church.

### The "Globe" and Religion in Sc ls

The General Assembly of the Canada Prosbytorian Cherch devoted some time to a vigorous discussion of the eligious teaching in the Common Sen. ols of Ontario Much dissatisfaction was espressed by very influential men with the present state of matters. It was ultimately agreed to let in the whole subject to the General Assembly of the Church after the The reference was brought up accordingly, but there was no time for discussing or considering it in the late Assembly, and the assist method in such sentify, and the used method in such cases was adopted, of appointing of ammittee to enquire into all the facts of the case and report to next General Associative

We are glad that the Presbyterius of outerto are beginning to devote some share of attention to pubbe education. Hatterto they have left it too much in the hands of politicians, to be dealt with according to the exigencies of party. Had our brothern been "awake" last spring the d venment of Ottawa would not have dated knuckle and truckle to the Ultra-montanists as it did; and if they have really awakened now, no Government will be able to repeat with impumity the feats of the past session.

Globe devotes a long laboured editorial to the General Assembly, and its remarks are the reverse of complimentary. We are not going to undertake the championship of Ontario Presbyterians they are well able to care for themselves. But we wish to apply the Globe's principles to the Globe's practices, and the legislation of the party which the titobe is supposed to control. In the article which deals so severely with the Assembly, the Globe teaches as follows:

No man in his senses will say that there is any difference in the principle between teaching religion from a wooden erection called a pulpit, and teaching it from another wooden erection called a If, then, it is all right and proper for the State to make the latter obligatory, t will be very difficult to avoid the conclusion that the former is also legitimately within the Magistrate's sphere.

"In short, all this talk is but the old

story of State endowments of religion under a slightly different form, and is an attempt to throw upon State officials the discharge of duties which rightfully belong to parents, and religious teachers, properly so called."
"If the battle of Church Establishments

has to be fought over again, we are quite prepared to bear our part in the conflict. The everlasting running to Cresar for help against error, unbelief, and religious ignorance, to which some good men are so prone, is as faithless as it is foolish; and, while we have no doubt honestly meant, can-if Cæsar is so foolish as to listen to them, and if he therefore try to do by law what individuals can do far more efficiently for themselves—have only one result, and that, the return to the "beggarly elements" which we had thought, we in Canadant any rate, had fully repudiated and finally forsaken.'

We have no objections to the principles laid lown, or implied, in the extracts. The School Law of Nova Scotia, the School Law of New Brunswick, give general satisfaction to Educationists as far as the religious element is concerned. Practi-cally, all we can reasonably ask is conced-It may be so in Ontario, or it may not: the Committee to which the subject has been handed will be able to furnish us with the necessary information. Mean-time, we gladly assent to the Globe's dictum, teach religion from the desk amounts to virtually the same as teaching it from the pulpit. You may as well sub-To establish churches. To run to Cresar for money to teach the Catechism in schools. is as bad (or good) as to take money from

Cæsar to pay ministers to teach their vari-Now let us apply this to the case of the Globe, and the Globe's party: Ontario has Separate, Sectarian Schools, recognized by the State and therefore Ontario and (so far) a Church Establishment. The Church Established by law in this manner is the Church of Rome. The Globe promises to end a hand, if the battle of Church Establishments should begin again in Cauada; now is its opportunity! The work has to be done by some one; it must begin soon; if the Globe wishes to keep in the van of Reform this is its chance. The Globe is severe in its censures of the Assemblyperhans justly severe. But it seems to us that our excellent contemporary might reflect that the Assembly, at worst, is only following the example of such shining lights as the Hon. Mr. Scott of Ottawa, and the Prime Minister, and the present Minister of Justice. These gentlemen "took precious good care" to provide "religious teaching,"
"Bible in Schools," "Catechism," "Im ages and all the incidentals of Sectarianm, for the new Province of Saskatchewan. If it is right to "take precious good care" of such interests in the North west, even in spite of Constitutional barriers, what shall we find in our hearts to say against the late "C. P." Assembly, whose offence was merely a mild deprecation of the ne-glect of the Word of God in Public Schools? Where are the Globe's denunciations of the men who have stepped outside of the Constitution to lay a yoke on the necks of peo-ple who may bitterly resent the "precious good care" of the Government in imposing, in advance, on a new Province a religious entablishment of the most irritating kind? Again: the Globe's party petitioned the Queen to interfere in New Brunswick for Queen to interfere in the establishment of Sectarian teaching in spite of law and constitutional rule and nght. Where are the Globe's sarcasms against Blake, and Devlin, and Laird, and ymond, and Mackenzie, and Huntington, and the host of members who concocted or countenanced that outrage? The Presbyretain ministers may have been exceedingly naughty 1 expressing their desires for Biblical instruction; they may have deserved all the laceration inflicted upon them; but what what, let us ask, should be said of those courageous and high-minded statesmen, who make themselves the catepaws of Ul-

tranontane plotters, and who go so far as to petition Queen Victoria also to dograde bersif into a catapaw? Where are the Globe's rebules in this instance?

#### Anglican Churchmanship

Our readers are aware that the Epircopul Synods of Montreal and Toronto sent letters of congratulation in reference to the Union to the late Assembly of the Presby ternn Church, and that their doing so was justly restarded as a very constrous and becoming procedure. A toolide man who signs huaselt. A Lay Delegate. has been writing to one of our contemporaries, protesting against the idea that the action on the part of the Synods at all involved the idea of their recognizing the liesbyteran Church as in any sense or to any extent High Schools, part of the Church of Christ. It was according to the gentleman, only are expets ston of pleasure at scoing the Presbytchians. so farturing he a me error of then ways. and tending towards return to the "true" Mother, the Church of England. This Lay Delegate." In reply the "Delegate" returns to the charge in the following let ter, which wa give, not because of any importance attachable to it, but sumply as af fording a specimen of the way in which "Anglicans," of the more foolish and churchly class, can talk of all who do not follow along with thom -

#### ANGLICAN CHURCHISM.

It is unfortunate, but nevertheless true, that whenever an English Churchman gives utterance in plain language to his ideas as to what constitutes the Church of Christ, he is sure to be answered with acumony, ridicule, or scorn. This is very natural, vexing to sectarians to have such numerous, powerful, influential and wealthy bodies as the Presbyterians, Methodists. Baptists, ce., regarded by Augheans as forming no part of the visible Church founded by Christ and his Apostles, whose mission is to convert the world to righteousness, and is to last until the Day of Judgment.

In answer to the Presbyterian gentleman who writes under the borrowed title of "Canadian Churchman," I will begin by stating that the Irish P. E. Church has not completely eviscerated the Athanasian Creed," nor has it made any change in it whatever. It is true that a proposition to omit a certain portion of said creed in the public services of the Church in Ireland has been discussed, but nothing as yot has been authoritatively decided.

"Canadian Churchman" will please note that the writer has never before heard of the histories of Mr. Blunt and his school, much less read them. He has, however, read his Bible and the early Christian Fathers, and the creeds accepted by the Church throughout the world as the symbols of her faith. In possession of these guides the writer has no difficulty in determining which is the Church and what is the Catholic faith.

It would be taking up too much space to discuss the vexed question of Episcopacy vs. Presbyterianism, and I will, for the sake of brevity, meet "Canadian Churchman" on his own ground.

This gentleman asserts (which I deny) that the earlier and purer Church of Brit-ain was driven from England and survived in Scotland, and was, moreover, a Presbyterian Church. Now, for argument's sake, and that only, let this be granted. He goes on to say that the authority of Rome was submitted to for about 300 years, and, which, of course, ended at the Reformation. This statement necessarily implies that the Scottish clergy for the space of 300 years received Episcopal ordination, and, in consequence, the great bulk of the ministry were of the order of priests at the era of John Knox. These priests, by and through their Episcopal ordination, were empowered to teach and administer the sacraments, but the power to ordain had been withheld from this order for at least three centuries. But, says my critic, "The ancient Church arose, and, led by her presbyters, (that is, the priests I have just referred to, for no bishops went with them) proclaimed that the Church of Scotland was reformed."

Now of this be the true state of the nothing can be clearer than the fact that the so-called Reform Church of Scotland, as a branch of the Catholic Church, must have ended with the death of the last Presbyter who received Episcopalian ordination but was connected with the new departure. I care nothing, as regards the argument, for the truth or falsohood of the abstract theory that Presbyter can, in an ecclesiastical sense, beget Presbyter. We have it on the authority of "Canadian Churchman' that the fathers of Presbyterianism were Catholic Priests, and, therefore, had the powers and the authority of ministers of the second order in the Episcopal Church and nothing more, which did not include the power to ordain. These Presbyters, no doubt, went through the form of ordaining other Presbyters, but their action was null and void, for they could not exercise a power they had not received. The Presbyterian body in Scotland. and its offshoots in America and elsewhere, therefore form no part of the visible Church of Christ on

With regard to what I said in my former letter about music and liturgical worship, and which appears to strike some people as very amusing. I will simply remark that inasmuch that, in proportion as the Presby-terians wandered farther and farther away from true Church principles, so did they mutilate, abridge, and garble its liturgy until there was nothing left worth retaining, and as similar remarks will apply to the disuse of instrumental music, it is legitimate to suppose that the re introduction of these things signifies a returning churchwarde.

That the "consummation devoutly to be wished," will soon be realized is the hope and prayer of all good churchmen.

3th July, 1875. A LAY DELEGATE.

'Advanced" Teaching in our Schools

Editor Beitter American Prysbyrerian

Sir, -- I suppose your correspondent "A Parent, refers to Toronto Collegiate Insti-tute, though he does not say so. At least, my boy was felling me of some lesson his class got bitely, about old R man and British myths, and the eaer, Los of Isaac was nistanced by the teacher as a specimen of such myths, for, of course, said he, such

a thing never actually took place. I am i anose part of the Island of Sagahaher is old-fashrotted enough to be use that it such | ceded to Russia. incidents as the sacrace of Isaac ero re legated to the region of "rayths," we shall soon get quot of our Bibles altogether, and I more than dealst, it it is for edification to i session of Parliament. put such times into children a le a le at ou. Yours, etc.,

Torocio, 7th July

#### Do You Pray?

Abraham did. And God gave lim an her in whom all nations should be blessed. toolish offensive effusion called torth a let- and promised to his descendants the land Canaao, and would have spared even ter from "A Canadae Caurchman which Sodom at his request, had there been but dealt rather freely and severely with "A | ten righteous men in it; and made him the honored founder of a mighty nation and an

ancestor of the preat Messiah

Jacob did. And as a prince he had
power with God and prevailed; and was
blessed by Him at Peniel; and again at Padan Aram; and was spared through the famme, and richly blessed in his person, his family and his descendants through all the Jewish nation.

Mores did. And God made him the dehverer of His people, to lead them out of their bondage in Egypt, and conduct them through the opening sea and to the very border of the promised land, and to give them His law and His ordinances; and when his end was come, buried him with His own hand in the valley, after he had

died upon the mount.

Joshua did. And he was permitted to go into the promised land and possess it, and overthrow the enemies of his people, and establish them as a nation in the promised

David did, And though the cares of a kingdom pressed ugon him, he still found time for communion with God, and has left us in the Psalms the richest treasury of devotion that the world has ever seen

Hezekiah did. And his life was prelonged for fifteen years; and the Assyrians were destroyed, a hundred and fifty thousand of them in a single night; and Babylonish captivity was delayed till he

had gone to his rest.

Daniel did. And though the nobles of Babylon conspired for his ruin. God kept him in safety, and closed the mouths of the lions, that he should not be injured, and gave him the highest honors of the king-

Paul did. And it was the first pul sation of his new life in Christ Jesus. "Behold, he prayeth," was the remark divinely given, of his conversion and discipleship—for his being the bitter persecutor of the saints to being a saint himself. And his hife of prayer led him to a life of labor for his countrymen, for the Gentiles, for the Church of Christ, till at last his prayers were merged in the endless praises

Our Lord Jesus Christ did. should never forget it. Though Himself perfect and divine, with no sins to be parloned, no evil passions to be subdued, no terretations that He could not resist, no weakness that he could not overcome, no enemies that He could not conquer, still, as a man, He prayed. In the desert, in the garden, on the deep, by the wayside, by Himself, with His disciples, and on the cross, He prayed. And His prayers were answered. in blessings on His followers, and the Church, and a dying but ransomed

world.
With such examples and with such blessed results in view, do you pray? With all the commands, and encouragements, and promises of prayer, do you pray? Do you ask, when God has said you shall receive? Do you seek, when He has promised you shall find? Do you knock, when He has declared it shall be opened unto you? When He has said He is more willing to grant His Holy Spirit to them that ask it than earthly parents are to give good gi's to their children, do you come and ask, that you may receive that Spirit, and so live forever? With all these encouragements and promises in view, do you pray?

#### The Sabbath-School and the Family

Rev. Dr. Nicolls, in an article under this head in the Interior, has the following, which will commend itself to the good sense of parents and teachers:

A S bbath-school, on the other hand. is a voluntary association, primarily, for teaching those who have not adequate fa-cilities for receiving this instruction at home; and that which had its inception in the wants of the poor and ignorant has be-come a means of grace to Christendom, if not a necessity for all. But not a divine institution, it is outside of the family, and below the Church; and when in point of importance it is magnified above either these, it is out of its normal position, and in danger of working more evil than

Its true sphere is that of an auxiliary to the family. As god-fathers and god mothers to those who would either have no religious instruction, or only that which is orse than none, Sabbath-school teachers, primarily, come in to supply a want, for which nothing else would provide. But it is not the province of the Sabbath-school ignore the family or supersede the church. The tendency of such a course is to weaken God's institution, in order to build up those which are merely human When children of any age are led to think they may be excused from the church services if they attend the Sabbeth-school, there are at work undermining influences dangerous to the future welfare of the child. Church-going habits formed in childhood, to last through life, are not to be put in jeopardy by anything which pro-poses to be a substitute. But the masses of children drop the Sabbath-school when they become adults, and if then they have no church-going habits, they often become lost to the Sabbath influences.

#### BRITISH AND FOREIGN NEWS.

A FIRTH church in Change that of Dr. Cooper -- has just joined the Reformed Epis -copalians,

Tur biennal meeting of the Evangeheai in Pittsburg, October next

The Russian Gevermeent has signed a convention with Japan, by which the Tap

He added, "I am a Protestant of the street Porce Ca'emistic persuasioni. The French pilgims at present jubilee

cancaturist. with an upper and lower house, the former Canaix Island, to the Northern bend of to consist of heads of departments and the Noger, at Timbucton, a distance of others appointed by the Mikado; the members of the latter is to be elected by popular!

ONE hundred and four cardinals have nent to the world, died during the pontificate of Phis IX He Thousan in House. Toronto, Mrs. has created sixty-one. In the election of Rolphs large and justly esteemed six new cardinals, and perhaps others to follow, the Pope shows a purpose to shape the election of his successor.

A LLTTER from Rome says :- "Another clergyman of the Church of England, the Rev. Mr. Fawks, has just gone over to Rome, and intends to become a priest. Numbers of neumal Protestants attended the afternoon services of a Roman Catholic clergyman, the Very Rev. Dr. O'Bryen, who preached during lent in the Church of St. Andrea delle Fratte.'

THE Roman Catholic Bishops of Russia, who addressed a petition to the Emperor, and received a reply last month from the Minister of the State, have made a rejoinder that to reject the decision of the Vatican Council would be equivalent to the abandonment of Catholicism, and that they are convinced the Holy See would never be nawilling to act in conformity with all proper decisions of the State Government.

An international geographical Congress is to be held for a week in Paris in July. A wide range of topics is to be considered. and more than 100 questions have already been published, all under seven groups, embracing mathematical geography and topography; hydrography and maritime geography; physical geography, meteorology, ctc.; historical geography, ethnography and philosophy; economical, com-mercial and statistical geography; the teaching of geography; explorations, scientific, commercial and picturesque voyages.

#### The Use of Tobacco.

The following is from the late Prof. Moses Stuart, one of the most distinguished theologians of this country and century. The N. Y. Observer calls him "that glorious old Rabbi." His experience and remarks are worthy of serious consideration by all who are using it, by all who are thinking of using it, by all who are in danger of using it. Perhaps three-fourths of those who are smoking or chewing regret they ever began.

As its consumption has much to do with home, it properly comes under this depart-

"I have been in the use of it for thirtyfive years; but I confess myself unable, on any grounds, to defend or excuse the practice. The wants which are altogether ar ficial, are such as duty calls us to avoid; the indulgence of them can in no way promote our good or our real comfort."

Prof. Stuart broke off from the habit, and

he says: "A good way of accomplishing this is to procure some of the most detestable tobacco which can be found, and when appetite will not forego the use of it without an evil greater than to use it, then take it in such a quantity as will be sure to nauseate and Huror prostrate. This will put the next dose furing m. prostrate. ther off; and two or three doses thus ad-ministered will so blunt the appetite, that a moderate degree of self-denial. who never felt the appetite may laugh at such directions as these; but those who know its power will at least think them

worth some consideration.

"I do not place the use of tobacco in the same scale with that of ardent spirits. It does not make men maniacs and demons. But that it does undermine the health of thousands; that it creates a nervous irritability, and thus operates on the temper and moral character of men; that it often creates a thirst for spiritous liquors; that it allures to clubs and grog-shops and taverne, and thus helps to make idlers and spendthrifts, and finally that it is a very serious and needless expense, are things which cannot be denied by any observing and considerate person. And if this be true, how can the habitual use of tobacco, as a mere luxury, be defended by any one who wishes well to his fellow-men, or has a proper regard to his own usefulness?"

Mait advices from Chili report a great storm with loss of life and property on that coast, on the 28rd and 24th of May. Nothing like it has been seen in Chili since ancient times. On the 29rd the Chilian man-of-war Valdevica broke adrift by the force of the waves and wind, running into the Thaliba and Esmeralda, damaging each others bows and bowsprits. The confusion became great on board the Valdevica, for it was thought that she would break in two and

Twelve miles on each side of the Mississippi Rivet are to be reserved for military purposes for the deepening of the river.

Tite station of the Toronto, they & Rence Rudway at Orangeville was total-Ly destroyed by too, Wednesday last, betwo in there and four o clock. None of the certents were saved. The treight Alliance of the United States will be rold were to great danger, but were not af I deant a mailer of grain a religious that I have innerest traveler to usell la ample. The trie we the waterol

St. Jokes, N. L., June 26. The A to wor prevoit an London which wants a many heliting of said thraide of syester guthenticity, that Mr. Describ will resign div decrease is repeated to have stoock the Premiership at the close of the present a house, a mate to law Maple Hill, or copied by a since mined. McDonaugh. Bissive a said litely that "tim only man has vite and chief and falled the times in Europe who might be disposed to create a commotion at this moment is the Pope.

A result of the crysh at on of Africa is remounced and eithe sauction of Cap John Su-John Glover, Mr. R. N. Powler, ing in R me are very much radicaled by the stant Sustain Clover, Mr. R. N. Fowler, local reporters, who depict them as grotes, and other prominent Lindishmen. They que types beyond the fanciest powers of a propositividing a ennal for commercial numbers from the mouth of the river There is to be a parliament in Japan, Betia, on the Atlantic, opposite the 740 miles. Such a highway, n is believed, would open up the African conti-

> Thornat Ry House Toronto, Mrs. school for young ladies gave its Annual Concert at the close of the term, one evening last week. It was admirably conducted. During the proceedings the usual distribution of Medals and prizes was made by the Rev. Arthur Baldwin, Mr. Pernet and Mr. Collins. The young ladies, without an exception, gave evidence of progress in their studies, and of a pleasing culture of mind and manners. Mrs. Rolph and pupils are to be congratulated on the favourable conclusion of the examination, and for the sense of credit due to them borne away upon the recollections of the visitors who were at the terminal recitations.

> Kansas City, June 21.-The most terrific storm since 1844, visited this section on Sunday night. It began about nine o'clock, and lasted four hours. The ram poured down in torrents, and was accompanied with very high wind, had, and terrible thunder and lightning. Several houses in the city were struck by lightning. Immense damage was done to the streets and many cellars were flooded. The storm extended over the country for an area of fifty or more miles to the south or south-west, but it is thought not to have extended far to the north. The damage to farms is very great, fences being washed away and fields of corn on bottom lands submerged and damaged. The railroads have suffered severely, Three bridges were washed away on the Fort Scatt road, two on the Kansas Pacific, and six cars were ditched on the Northern Missouri road.

> Fixes are raging in the woods at Cape Breton, between the Norway mines and Grand Lake.

### Births. Marriages, and Deaths.

#### MARRIAGES.

At Port Dover, June 30th, 1875, at the residence of the bride's father, by the Rev J C. Quinn, father of the bride, assisted by the Rev William Cragle, the Rev J A F McBain, Presbyteriam Minister, Drummondville, Ont. to Mary Morrison Quin, the only surviving daughter of the officiating elegipmen, and grand-daughter of the late Professor Gillespie, D D, L L D, f St Andrew's University, Scotland.

#### Official Announcements.

MEETINGS OF PRESBYTERIES.

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STRATFORD -In Strat rd, on 1st Tuesday in July, at 11 o'clock a in HURON -At Goderich, on 1st Tuesday of July, at

BRUCK.—At Paisley, on the 2nd Tuesusy of July at 20 clock p m.

PARIS —In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p m

SIMCOE -At Barrie, on Tuesday, July 6th, at 11 Hamilton—In the McNab Street Presbyterian thurch, Hamilton, on the second Tuesday of July,

COBDURG--At Millbrook, on the first Tuesday of July, at 11 a m.

K.nesron —In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m. Gunlph —In Chalmer's Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

BROCKVILLE -The Presbytery of Brockville will meet at Brockville on the last Tuesday of June, in St John's Church, at 3 p m

WHITBY -- At Whitby, in Second Presbyterian Church, on 1st Tuesday in July, at 11 o'clock

OTTAWA —In Knox Church, Ottawa, on Tuesday, July 6th, at 3 p. m CHATHAM—In St Andrew's Church, Chatham, on Tuesday the 27th July, at 11 a m

TORONTO—The Presbytery of Toronto will meet in the Lecture Room of Knox Church, Toronto, on Thursday, the 8th July, at 11 a. m

QUEESC -The Presbytery of Quebec will meet in St Andrew's Church, Quebec, on the 2nd Wednes-day of September next, at 12 o'clock noon.

MONTREAL.—The Presbytery of Montreal will meet in St Paul's Church, Montreal, on the 3nd Tuesday of July, at 11 o'clock a. m.

GLENGARRY.—The Presbytery of Glengarry will meet at Cornwall, on the 1st Wednesday of August next, at 12 o'clock noon, and within St John's Church

Church

Kinuston.—Owing to the changes made in Meatreal, the Presbytery of Kingston is to meet (not at Picton, but) at Kingston, and within Chalmers' Church there, on the second Tuesday of July next, at 10 o'clook a m

ADDRESSES OF TREASURERS OF CHUBOH FUNDS OF THE PRES-BYTERIAN OHURCH IN CANADA.

Temporalities Board and Sustantation Fundames Croil, Montreel. Ministers, Widows' and Orphans' Fund-Archi-bold Pargunon, Montreal. Franch Mission.—A. B. Stewart, Official Assignme. Kentr-al.

Inventio Mission-Miss Master, Kingston Ont Minitoba Minitoh—George M. Wilsoli, Trappelle Scholarchie and Burnary Frank-Tool, Frances Kingston

#### Poetry.

### All is Vanity

What am riches? Put a bubble What is tame? But twil and trouble What is genue? I'm a of are That some grows dark

What is beauty? But a flower What is foce. An April shower What is frier dship? The thority Just hot a to die

What are none of Francis spoul What is learning ! Imbor, toil What I youth An onspun thread; And how soon street!

What is language? Empty breath What is age? Her. 11 of death What is time? One moment see Foremular of I termity

#### "The" Church

"They bow to the east, both people and priest, Silks rattle an crastle. Winle altar boya busile. Brief sermons, long prayers, Rich dowers great airs.

Three services daily, -a service at nine, For the breaking of bread, and the pouring of wine.

Then processional song And ritual long But then this is 'THE CHUENH,'- the people and

priest.
Who, devoted to forms, how with face to the east."

#### Times

"Good times, and had times, and all times pass

Then cheerily bend to the oar, Through depth and through shallow, through calm

and through tempest, The bark is still nearing the shore

Our "times"-we can neither foretell them nor rule them;

Let us face them, however, they come; Pray God for one true hand to clasp through the

Till night brings us heaven and home

#### True Temperance Reform.

The philanthropist who relies on the machinery of laws to grand out beneficent resuits, without continual and energetic co-operation, will be misseably disappointed. No legal enactment, however wise in its provisions and salutary, if enforced, in its effects, can ever take the place of individual responsibility and exertion. Conscience is a divine authority in the human soul, and is absolutely non-transferable. To say the right thing, and to do the right thing, all the time and everywhere—this is the unchangeable obligation imposed upon us by conscience; and obedience to it is usually the sou ce of Christian manhood and of truest success in reforming others.

Forgetfulness of this simple truth has been the cause of immense mischief in the matter of temperance reform. The foes of alcohol have often put forth tremendous efforts to secure the passage of prohibitory laws, and after having succeeded they almost as often have relaxed their energies in the line of moral suasion, losing sight of the vital fact that a strong and rigorous public sentiment hes back of a law, and is the only guarantee of its faithful execution. There are hundreds of dead laws on our statute books that have never been officially revealed. They are dead simply be cause the public sentiment out of which they grew is dead. To make a law a living force, it is necessary to keep the sentiment of the community in a state of moral agitation; to infuse into it ceaselessly the generative power of righteous and purify ing minciples. At the very point, fore, where our labors are likely to be re linquished, they ought to be enlarged and intensified. Have you got a no-license law passed for your town? Then work, not the less, by all moral agencies, but harder then ever. The Legislature is a good enough manufacturer of strait-jackets with which to curb somewhat the evil propensities of society; but it is not a fountain of The most life and of righteous purpose that it can accomplish is in a negative form; but as a substitute for the inspiration that comes from the hving voice, and from a contageous personal example, it is

It is a fact of supreme significance that our Lord, who was the ers, did not begin at the governments of His day, though they were about as bad as could be, but at the individual. By His friendly inculcation of transforming precepts, and especially by His sympathetic and exalted example, He lifted one after another in a Ligher sphere of life, and a nobler performance of his duties, until so-ciety was shaken as with a moral earthquake, and men cried out for salvation. Thus, through the regeneration of individuals, His religion finally, in the person of Constantine, mounted the throne of the Cesars, and dictated the laws of an universal empire. Friends of temperance, let Christ be your model. Do not fail to exert your influence over the individual who may be your personal acquaintance or relative. The law on never save a drunkard, but you can. If the officer closes the saloon on Sunday, thus keeping your son a little while from temptation, what is to be his safety on Monday except the strength of principle with which your teaching and example have inspired him? An ounce of prevon-tion is worth a pound of cure. He is not a reformed man who does not drink simply because he cannot get liquor at the bar; but if he restrains himself in obedience to your kindly influence in pointing out the danger of irrecoverable drunkenness, with its poverty, its broken health, its roined in-tellect, its degradation of family and blasted hopes in regard to the soul in eternity, show he is in a fair way of reformation. The fascination of wine is so great, '19 peril of forming by even an occasional in-dulgence an ungovernable habit is so imminent, the crimes perpetrated by the intoxicated are so many and awful, that every lover of humanity and of God may feel constrained to be indefetigable and persistent, to a degree which so many call fanation, in his efforts to hold men tack from the bottomiess abyes of strong drink. It is said on good authority that with the passage of every hour in these United

States seven poor, helpless inchristes drop into that dreadful grave from which there can be no heavanly resurrection. The thought of this overwhelms one with unspeakable sadness; and sadder yet is the conviction that no legal regulations can arrest the cyl. Moral power, in the form of personal appeals entresting moderate drukers to abstain, and the young to keep religiously a total absumence pledge, must be after all the craud lever to the upheaval of this nationed vice of intemperance While the soon man is sleeping in the sweet thought that his work is done, the advocate of the liquor traffic is specified. All high long the corn is formerling in the horrid still-house, all night long the gilded saloon is merry with the song of wassailers, or rictous with the eaths and blows of inflamed and maddened brains Up. Chrisbans ! By prayer and by persuasion strive, in field's name, to shut that gate through winon the devil every hour is mking seven souls to helt -Dr. Talmage in the Christun at Work

#### A Test of Spelling.

As "spelling matches" are popular, even fashionable, at the present time, a "child of the period" suggests the following as a

test of orthography:
"The most skilful gauger I ever knew was a maligned colibler, aimed with a poniard, who drove a pedler's wagen, using a multim stalk as an instrument of coercion to tyrannize over his pany shod with calks. He was a Galilean Sadduce, and had a phthisicky catarrah, diphtheria, and the bilious intermittent erysipelas. and was addicted, the medicine man said, to a species of cataleptic fits originating in the cerebellum. A certain sibyl, with the sobriquet of gipsy, went into ecstacies of oachimation at seeing him measure a bushel of pease, and separate saccharine tomatos from a heap of peeled potatoes, without dyeing or singeing the ignitible queue which she wore on becoming paralyzed with hemorrhage. Lifting her eyes to the ceiling of the capola of the capitol, to conceal her unparalleled embarrassment, making a rough courtesy and not harrassing him with any stupefying, rarefying inuendoes, she gave him a couch, capable accommodating eight sitters, a bouquet of lillies, mignonette and fuchsias, an apple seemingly affected with a tendency ap plexy, a treatise on unemonics, a copy of the Apocrypha in hieroglyphics, daguer otypes of Mendlessohn and Kosciusko, a kalendoscope, a drachm phial of ipeca-cuanha, a teaspoon-ful of naptha for deletile purposes, a ferule, clarionet, some licorice, a chronometer with movable balance wheel, a box of dominos, and a catechism. The gauger, who was also a trafficking rectifier, and a parishoner of mine, preferred a woolen surtout (his choice was referable to a vacillating occassionally occurring idiosynoracy), and uttered this apothegm : Life is chequered, but schism, apostasy, and villainy shall be punished. The subyl apologizingly answerd; there is ratably an allegeable difference between a conferrable ellipsis and trisyllabic diæresis; but your apparent sincerity and the absence of actionable demonstrations and practices incline me to receive your prepossessions with imbecile and illimitable approvable, although my judgment tne to warn you against incessantcompe ly indulging in any illusory or fallacious prelusion of collectible parboiled bolegna macaroni.

## True Politeness.

This crowning grace of character cannot be learned or acquired by the study of etiquette books. They indeed are useful as manuals of social intercourse, and may help one in the observance of conventional rules, but they cannot make the true lady or the true gentleman. Genuine politeness trikes its roots far below the surface, deep n the heart, and blossoms out in all the little acts of life.

He whose pulse beats in time with the great pulse of humanity, who feels that "every human heart is human," bears about within han the very elemental soil from which true courtesy spontaneously springs. This large affinity charcterizes all truly great souls, and constitutes an essential part of their greatness. Some of the manifestations of its presence are perfect simplicity of manner, entire absence of all acting for effect, total unconsciousness travelled extensively in our own and other countries, and who have thus been so thrown into sympathetic relations with people of various nationalities and civilizations that their citizenship is consciously cosmopolitan. We see it in philanthropists who may all their lives have lived in the narrow precints of a single township. vet whose benevolent activities have brought them in direct personal contact with the poor, the ignorant, the degraded, the unfortunate, no less than with the happy, the wealthy, the prosperous, the intelligent. There is no need of circumnavigating the earth to acquire this largeness of heart whence true politeness springs, since nearly every neighbourhood furnishes fitting re presentatives of all conditions of the race. and at our very doors we may communi cate, if we will, with China, Ethiopia, with

almost every type of humanity.
In a great many neighborhoods there is found a certain class that pride themselves on their blood, or their correctness of deportment, or their discrimination of charecter, and think the best way of asserting themselves is to pass those socially beneath them without recognition. This spirit once manifested in a community is as contagious as smallnox or searlet fever, and almost as mischevious, and soon infects all save the truly healthful souls in the place. These, breathing the high atmosphere of nniversal sympathy, untainted by the nar-row prejudices that torment and gangrene lean and meagre souls, can afford a kind word or glance to all they meet, giving the faithful laborer due recognition on account of the manhood that is in him and the substantial good he renders society, lightening the heart of the humble servant girl who homostly tries to do her duty, and who in her aphere is as indispensable as the sun in his, giving the meed of just appreciation and due respect to all, however high or low their

station or calling.
Politeness has been called "benevolence

In little things." From the very nature of this definition it appears that inis benovolence in little things can only come from a large, a niversal benevolence of heart from which all amaller streams flow as

rivuiets from a common tountain Instead, then, of placing great stress on the more outside show, poring over broke on how to behave, practicing poses before the mirror, let the weightier matters of the law-rest kindliness of feeling toward law -- reat kindlineas everybody, broad and catholic sympathies with all classes of people-let these be cutuvated, and all little matters of etiquette will take care at themselves .-- N. l'ribune.

#### Don't Stay too Late.

One of the advantages of being "past thirty" is that one now and then can put in a word of good, motherly advice to the to any single gentleman reader who chooses to listen-Don't stay too late when you go to spend a quiet evening with a young lady. Its not fair, it is shore signified, and protty sure to wear out your welcome. Even if the poor thing is eventually to allow you to stop until death Joth part, this is no reason why you should bestow too much of your tediousness upon her at the outset. When she really wishes your visits to be longer, you il know it, even then be chary of the moments after cleven. At any rate, don't suffer yourself to be raislead by the usual commouplace forms of detention that, in nine cases out of ten, arise from a sudden consciousness on the lady's part that she may have been betraving her weariness rather too plainly.

It won't hurt you to be longed for after you are gone: but beware of ever causing a girl to give a sigh of relief when the Lall door closes after you. There is a sandman for the parlour as well as for the nursery; and after a certain hour, except in special cases, whenever he finds the eyes too well drilled to succumb to his attacks, he sprinkles his sand around the hearth. After that your best efforts to please are wasted. Every word will grate, every whinning attempt be met only with the

silicate of emotion. I know all about it. I've received young gentleman visitors in my day; yes and en-joyed reciving them, if ever a girl did; I'd think all day that perhaps John, for in-stance, might come, in the evening; and on these occasions I've came down to tea with a rosebud in my hair, and a happy flutter in my heart. Yes, and I've started flutter in my heart. Yes, and I've started at the knock at the front door, and when at last he came in, smiling and bowing. I've looked just as if I didn't care a single bit. There were others, too-not Johns by any means, but friends who were always welcome, and whom it was right pleasant to see. But that did not make null and void, all somnific law; it didn't make father and mother willing that the house should be kept open until midnight; it didn't make it desirable that I should feel a rebuke in everybody's "Good-mornwhen with throbbing head I came down late to breakfast. No, you may be

sure it didn't.

Therefore, I have learned to honour those who knew it was time to go when half-past ten came; while those who didn't know it were the bane of my existence.

So, dear, single gentlemen, whoever and wherever you are, the next time you go out to spend a quiet evening with a lady, re-member my words. Young girls are human; they require rest and sleep; they are amenable to benefits of domestic system and order; they have a precious heritage of strength, health, and good looks

to guard.
Don't go too late, and don't go by inches "Good-by" is the Lower of a welcome. If you wish to ret in its aroma, the fewer leaves it sheds the better.—Journal and Messenger.

### The Mystery of Affliction

Minot J. Savage, of Boston, in a recent ddress on the Mystery of Affliction, said: "As often happens in our day, a family becomes divided, a part of it staying in Germany or England, and : part of it having come over here. Now on some day appointed an immigrant ship sets sail for America. Notice the two ends of the vovshaken hands, they have kissed good bye they have said the last words, the tears fall down and the throat chokes up, and the heart is heavy as lead while the ship swings the horizon. But on the American side there is glad expectation and impatient waiting. As the vessel heaves in sight there is a shout, and it hardly touches the wharf before the expectant ones are over the side clasping in long waiting aims the glad welcome of blessed reunion. What say you, ought not those left behind to substract from the gross amount of their earn't lo seembalg ent lo gnidemos worros who in the new country greet their arrival?

I knew a family divided, balf is on earth and half in heaven. The white-sailed boat, whose carsmen none can see, pushes off for another voyage. A fair-haired boy is passenger now. Cruel and hard it seems. could not the children stay? Why is sorrow added to sorrow? 'The home was shadowed before; why this additional gloom? So strange and mysterious are the ways of God.

" Swiss Church-Goers."-We read in the School Board Chronicle :- On the plea that "the one small minster church in the c'ty of Schaffhausen is perfectly capable of accommodating all the Swiss church-goers, even on high festivals. two correspondents in the Tagblatt recommend the appropriation of St. John's Church either for the establishment of a vegetable market or . . . . . . . . school. St. John s is one of the greatest churches in Switzerland.

It is understood that the British Treasury will make a grant to enable Mr. George Smith to continue his explcrations in Assyria.

Envy.

Envy is one of the most despicable of There is scarcely a crune to DARSIONS. which it will not load its victims. It was envy first robbed Naboth of his vineyard, and added murder to the theft. It was enve that ied the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings, that we learn ples, it is followed by a rapid decay of the on the highest testimony that "envy is rott mess of the bonce," it eats cut all honor and maniness; it gives sleepless nights and restless days. Moreover, envy trees. Certainly they could not stand the is utterly useless; it helps nobody, it effects strain of the large crops of apples what is utterly useless; it helps nobedy, it effects strain of the large crops of apples which no alteration, it was no goal. As we read the coot-praning induced. We, therefore, in Job, "it slayeth the ally one;" and all prefer carefully spading around old tree sensible people must feel that there is marvellous silliness in envy

But if the indulgence of envy dees no good, it is calculated to do other people in a word of good, motherly advice to the much harm. Frozy passion tends to in-other sex. So I'll begin at once, and say carnation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds! So decentful is envy in its operation, and so successful in its barm, that the question is asked in Scripture, "Who can stand before envy?" It undermines the very ground your are standing upon; it breathes innuendoes against your character and reputation, which, light as air to utter, are strong as non and sharp as steel, to do you damage. Yes, envy will depreciate the character it cannot publicly defame; it will exclain virtues to he vices in disguise; it will sneet with the lip and stab with the suggestion of an evil hint in vour absence, whilst in your presence it will admire and applaud you.

That the envious pay the penalty in heir own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin! But the misery they feel does not atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism. By it satan lost his seat in heaven; and by it men and women have. through the long centuries, sinned and suffered in endless ways.—Quiver.

#### The Cramming Process.

Perhaps nothing in our present system of education is so demoralizing and unjust as the custom of public examinations. In them interest and vanity play into each other's hands; genuine acquirement and principle "go to the wall." The teachers and the boys alike know that they are never true criterions of progress, that they are seldom even fair representations of the actual course of study. Weeks, months are spent in preparations for the decentful display; even then true merit, which is generally modest by nature, does itself injustice, and vain self-assurance comes off with flying colors. The cram teacher scatters seed over a large amount of mental surface, instead of thoroughly cultivating he most promising portions; and he brings before the parents and the public the tew ears gleaned on all the recess as samples of crops which he knows never will be gath-Yet to his own pedantic vanity, or his self-interest, he sacrifices the prime of many a fine boy's life. Therefore we are disposed to believe that if parents would inexorably refuse to sanction these pretentious public displays, there would be proa much less accumulation of bare facts, but a far greater cultivation of natural abilities, and a far more thorough development of decided aptitudes. - Sunday School Times,

# The Weak Spot

The weak spot in religion to-day is not seen in the fact that men are heretically in-tellectual, not that men hold notions different from those our tathers held. is not it. The weakness of religion to-day is seen in this; that it does not prevent its disciples from cheating and lving; does not prevent them abusing, and plundering, and fighting each other; does not prevent them from running in debt, when they know they cannot pay their indebtedness; does not prevent them from being mean, and tricky, and cunning, bitter, bigoted, and cruel; these are the great blamefully and luminous facts that stand over against our churches, and cast their light into the faces of those who ascend and descend the steps age. On the European side the broken of the sauctuary, and the watchful, laughremnant of the household that is left being cynical would notices that as the light hind gathers on the pier. They have quarter of the faces are ghastly.

WILD MEN. -- According to the Academy, Mr. Bond, a surveyor in the Madras off and is gradually lessened to a speck on Presidency, has injurged to catch a couple of the wild folk who live in the hill jungles of the Western Ghats. The man was 4ft. 6in. high; he b la round head, coarse, black, woolly nair, and a dark brown skin. The forehead was low and slightly retreating, the lower part of the face projected like the muzzle of a monkey, and the mouth, which was small and oval, with thick lips, protruded about an inch beyond the nose. The woman was the same leight as the man, the colour of the skin was of a yellow tint, the hair black, long, and straight, and the features well formed. This quaint folk occasionally eat flesh, but feed chiefly upon roots and honey. They have no fixed dwelling-places, but sleep on any convenient spot, generally between two rocks, or in caves near which they happen to be benighted. Worship is paid to certain local divinities of the forest.

The acquisition by Russia of the whole island of Saghalien, only the northern portion of which was previously held by her, marks another not unimportant stage in the advance the Northern Colossus is making towards predominant rule in Asia. Saghalien is about 600 miles in length, and from 40 to 180 broad, and has an area of 47,-500 square miles. The value of the acquisition arises from its extensive ocal-fields. By its locality and natural resources it will give Russia a commanding position in the North Pacific.

## Scientific and Aseful.

OLD ORCHARDS.

The common prescription for regenerating an old orchard is plowing and a liberal ing an old orenard is proving and a unoral use of manure. Having watched this practice in several instances, while it never fails of producing one or two good erops of approving the army discount for a range discount. orchards, from the ripping and breaking of many roots, inducing the formation of fruit buds, but running the general health of the

#### MENDING WITH PLASTER.

If you have a crack in the wall in the not send for the plasterer, but set five of ten cents' worth of lry plaster of Paris; we with cold water; then take your finger and rub it into the crovice till it is smooth, Bad nail holes in the wall can be done in the same way. Should the top of your lamp become loose, take it off and wash it with soap; wash the glass also, then put the plaster around the glass; put the bran top on again, let it stand until hardened, and it is ready for use again. A lamp never should be filled quite full, as the kerosene softens the plaster.

#### HOW TO COOK OATMEAL.

First, be sure to get new, fresh oatmeal as if it becomes damp or old it is bitter. Put one quart of water into a tinned stew pan, salt aufficient to be palatable; stir in carefully, so as not to have it lumpy, tures or four handfuls of natmeal. Put it over the fire and stir continually until it has swollen all it will, using care not to have it burn on the bottom. Whon it has swollen all it will add more water, and then put the stew-pan into a kettle of hot water and leave it cooking for several hours—the longer the better—as the longer it is cooked the softer and more jelly-like it becomes. Having the stew-pan in another kettle of hot water prevents it burning on the bottom. and you are relieved from constant stirring. It is good with milk, syrup or sweetened milk, or even with butter aloue.

#### ADVICE TO DYSPRPTICS

Take a piece of unslaked lime as large as a goose egg, put in a ston; pot, pour two quarts cold water upon it, stir well, and then let it stand a few minutes, then stir well again; let it stand until clear, pour off and bot to tightly-remember tight one swallow after eating. If it does no good it will do no hurt, which cannot be said of many things recommended. Drink nothing with your meals if you can possibly do without. If you must drink let it be hot. Cold drink upon a dyspeptic's stomach at meal time, always causes trouble. Take your meals at a regular hour and eat nothmg between whiles. If you feel faint, best up an egg, add a heaping teaspoonful of sugar, and pour upon it two-thirds of a cup of boiling water, stirring briskly. Drink hot. Watch the effect of food upon your stomach, and whatever you find distresses you, discard until you regain your lost treasure -good digestion. Do not eat when you are very tired and heated if you can avoid it. If milk suits you, eat and drink it freely. One or two apples eaten raw after dinner. Eat no fruit between meals.

# HISTORY OF THE PANSY.

The progress of the heartsease or pansy as a cultivated flower is a remarkable instance of what perseverance will do in floriculture. Although for a long time a favorite in gardens, under various names, the pausy has been only it a comparatively small number of years considered a florists flower. It was reserved for a young lady, aided by an intelligent gardener, to show the world the greater number of variations of which the plant is susceptible. About the year 1812, Lady Mary Bennet, after-ward Lady Monck, had a small flower garden entirely planted with paneres in the gard n of her father, the then Ferl of Taukerville, at Walton-upon-Thames .-This lady wished to get as many new varie-ties as possible, and, at her desire, the gardener, Mr. Richardson, raised from seed large number of new varieties. Mr. Rich ardson, astonisked at the variety and Mr. Lee of the Hammersmith nursery. Mr. Le instantly saw the advantage to be gained from the culture of the plant, a few nursery men followed his example, and in a few years, the pane, became well estab-lished as a florists' flower.

### HOW TO OBTAIN CHOICE BUTTER.

We present the following brief summary of the leading or more assential requisites for the production of good butter:

I. Securing rich, clean, healthy milk-milk obtained from good cows, well cared for, kindly treated, grazed upon sweet and nutritious pasturage free of weeds, and provided with an abundance of clean, freeh

II. Drawing the milk from the cow in a cleanly manner, and setting it in an untainted atmosp lore, and keeping it a uniform temperature—about 60 deg. Fahr, while the cream is rising.

III. Skimming at the proper time and before the milk becomes old and bitter or

decomposed.

IV. Proper management in churning. V. Washing out the buttermilk thoroughly, and working the butier so as not to ininre its grain.

VI. Thorough and even incorporation of pure salt, and putting down in tight, closs, well-made packages—packages that will exclude, as far as possible, the admission of

VII. Placing the butter after it is packed,

VII. Placing the butter after it is packed, (if not sent at once to market,) in a clean, cool, well ventilated cellar—one that is moderately dry, and absolutely free from all impurities and offennive odors.

VIII. Cleanliness in all the operations from the time the milk is drawn to the packing and marketing the butter is of few peratice necessity. Indement and supplication in manipulating the cream and working the butter must, of course, be as ment that is not to be overloaded at pensed with.—Burel New Yorkies.

# India and the Prince of Wales.

The liaity Nows thinks if anything can be predicted with certainty about the orienbe predicted with describing about the oriental character, the approaching visit of the Prince of Wales to India promises to be the most salutary and well-timed. If the heir to the throne lands at Bombay, as we believe he will, and proceeds to Coylon, and so goes on to Calentia, the Viceroy should be at Bombay to welcome the guest of India on her threshold. A prince in an constitutional country take ours, and quite another thing in a country one has not outgrown the ideas of despots and personal deminion. If the prince of not have precedence over his mother than an adjusted during his process, the fully ambjects during his process, the fully own the open of Country and Monarchy will tail as low in the eyes of the people in the cast as it did in those of a French humorist in 1648. For once Englishmon, must pend money and trouble on merospectacle and monarticence, on presents, durbars, and monarticence, on presents, durbars, and monarticence of incoming the short of the world, for the office of the monarticence of the country erly and with spirit, if the Prince is taken nt of the beaton track and into the source herovered courts and cities of barbone incchings, English repute will be very onsiderably raised before he reaches the omant.c Passes of Cashmere; but if the Indian Government tries to "make be ieve" to be Oriental in spirit, and to throw offinto eliquette and ceremony with a all, the mild Hilidoo will subside into a nizzled and cynical ecepticist about English notions of Royalty and of Dominion

#### The Sea-Mouse.

The sea-mouse is one of the prettiest restures that live under water. It sparkse like a diamond, and is radiant with all clors of the rainbow, although it lives in and at the bottom of the ocean. It should ot he called a mouse, for it is larger than big rat. It is covered with scales that nove up and down as it breathes, and litters like gold chining through a fleecy own, from which fine silky bristles wave, hat constantly change from one brilliant nt to another, so that, as Cuvier, the rest naturalist says, the plumage of the mming-birds is no more beautiful. Seapice are sometimes thrown up on the each by torms .- Home Anardian.

THE Irish Episcopal Church, it is well nown, is dis-established, and seems to resper in its separation from the State. t the late meeting of the General Synod se dampatory clauses of the Athanasian ed were expunged, by a large majority. had under discussion the revision of the rayer Book, which many American Epispopulans seem so terribly afraid to touch, nd has carefully guarded againist Rom-h or Ritualistic interpretations of the ser-

In Rome the rogues have grown sacrile-In Rome the rogues have grown sacrus-ous—a thing unheard of until this late y of "the most sorry times." They alk into richly decked churches and help emselves to the diamonds and pearls on e madonnas. They take everything they n without any fears, and the like of this me never saw before, old as she is. eviously a sacred awe had served as a eck in the city-first Jupiter awed, and en the Pope awed, but now the awing is

Norming on earth can smile but human Gems may flash reflected light, what is a diamond-finsh compared an eye flash and mirth-flash? A face can not smile is like a bud that canblossom, and dries upon the stalk. ughter is day and sobriety is night, and mile is the twilight that hovers gently ween both, and is more bewitching than

A simple and very effective remedy for a on can be made with equal parts of case soap and maple sugar; heat and stir em together until they make a tolerably ck salve. It should be applied as soon possible after discovering the presence of felon. Spread it thick on a strip of the resoft leather, and apply while warm can be borne; renew in a few hours, and tinne till the pain ceases. If you have castile, any soap will do. We have yed this remedy on our own thumb.

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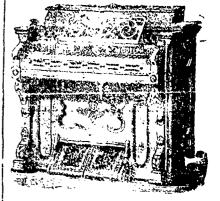
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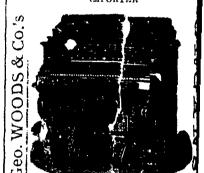
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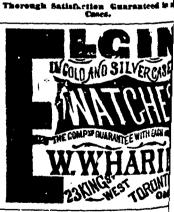
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