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Contributors and Correspondents.

NEW BRUNSWICK.

EXCHANGING CHARACTER OF ROMANISM—AN R. C. PRIEST IMPRISONED—UNION IN THE LOWER PROVINCES—PERSONAL.

Two incidents have taken place of late that show what Romanism is, notwithstanding all the professions that are made by Romanists from time to time. These are the Antigonish outrage, with which your readers are tolerably well acquainted, thanks to the pens of Rev. Messrs. Chiquay and Gillies, and the arrest and imprisonment of a priest in this city because of his refusal to pay the school tax. Many of the Romanists, especially in the town of Portland, allowed an execution to be levied and their goods to be sold for the tax; and each successive issue of the *Freeman* is loud in its denunciation of the intolerant spirit of the local government because of the enforcement of the law. Not a word, however, was said of the intolerance of those that all but murdered Messrs. Chiquay and Goodfellow. It appears that the constable could not see any property belonging to Father Michaud which he might seize, and hence he arrested the ecclesiastic and marched him to prison. The priest got an opportunity of becoming a martyr, and he seemed determined to make the most of it. From the cell he sent forth a frantic appeal, one which all but the mole-eyed followers of the ghostly fathers were irreverent enough to laugh at as they read it. The editor of the *Freeman* or one of his penny-a-liners visited the martyr and noted down the scenic effect of the cell and its furniture. The public were told what it was; of course nobody had been able before that, even in imagination, to picture to himself what the inside of a debtor's cell was. The following, so far as I remember, was the inventory taken:—A deal table with a pitcher of water on it, a deal chair, and one or more settees or stretchers. The local *Humorist* corrected the description by reminding the priest and editor that a Bible was on the table as well as a pitcher of water, and that if they had opened that Bible at a certain place they would have found an account of Christ and Peter paying their taxes even when they might have claimed exemption. But, which will be cause of regret to the day of his death, the priest was not permitted to sleep on one of those stretchers for even one night. Some officious intermeddler sent anonymously the sum of \$6, and the priest had to walk out again and had to sleep in his own house. No doubt the whole details will be repeated in the House of Commons when the opportunity offers. Those of the members that read the *BRITISH AMERICAN PRESBYTERIAN* will not hear the astounding instance of New Brunswick intolerance for the first time there; I have forestalled Messrs. Costigan and Anglin in that.

The *Presbyterian*, of Montreal, in noticing that our Synods down here were unanimous on the Union question, remarked that such unanimity was more than it expected. I don't know why there was any expectation of division of sentiment on the part of either Synod or both. It was understood long ago that the difficulties that stood in the way were all of the Western Provinces, in fact, were all in Ontario. The Collego question, and that of the Headship of Christ, were regarded by most of us down here as the chief obstacles, and more than once it was intimated that as soon as these could be adjusted we were prepared to go on. It is true that at the last moment some individual members said or hinted at something that was in the background, and a deputy from the Lower Provinces was reported as saying something in the Assembly at Toronto that was not encouraging. But all that was mere individual opinion. Moreover, the statement made in the Assembly, or what was understood to have been made, for the speaker denied that he said what some of the papers reported, was indignantly repudiated on the floor of the Synod to which he belongs. There was therefore no reason to expect that any great opposition would be offered to Union in either Synod, at least offered to the Union as such. As was pointed out some weeks ago in the *Advocate* of this city, there was an impression on the part of some that in the larger Synod down here there would likely be an objection raised to that article which is understood to cover the organ, and moreover it was well known that quite a number prefer the smaller Union to the larger. Had either point been raised, it would not have been opposition to the Union as such; but neither was raised, nor do I think that either would have received any great support if it had. Of the *Presbyterians*, that of St. John has already passed on the basis

and terms, it is the only one that has taken the question up yet, so far as I know. The unanimity was most cordial. Sessions and congregations were ordered to have the returns lodged with the Clerk on or before the first of December.

As usual, some of the Ontario ministers have found their way to the seaboard this summer, to breathe the sea air and have a bath in the brine. Dr. Waters, of St. Mary's, is at present in St. John, the first visit, I believe, he has given to the Lower Provinces. We shall be glad to see more of the brethren from the West, and we shall be still more so if a few of the same stamp come down altogether, to keep in countenance Messrs. Smith, of Halifax, and Goodfellow, of Antigonish. We need some to fill up a few of the many vacancies that we have at the present moment. I don't think you need expect to get Mr. Gillies back again; we expect to keep him when we have got him.

H.

St. John, 18th August, 1873.

NOTES FROM THE NORTH-WEST.

Editor *BRITISH AMERICAN PRESBYTERIAN*.

DEAR SIR,—Leaving my colleague, Mr. Ure, to supply Winnipeg pulpit last Sabbath, your correspondent drove on Friday last to Little Britain, one of our most promising stations, and at present under the care of the Rev. A. S. Frazer, formerly of Port Elgin. On Friday evening, we lectured on behalf of the building fund of the new church. On Sabbath morning preached and dispensed the Sacrament at Park's Creek, and in the afternoon preached again at Little Britain. In addition to these two principal stations, Mr. Frazer has under his care Mapleton—further down the river, and in a settlement almost wholly made up of Indians, pure and half-breed. It does not appear to us, that the interests of our cause at large in Manitoba are advanced by opening stations, wherever two or three Presbyterian families are to be found. It is better to concentrate in prominent points, until we have secured strong self-supporting congregations.

As I have already mentioned, a new church is being erected for the congregation at Little Britain, the corner-stone of which was laid a short time ago by Lieutenant-Governor Morris. It is thought by many that Little Britain is destined to become a place of considerable importance, as a main point on the Pacific Railway. Be this as it may, it is well worthy the generous benefactions of our church; a very substantial manse has been built, which, when finished as it ought to be, will favourably compare with many manses in Ontario. Park's Creek is a comparatively new station, eight miles distant from Little Britain, and about an equal distance from Kildonan. Public worship is for the present conducted in a school house, although until lately our right to its use has been disputed by our friends of the Church of England. I sincerely trust that a fund may be created in Ontario to aid our weak congregations in Manitoba in erecting for themselves houses of worship, thus making them entirely independent of the courtesy of other denominations.

It was the first occasion in Park's Creek, last Sabbath, for the dispensation of the Sacrament according to Presbyterian form; many not belonging to our faith were present, led doubtless by curiosity and the novelty of the service. I was assisted by Mr. Frazer, our minister, and the Hon. Donald Gunn, from the church in Little Britain. Eleven persons were received into Communion with the church. The entire service was of the most solemn and interesting character; and it is to be hoped good impressions were made, that shall bear fruit in coming days.

The scenery from Winnipeg to Little Britain, partly by the river side, and partly by the road and forest, is of the most pleasing and variegated character. Along the Red River, from Moorhead to Winnipeg, not a stone or fossil of any description is to be seen; nothing but deep dark clay, the banks overhung by willows and trees of different varieties. But on the river side, towards Little Britain and on to St. Peter's Parish, eight miles beyond, the river side abounds with sand, gravel, stones, and fossils of every variety. The houses are small, and for the most part built of logs with straw thatched roofs, resembling little cottages that are found in the Highlands of Scotland. Indeed the scenery from Little Britain onwards very much reminds one of Scottish scenery, but for the absence of the bold bleak mountains, which are sadly missed in the North-West Prairies.

On our way from Little Britain, we visited Lower Fort Garry and the Provincial Penitentiary, where prisoners are remanded

for trial, and where they are returned as convicts to serve out their term of punishment, varying from two to ten years, according to the offence. Then we drove to St. Peter's, a very beautiful and substantial structure, erected by the Church of England, and from that visited an Indian encampment in the woods, where several hundreds of men, women, and children, were waiting for the Treaty—in other words, for the Commissioner to come and pay them their annual allowance—\$8 a head. Once a year, these Saskatchewan Indians come down from their haunts and savage life, to the boundaries of civilization, and so soon as they have converted their little means into articles of merchandise or spent it in worse ways, return to their homes, if homes they could be called. At the time of our visit great sickness prevailed among the children, and numbers were dying from day to day.

St. Peter's Parish is wholly composed of full blooded or half-breed Indians. Much has been done for their religious welfare by the ministers of the Church of England, who have for many years preached in different localities of the Red River Settlement. Several of the clergymen are native Indians, most accomplished men, and faithful labourers in their congregations. But in spite of all that is done, the red man deteriorates, copying all the vices, but refusing to practice many of the virtues, of his white brethren, with whom he is brought into contact.

On the opposite side of the river from Winnipeg stands St. Boniface Cathedral, the Palace of Archbishop Tache—the convent, college, and other buildings belonging to the Roman Catholic Diocese. With their usual good taste, the French Catholics have chosen a most commanding site for their stronghold, and erected most substantial buildings. There is also service in English across the river for Roman Catholics who do not understand French. St. Boniface Cathedral has the honour of having President Biel as a member and worshipper. This is the nearest approach he makes during the hot days to the Town of Winnipeg. Being a man of peaceful demeanour, he is strongly opposed to the introduction of so many red coats to Fort Garry. He seems never to have recovered the shock he received on that memorable occasion, when Col Wolseley's soldiers appeared at Point Douglas, and when he left his breakfast untasted upon the table. There are different ways of course of looking at this matter. Probably it was out of pity for the somewhat exhausted condition of Her Majesty's troops, who had not enjoyed the comforts of civilized life for months, that he thus precipitately surrendered the tempting luxuries of the table! Be this as it may, he has never deigned to revisit his old quarters in Fort Garry, and there seems little indications that the present Governor will cross the river to shake hands with him, or invite him to a Cabinet Council.

Wagon and buggy makers are sadly wanted in Manitoba, if we may judge by the specimens of teams, and carts, and carriages that are seen in town and country. The Red River carts are an institution by themselves. One needs to see them to appreciate their excellencies; they are built entirely of wood, and when they get a little old and worse of the wear, give forth the most lugubrious wheezing sound imaginable. A string of Red River carts going along the road, heavily laden, reminds one of the squaking of a dozen old pianos, and then the pace of the single oxen that draw them, is certainly not in keeping with the otherwise advanced state of civilization in Manitoba. This will however come all right, when a few more of our expert Ontario mechanics emigrate to this new land, and introduce the better and simpler modes of conveyance and communication, that are now so common in more thickly peopled districts of Canada.

On Wednesday, accompanied by Professor Bryce, we visited Silver Hill and Headingly, stations some nine miles apart, and under the care of the Rev. Mr. Donaldson. Silver Hill, on account of recent changes, has but a very small Presbyterian population, and it is very questionable if in present circumstances it is wise to continue the present arrangement, when other districts rapidly filling up with Presbyterian emigrants demand our immediate attention. Headingly is also weak, and not likely to become much stronger. It is not a district of country which attracts new settlers, and cannot in the nature of things ever become self-supporting. Mr. Donaldson has, however, done good work in the locality and his services are highly appreciated.

On our way back to Winnipeg, we met several caravans of Red River carts, on

their way to Edmonton and the far west, for the winter. At this season of the year, the fur traders start out to trade with the Indians, taking with them all sorts of provisions and dry goods, which they exchange for skins. "How long will you be gone?" was asked of one of these traders. "Only until next summer" was his reply! And thus, away from civilization and all that makes civilized life pleasant, these men, from year to year, spend their life in the far west. The self-denial and hardships necessarily encountered in their journeys, in order to secure riches, should put to shame the reluctance of Christians, in their personal efforts and sacrifices, to advance Christ's Kingdom in the world. There is indeed a wide field in this far west for the Evangelical Churches of Canada, bestir themselves and realize their obligations, to achieve mighty victories, by the preaching of the Gospel.

We met, last week, our friend Dr. Lachlin Taylor, on the eve of starting for the Rocky Mountains. He is in capital health and as full of zeal and vigour as ever. Like ourselves, he has evidently suffered from the musquitos, which are no respecters of persons in the North-West. Dr. O'Meara, of Port Hope, has also arrived, in connection with the translation of the New Testament into the Indian language. Next week we hope to hail our brethren of the Presbyterian faith, the Rev. Mr. McDonnell, of Toronto, and the Rev. Mr. Carmichael, of King.

In a former letter we referred to the ravages of the grass-hoppers in certain parts. It would not be just to our readers, did we not considerably qualify our remarks, regarding the failure of the harvest. It is only in certain districts where they have been so very destructive, and even there, where the farmers have had faith enough to sow abundantly, the harvest will be very far from a failure. He cannot but think notwithstanding the very decided opinions of our good friends in Kildonan, that it was a grave mistake to sow nothing this year, however certain they might be of the grass-hoppers. On Wednesday we saw a farm (in the very midst of the grasshopper district) that promises a most abundant return for the labor expended. The potatoes, corn, and wheat, will favourably compare with the best parts of Ontario. The man who owns this farm told us, that just as quick as the grasshoppers destroyed, he sowed and planted anew, until finally they left entirely. He also encouraged and urged his neighbors to sow even more than in former years, and the result has verified his expectations. We commend our Presbyterian farmers in Manitoba to seek for an "increase of faith." As in spiritual matters there must be co-operation between the divine and the human agent, so in secular. Unless we use the means we cannot expect the blessing. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

I close these hurried notes, by saying that my colleague, (the Rev. Mr. Ure, left on Monday last for the Portage country, whither I hope to follow middle of next week, after filling engagements in Winnipeg, Springfield, and elsewhere in the vicinity.—Yours truly, W. C.

CALEDONIAN GAMES.

Editor *BRITISH AMERICAN PRESBYTERIAN*.

DEAR SIR,—In your issue of Aug. 1st "Utilitarian Gymnast" finds fault with the Rev. Dr. McCosh for introducing the Caledonian Games into Princeton. He says: "Previous to seeing this I had entertained the highest opinion of the piety and ability of the Reverend Doctor; but since then I confess that he has fallen at least ten degrees in my estimation. I did think that the Rev. Principal of Princeton College had understood christianity and true science better than to patronize games and sports for either Scotland or England."

Now, to talk of the ability of a man being lowered by patronizing athletic games is perfectly absurd. History tells us, among hundreds of other examples, that Sir Philip Sidney, "one of England's greatest sons, was skilled in horsemanship, fencing, and manly games"; and plenty of men who have made their mark in the world, through ability, have been the strongest advocates of them. With regard to their being antagonistic to piety, I cannot find a passage in the Bible where they are condemned. Nay, the Apostle Paul frequently alludes to them, in illustration of Christian trials, and duties; as, the Christian "runs not uncertainly; he fights not as one that beareth the air; he aims at it not a corruptible, but an incorruptible crown." Also, he "keeps his body under, and brings it into subjection,"—referring to the rigid course of training required of the Greek athletes. Paul, seeing such a wide-spread custom prevailing—in

stead of taking illustrations from them, their by a measure sanctioning them—would doubtless, if he thought them opposed to piety, have condemned them.

The Reverend Principal rather shows his appreciation of "true science," by encouraging gymnastics. Dr. Youmans, in his valuable work on Hygiene, says: "There are few persons whose habitual activities are so complete that they do not require to be supplemented by various artificial exertions, while need is still more imperative with those of sedentary habits and the classes of leisure," and those artificial exertions which give the most exercise to the "unused portions of the system," are the best: such are gymnastics; for in their practice no muscle is idle. Again, a man of ability, (an advocate of games) in speaking of physical training, says: "Exercises which strengthen, not one class of muscles, or the muscles of certain members only, but which develop the whole physical system, cannot fail to be beneficial." The same writer goes on to say, that "The celebrated Pestalozzi and Dr. Follenberg incorporated it as an essential part of their systems of education and even as necessary to their success, and experienced American writers and physiologists attribute the want of physical development in a disproportionately large number of educated Americans, to the absence of proper provisions and encouragements in respect to appropriate physical exercises in the schools, academies, and colleges of the United States," and it can be shown from good authorities, that athletic games are the most appropriate exercises.

"Utilitarian Gymnast" suggests that Elisha "held the plough," and his students "plyed the axe." Every one knows that this would be utterly impracticable in our large cities, besides neither giving sufficient nor proper exercise to our students.

Though we never read of our Lord Jesus Christ "introducing games from Scotland, England, or anywhere else," yet, we introduce a great many things which no person questions the advisability of, and which we never read of our Saviour doing. Moreover, if our students had the physical toil that the students or disciples of Christ had, they would not need them. Nor was the science of gymnastics so highly developed then as now.

"All games and sports are essentially Pagan. They were commenced by Pagans; they were carried on by Pagans; and are practised to this day by Pagans." Please read this sentence again, substituting the art of writing for games and sports, and the value of this argument can easily be seen.

He next denies a fact that physiologists and learned men are unanimous on, viz: the "practice of games and sports trains and develops the body." Allow me to quote a few lines from a learned author on this subject: "Gymnastics, regularly taught as a recreation, and to which so much importance is attached in the British schools, and in the schools of Germany and France, are advantageous in various respects—promote not only physical health and vigor, but social cheerfulness; active, easy, and graceful movements. They strengthen and give the pupil a perfect command over all the members of his body." Let him look at the Grecian sculptures, which are admired to this day, as models of strength, agility, and true manly beauty. But I refrain from trespassing longer on your valuable space, to prove a self-evident fact.

"Games and sports are always practiced as an end not as a means; and therefore I maintain that more bodies have been injured than benefited by them." In the first place I deny this assertion, but have not room here to show why; in the second, I cannot conceive how his conclusion is legitimate. Further, see Dr. Youman's opinion on exercise practised merely as a means: "When taken merely from a sense of duty, or because the health requires it, exercise becomes a drag and a bore without vigor and of little benefit. When, however, it can be made the means of enjoyment, by associating it with something agreeable and exhilarating, it becomes at once spontaneous, vigorous, and hearty, and its value to the health, both of body and mind, is increased to a great degree." Nor need I here repeat the common adage, "All work and no play, makes Jack a dull boy." After the day's toil is over, the student needs physical play, the workman, mental. Let us then cultivate all our faculties, as true science best shows how which were implanted by God and made capable of being developed under proper treatment into "strength and vigor, &c., social cheerfulness" and other Christian and manly virtues, as talents for which we shall have to render an account.

My friend at length admits, that under certain conditions, games and sports are "not only justifiable, but commendable." Now, has any man a right to judge whether the Reverend Doctor or his divinity students do, or do not, fulfil these conditions? I do not say that the writer openly asserts that they do not, but what is worse, he implies it.

Let me add, in conclusion, that I was induced to write the above from a belief that a great deal of harm is done by apparently innocent chit-chat about a minister. The opinion about him is lowered and consequently his power for good weakened, by some idle words of ridicule, of scorn, of lack of ability or piety. Nobody can estimate the amount of mischief done by this fault-finding spirit. It can do no good and certainly does harm. We should remember that no mere man is perfect, and should overlook the little foibles and peculiarities of one another with brotherly love, but "If thy brother trespass against thee, go and tell him his fault between thee and him alone, &c." See Barnes' notes, Matt. XVIII. 15.

Please insert the above in your columns and oblige,

Yours truly,

J. W. B.

Our Young Folks.

WHAT ONE CAN INVENT.

Once upon a time there was a young man who was very anxious to be a poet; he wanted to become one by the following...

"Ah! those lucky fellows who were born a thousand years ago!" said he. "How easily could they become immortal! Lucky were they, even, who were born a hundred years ago, when there was still something left to write poetry about! Now-a-days the world is completely used up as far as poetry is concerned; how should I write any into it?"

He mused over it so long that he became a poor creature, quite ill and stupid. Not a doctor could do him any good; but possibly the wise woman might. She lived in the little house close by the field-gate, which she used to open for those who drove or rode that way. But she knew well enough how to open more than the gate; she was wiser than the doctor who rides in his own carriage and pays title-tax.

"I must away to her," said the young man.

The house she lived in was small and cleanly, but a dreary place to look at; not a tree nor a flower-grove near it. There was a beehive just outside the door—very useful; a small potato-field—very useful; and a ditch with a sloe-tree which had finished blossoming, and bore fruit such as draws the mouth together if one tastes it before it has been nipped by the frost.

"Here I see the embodiment of an un-poetic age!" thought the young man; and it was at any rate thought—a grain of gold that he had gained at the wise woman's threshold.

"Write that down," said she; "crumbs are bread too. I know why you came here; you can't invent, and yet you want to be a poet by Easter."

"Everything is written down," said he; "our time is not like the olden time."

"No," said the woman; "in the olden time, wise women were burnt, and poets went about with empty stomachs and a holes at their elbows. The present time is very good—indeed, it is better than any—but you do not look at the matter in the proper way; you have not opened your ears, and you never say your prayers at an evening. There is an abundance of all manner of things to tell and to write poetry about, when one only knows how to tell them. You may extract them from the growth and produce of the earth, draw them from the running or the still water; but you must understand all about it—understand how to catch a snubman. Now, do just try my spectacles for once; put my ear-trumpet to your ear, then say your prayers, and leave off thinking about yourself."

The last was very difficult to do—more than a wise woman could expect.

He took the spectacles and the ear-trumpet, and forthwith was posted in the middle of the potato field. She put a large potato into his hand; there was a sound inside it, then came a song with words, a potato history; very interesting—a story of common life in ten chapters; ten lines, however, were enough.

And what sang the potato?

It sang about itself and its family; about the arrival of the potato in Europe, the prejudice it had experienced and the sufferings it had undergone before it stood acknowledged, as it is now, to be a greater boon than a lamp of gold.

"We were distributed by order of the king at all the town-halls; a circular was sent about getting forth our great utility; but people did not believe in it; at first they did not even know how to plant us. One would dig a hole and throw the whole of his bushel into it. Another would stick a potato here and there deep into the soil, and then expect that it would shoot up into a complete tree from which potatoes might be shaken down. In due time would come the plant and flowers and the watery berries, then it withered away; no one thought of what lay in the soil—the blessings—the potatoes. Yes, we have had trials and suffering—that is to say, our forefathers, and so we, for it comes to the same thing. There's a story for you."

"Yes, that is quite enough," said the woman. "Now look at the sloe-tree."

"We, too," said the sloe-tree, "have some near relations to the potato's native land, but more toward the North than where they grow; and there came Norsemen from Norway, and they steered westward through fog and storm till they came to the unknown land where, beyond ice and snow, they found plants and green leaves, bushes, with the bluish-black fruit of the vine—sloes which the frost turned into ripe grapes—as we are. And they gave the land the names Vinland, Greenland, and Sloodland."

"That is quite a romantic narrative," said the young man.

"Well, now come with me," said the wise woman; and she conducted him to the beehive. He looked in. What life and activity! Bees were posted in all the avenues, fanning with their wings in order to keep a wholesome current of air through all the large factory; that was their business. Then from the outside arrived bees, born with panniers on their legs; they brought flower-dust, which was shaken out, sorted, and prepared for honey or wax; some were coming, some going. The queen-bee wanted to fly, too, but then they would all have had to go with her, and it was not yet the proper time; but fly she would, so they lit off her majesty's wings, and then she was obliged to stay.

"Now climb up the side of the ditch," said the wise woman; "come and look out into the high road, where there are some people to be seen."

"That was a swarming multitude," said the young man. "Story upon story! what

a seeing and maintaining! I see nothing but black spots before my eyes! I am falling backward!"

"No," said the old woman, "go straight forward; go right into the swarm of men; keep eyes and ears open for them, and your heart, too, and so you will quickly invent something. But before you go, I must have my spectacles and ear-tube again." And she took them both away from him.

"Now, I do not see anything at all," said the young man; "now I hear nothing more."

"Well, in that case you cannot be a poet by Easter," said the wise woman.

"How soon then?" he asked.

"Neither by Easter nor Whitsuntide. You do not pick up the knack of inventing."

"What shall I do then to get a living out of poetry?"

"That you may manage to do before Shrove-tide! Abuse the poets; but their writings, and you hit them, only don't let yourself be frightened; strike quickly, and you will get dumplings enough for both yourself and wife to live on."

"How some people can invent!" said the young man; and so, since he could not be a poet himself, he abused all the rest who were poets.

This we have from the wise woman. She knows what can be invented.—Hans Christian Anderson, in Avnt Judy's Magazine.

A SWEARER ALONE WITH GOD.

A carrier in a large town in Yorkshire heard his cart one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Lord's days as a teacher in Sunday-school, and endeavored to promote the spiritual good of his fellow-creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added, "But if thou wilt swear, stop till thou get through the turnpike on the moor, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Sometime after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say that he could not get out. At length his master was so much struck with his manner, that he asked him if he wanted anything.

"Ah! master," said he, "do you know what you said to me about swearing? I was thunderstruck. I went on the road, and I got through the turnpike, and reached the moor; and there I thought that, though I was alone, yet God was with me; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance, and I was afraid that He would strike me dead; and I thank God that I have been aroused to seek after the salvation of my poor soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and it is gratifying to know that his subsequent conduct gave proof of his having ceased to be a slave to sin.

A word spoken in due season, how good it is!—English Paper.

TWO NEW YORK PREACHERS.

The New York Evening Post has the following description of the style and matter of two preachers in that city who are just now attracting considerable attention. Rev. Wayland Hoyt is pastor of the Second Avenue Baptist Tabernacle Church, and Rev. Wm. Taylor, D.D., is pastor of the Congregational Tabernacle church, Broadway and Thirty-fourth Street, to which Rev. J. P. Thompson, D.D., so long ministered.

"Mr. Hoyt is not a sensational preacher, but combines in his method and style, like Rev. Wm. Taylor, Dr. John Hall, and some few others, those peculiar qualities which fit him to reach the masses—people of higher or lower order of intelligence—effectively. With a good deal of fluency of language and beauty of style, he is direct and forcible in presenting the truth, and generally earnest in appeal. His expositions, illustrations, and practical applications of his subject to his hearers are more like the method of Dr. Taylor, of the Broadway Tabernacle, than any of the younger preachers of the city. Like this preacher, he has generally a brief exordium, and goes into the pith of his subject at once. Like him, he applies the truth to the conscience and heart of his hearers while in the white heat of the discussion of each point in his sermon; and those points are always few. The mind is not wearied or confused by a series of points and applications.

"Rev. Dr. Taylor is an older man by many years. He has had a large experience of eighteen years as a preacher. In these long years he has been brought to the severest tests and has attained the widest scope, both by education and by long contact and intimacy with the finest models among the preachers of the English, Irish, and Scotch Church—such men as Hamilton, Chalmers, McCheyne, John Ker, Dr. Arnot, Dean Stanley, Mollville and others. Mr. Taylor has a great analytic power, and is an able logician. He has very marked ability in making a simple, clear, and forcible statement of all theological points and doctrines which are not easily understood; hence his preaching is very instructive. Hence his reflections are always few in his closing remarks, and he often rises to a climax of number, but he often rises to a climax of appeal with a sincerity and punction which leave an indelible impression. The mind holds the subject and the heart feels the impression long afterward. And in en-

forcing the truth Mr. Taylor is very effective in what may be termed the objective character of his illustrations, and they are often given with telling effect.

"Mr. Hoyt combines in a large degree those higher qualities in which so many preachers are wanting, and constantly impresses more the intellect than the heart. All his subjects in his evening sermons are of a practical character, and calculated to have a quickening and elevating influence upon the masses. They are entirely extempore, but evidently well studied. In view of the enormous frauds, the ruinous speculative spirit, the extravagance, and the mania for a showy and false life which, since the war, have afflicted not our great cities merely, but the whole nation, and are sapping its best and highest if not all its true life, this kind of preaching is a thing of great moment to all our city populations. It is heartily welcomed by many earnest and reflecting minds; and there are multitudes here, in the midst of a crowded round of popular amusement, who yearn for thought and life free from sensation and show."

LIFE IN CHINA.

The private life of the Chinese is, especially at Peking, so profound a mystery for Europeans that there is nothing to interest them in the city except its architecture and ornamentation, which, though most curious and ingenious, do not appeal to any of the tastes or sentiments of Western peoples. There is always food for the imagination in the contemplation of the outside of objects whose interior is "forbidden," and thus the traveller looks longingly at the enclosure of the sacred city, which he must never pass, and dreams of the treasures which it is said to contain—the golden columns, the silver pearls, the furniture incensed with fine meats; but what he sees is a very rude case for such a jewel. As for the famous Me-chan, a very third-rate Pagoda in Siam is more splendid, externally, than the sacred dwelling of the Son of Heaven. At Peking, external ornament, or even decency, is not regarded as desirable. The city is sedulously divided into the noble and military, the trading and the poor quarters, and in the former it is etiquette to conceal all curiosity concerning strangers. After a while, the traveller learns to recognize the rank of the Mandarins by the arrangement of the moveable wheels of their carriage. The more "blue-button" or "red-button" a mandarin is, the farther the wheels are removed from the centre of the huge machine. The palanquin is a far easier vehicle than the jingling, jolting carriages, but the use of it is sedulously restricted to princes and ministers.

The middle class and poor quarters of the town have something picturesque about them in the midst of much which is horrible. They consist of one interminable winding street, with an impossible name, in which there are three hundred shops with scarlet boards hanging upon poles before them, covered with gilded inscriptions, and where only animation exists in Peking. The motley scene is crowded with carts, palanquins, camels, mules, coolies, Chinamen, buying, selling, poking about and examining all sorts of merchandise, myriads of children, and old men pushing their way to the waste ground near the walls, that they may proudly fly the kites whose strings they hold in their hands. Absurd as the notion of kite flying as a national pastime seems to us, it is interesting to learn to what a pitch of perfection the manufacture of the familiar toy has been carried. M. de Beauvoir says "I have seen in numerous instances a kite which becomes a flying-dragon, a flying eagle, or a flying mandarin, seven yards in circumference, lighted, and given motion and gesture." They construe these wonderful things without fails, a peculiarity which implies extraordinary art; and so dexterously manage their equilibrium, that they rise calmly, steadily, without any of the jerks of our kite-flying, and float, glittering like stars, vertically above the head of the cord-holder. They fit a kind of Eolian apparatus to them, almost imperceptibly small, which imitates the songs of birds or the voices of men, and when the air is crowded with kites, produces a tremendous noise; and they send "messengers" up the cords with an incomprehensible dexterity. Another singular musical invention deserves special notice. They make tiny Eolian harps hardly heavier than soap-bubbles, but beautifully worked, and affix them to the tails of doves and pigeons, fastening them to the two central feathers; as the bird strikes the air, it resounds through their harps, loudly or pathetically, according to the speed of their flight. Nor are these tiny triumphs of ingenuity merely mechanical utilities, like so many Chinese curios; they serve to save the birds from the claws of the vultures which swoop in ominous flocks above the bastions.—Chamber's Journal.

There was an extraordinary ritualistic service at St. Bartholomew's Church, Elgin Road, Dublin, on Tuesday, to commemorate the establishment of the Irish Church Society. The ceremonial commenced with an open-air procession, which encircled the church with cross-bearers. The Rev. Mr. Maturin preached a highly vituperative sermon, in which he impeached the sincerity of the revision party, and taunted them with having never discovered the errors of the Prayer book until the Church was deprived of Siate support. Communion was then administered, and the proceedings closed with another procession round the church.

Anything is better than overlasting poring over yourself, and your own frames and feelings. The cold of the winter will not, by being thought of, give a man any warmth. All the frosts that ever were will not create heat by our meditating upon them. Neither does any man rise into life and joy through merely meditating upon his own spiritual death and misery. Turn away from the darkness, and look at the light. Spring comes from yonder sun, and so our revival in religion, and our restored joy and peace, come from God our Father. Blessed be his name, it has come from him before, and it will come from him again. Let us wait upon him in solemn confidence that he has not left us forever, but will return to us in mercy.—Spurgeon.

RESPONSIBILITY OF THE PRESS.

Wielding, as the newspaper press does, a commanding influence over families and communities, a blessing or a curse attends in proportion to its disposition to uphold what is wrong, or defend what is right, to debase the moral sense, or elevate the standard of public and private virtue. Aspiring to its management, some attempt it foolishly, some corruptly, and others without any idea of moral responsibility. In such cases journalism becomes degraded professionally, when its aim should always be laudable, and its influence salutary, whether its object be to amuse or instruct. He is conspicuously base-minded who uses it for his own selfish ends, reckless of what is printed, if it only "pays." But, as a means of diffusing light and knowledge, of public usefulness and popular guidance in the right direction, the wisest and most gifted may honorably seek its possession as an eminently desirable, though in its ample scope it requires a combination of qualities rarely found in any one person. It is to be earnestly hoped that both publishers and editors will have a deepening sense of these responsibilities, they have assumed, and be vigilant in excluding from their printed sheets whatever is low in sentiment, or corrupt in principle, or profligate in example; thus making them vehicles of unobscured entertainment and useful knowledge. A well-conducted paper, imbued with the spirit of progress, is an acquisition to any community and deserving liberal encouragement, but into no family claiming to be governed by the rules of propriety should any periodical be admitted if it may not be read without detriment to the manners and morals of the household. The observance of this rule would weed out many a worthless sheet and elevate the tone of the domestic circle, as well as promote the general welfare.—N. Y. Independent.

Random Readings.

As a general rule, age makes the good better, and the bad worse.

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

Hot water satisfies no thirst; angry words mend no broken cups and saucers.

Nothing can really disturb us save self-love and self-esteem.

As thou desirest, so thou speedest; little desiring, little speeding; great desiring, great speeding.

He may do a great deal that is never idle, and he may go a great way that is never out of the way.

Fullness of Christ is fountain fullness—ocean fullness—dwelling fullness—universal, efficient fullness.

Tears, like rain drops, have a thousand times fallen to the ground and come up in flowers.

Everything in religion is God's gift. It is better on all accounts it should be so than otherwise.—Rev. T. Adams.

He who has ceased to enjoy the superiority of his friend, has ceased to love him.

Whoever understands a subject thoroughly and intimately, can speak well about it.—Luther.

It is less injurious to Christ to doubt even of his existence, than to doubt of his willingness to save a wounded, broken-hearted sinner.—Kjelland.

The believer makes the glory of God his chief end, the providence of God his chief support, and the divine precepts his chief delight.

When we come to God for counsel we must be willing to put our whole case in his hands—to take the up-hill step instead of the smooth one, should he point to it.

A few minutes devotion at night will not clear the conscience of a foul trick done during the day, nor will going to church on Sunday atone for the willful sins of a week.

Unbounded patience is necessary to bear not only with ourselves, but with others whose various tempers and dispositions are not congenial with our own.—Guyon.

"Faith," says Thomas Adam, "may be called a divine touch on our spirits, and the effect produced by that touch proves the reality of it."

To follow Christ is like walking on a path which the Saviour's precious footsteps have trodden into smoothness, and lighted with the lamp of his Spirit.

Pride is a sin which first showeth itself in children; yea, and it groweth up with them and mixeth itself with all they do; but it lies most hid, most deep in man as to his soul concerns.—Bunyan.

To read profitably you must not be voracious, but weigh and ponder, applying what you read bit by bit to your own soul, with much meditation and prayer.—Francis de Sales.

Let the enemy rave at the door, let him knock and batter, and do his worst; we know that he cannot enter the soul save by the door of one's own consent; keep that well shut, and there need be nothing to fear.

The voice of God is heard in the silence of the soul. The operation of grace is in silence, as it comes from God, and may it not reach and pass from soul to soul without noise of words? O! that all Christians knew what it means to keep silence before God.—Guyon.

Sin is a basilisk, whose eyes are full of venom; if the eye of thy soul see her first, it reflects her own poison and kills her; if she see thy soul unsoiled, or seen too late with the poison, she kills thee; since therefore thou canst not escape thy sin, let not thy sin see thy observation.—Quarles.

Thy ignorance in unrevealed mysteries is the mother of a saving faith; and thy understanding in revealed truths, is the mother of a sacred knowledge; understand not therefore that thou must believe, but believe thou must understand; understanding is the wages of a lively faith, and faith is the reward of an humble ignorance.

SIX DAYS FOR BUSINESS AND ONE FOR REST.

A distinguished capitalist and financier, charged with a immense amount of property during the great pecuniary pressure of 1857, said: "I should have been a dead man had it not been for the Sabbath. Obligated to work from morning to night, to a degree that no hired day laborer would submit to, through the whole week, I felt on Saturday—especially on Saturday afternoon—as if I must have rest. It was like going into a dense fog. Everything looked dark and gloomy, as if nothing could be saved. I dismissed all from my mind, and kept the Sabbath in the good old way. On Monday it was all bright and sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in my grave."

THE BEST KINDS OF COAL.

The best kinds of Soft or Bituminous Coals are, "Briar Hill," "Mount Morris," "Willow Bank," "Massillon," and "Strattsville." Briar Hill and Mount Morris are of the same quality. They are the most even burning coals, and the most lasting. They do not contain as large an amount of bituminous as several other varieties of coal—they burn with less smoke for this reason.

Willow Bank burns more freely and gives a more intense heat—a grate half filled with Willow Bank coal will give out as much heat as a well filled grate of Briar Hill. If judiciously used, Willow Bank coal is the best coal brought to this market.

Massillon coal is much like Willow Bank does not handle quite as well, and burns with rather more smoke.

Strattsville is a coal but recently introduced into Toronto. It is in appearance much like Briar Hill; a good coal that we can confidently recommend as likely to give satisfaction. It can be sold at about fifty cents a ton less than Briar Hill.

PROSPECTS OF THE COAL TRADE.

This year, we believe, it is safe to say that the course of the market will be constantly, though we trust steadily, upward. The production of coal is now substantially under the control of a combination of the miners and mining companies, who have determined on the policy of a sure and probably gradual advance. The lowest limit is set at ten cents per ton, at wholesale, each month. The probability is that coal laid in now will be bought at from twelve and a-half to thirty per cent. cheaper than that purchased on the opening of the cold weather.

It is hardly worth while now to discuss the causes which have placed the power to regulate the price of an article of such vast consumption in the hands of a few men. It is enough to say that such a consummation has, through many changes and after innumerable contests, been reached, and thus, we imagine, no one familiar with the facts will deny. It is to be hoped that the great power of the combination will be used with moderation, and with a rational regard for the widest interest of the coal producers. We do not suppose that the mining companies will pretend that they are actuated chiefly by consideration for consumers, though they naturally assert that the consumers will prosper by their course. They intend, undoubtedly, to extend the consumption of coal as rapidly and steadily as possible. It is plainly to their interest to do so. At present, it is generally believed that the capacity for producing and transporting coal is out of proportion to the active demand for it, and this fact is used to account for the sudden breakdowns, followed by the extreme rises in the price of coal for several years back. It is now understood that the companies' action will be guided by the theory that a steady market is more advantageous to the extension of consumption than one which is occasionally very low, but again very high. We do not pretend to say how this theory will work when applied for any considerable period. The task undertaken by the combination—the control of the anthracite coal market—is a vast one, and may be seriously interfered with if pursued, as it will be, for years in succession. But for the present season, we believe there is no doubt of the success of the combination, or that householders may safely be guided by that fact.

SHORT WEIGHT IN COAL.

There seems to be an impression very generally abroad in the community that coal dealers are a regular set of swindlers—that they are in the general habit of sending out 1700 or 1800 pounds for a ton; that they sell coal nominally at cost, depending upon what they can steal for their profit. If these charges are true, the citizens ought to take some measures for protecting themselves against such an imposition. We have city ordinances regulating the sale of bread, of butter, of meats, etc. Why not have one regulating the sale of coal? The city could erect scales at a small cost, at easily accessible points, and require all coal to be weighed on such scales, at a small charge to cover cost of weighing—or, let them pass an ordinance similar to laws in force in many cities in the States empowering policemen to order a load of coal, which they believe deficient in weight, to be driven to the city scale and weighed; and, if found deficient in weight, to confiscate it for the use of our charitable institutions—such as the Orphan's Home, Boys, and Girls' Home, House of Providence, etc. If half the stories told of dishonest coal dealers are true, our charitable institutions would thus be provided with a liberal supply of fuel. Such an ordinance would not only be a protection to the public, but also to the honest dealer as well. We commend this suggestion to the consideration of our City Fathers.

GENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTERIAN REV. A. MILNE, M.A. P.O. BOX 104 27 HUNTER ST. TORONTO, ONT. British American Presbyterian

FRIDAY, AUGUST 22, 1873.

TOPICS OF THE WEEK.

France has paid off another large instalment of the War Indemnity, and as a consequence is getting free from the German army of occupation. The one drama of all in that country of restless spirits is to have revenge for Sedan. They may get more than they expect if they try again.

The coming meeting of the Evangelical Alliance, to be held in New York towards the end of next month, is clearly causing some stir in religious circles. Many distinguished visitors from the Old World are expected on that occasion, and every one reckons on what our neighbors call a "good time."

The Gladstone Ministry is gradually losing its power in England, and it would not be at all surprising for the Conservatives to be reinstated in power, at least for a short time, under their old leader—really backed for the first time by a working majority in the House of Commons. Whoever may happen to be the Prime Minister of England now-a-days, a reactionary policy is impossible. Will they or will they not, they must all go forward.

The "Gordon" matter still affords material for very spread-eagle articles to Minnesota Editors. All sensible people on both sides take the matter with an amount of coolness which must be provoking to the Editorial mind in the latitude of St. Paul's. Why should they not? There is no material for a quarrel in the whole question, let the most wrong-headed juvenile struggle as he may to rouse, as the phrase goes, "the national heart." The people on both sides have too much good sense and Christian feeling to quarrel over a matter so evidently to be settled and settled satisfactorily only in a court of law.

Every report from the different sections of our country gives more and more positive statements in reference to the abundance of the Canadian harvest. There is, in short, every prospect of bread enough and to spare within all our borders. Fears have been disappointed. The most sanguine hopes are in the fair way of being more than realized. Canadians have special reason for thankfulness at such a result of the agricultural labors of the year, for a deficient harvest this year would in all likelihood have been but another name for a commercial crisis, and a very large amount of suffering and loss.

The Pacific "Scandal" has entered a new phase. Parliament has been prorogued in circumstances new and unprecedented in the history of Canada, and a Royal Commission has been issued to three Judges, Messrs. Day, Gowan, and Polette, to take evidence on the subject and to report to His Excellency and to the Speakers of the Senate and Commons, so that an early Session of Parliament may be held immediately afterwards to consider the whole matter. It is exceedingly likely that the accusers of the Ministry will not go before this Commission, but will wait till Parliament meets to press their charge.

The civil war still rages in unhappy Spain. The Carlists reckon up some successes, but they make no such headway as they would have done had the general feeling in favor of the old dynasty been to any extent so powerful as has been represented. The debasing influences of ages of civil and religious despotism cannot be got quit of in a day. That the final issue of the struggle will be some more or less modified form of Republicanism there can be little doubt. A "blessed restoration" may perhaps be part of the righteous judgment with which Spain is yet to be afflicted, but that that will be permanent under the wretched Bourbons who still, in all their branches, learn nothing and forget nothing, cannot be believed by those who watch the course of ideas and feeling gathering strength on all hands. Everywhere, whether for good or for evil, the people are coming to the front, and individuals favored merely by birth and descent are less and less counted upon. In Spain, as elsewhere, the sins of the fathers come upon the children in suffering and confusion, but Don Carlos is not going to be the heaven-sent deliverer.

A CENTRAL BUILDING FUND.

There is nothing more evidently needed for the vigorous and effective carrying on of the various departments of church work, than a central building fund—a thing which, we rather suspect, is not possessed by a single Presbyterian body in Canada. We shall not be too sure about the churches in the Lower Provinces, but as far as the two in Ontario and Quebec are concerned, we are perfectly certain. The result of this

has been that the progress of the cause in many localities has been far less rapid and satisfactory than it would otherwise have been; and that the hearts of not a few have been discouraged in their efforts at extending and consolidating the church in the newer districts of our land.

The plan of sending deputations to beg for funds is essentially an unround and disagreeable one. Nothing can well be more trying than that of the unfortunate deputy who has to go from door to door stating his case, and claiming the assistance of the wealthier brethren. It is a trial which few but the most courageous of men will face more than once in the course of a life time. The apologetic, half pauper feeling that is apt to come over one is any thing but pleasant, while the treatment received is not seldom such as to call for the liveliest exercise of long suffering meekness. On the other hand, the plan is found in practical operation to be so unequal, vexatious, and sometimes so provoking for those who are operated on, that they are almost ready to feel as if they did well to be angry. Generally the same parties in each locality are always called upon, and to refuse and to comply in not a few cases may be equally perplexing and unsatisfactory. There is no time or opportunity to examine into the relative importance and efficacy of different appeals. There are no means of ascertaining what may be the ability of the people seeking help, what may have been the extent to which they have helped themselves, and how much they may still be prepared to do, if a certain amount of assistance were secured. A giver is very much in such cases acting in the dark, with nothing to guide him except naturally very partial and very favorable representations. The whole is spasmodic, disagreeable, and in not a few cases actually injurious. If the canvasser happen to have personal friends in a place he may manage to interest them in his cause, and from their representations and influence he may secure a very handsome sum; while another not so blessed with acquaintances may be sent empty away though his case may be a far stronger one, and the general welfare of the body far more involved in his getting liberal and speedy assistance.

So much has this been felt that again and again a central building fund has been talked about, but it has gone no further than talk. Such a fund in our estimation is quite as necessary as any of the schemes of the Church for which regular contributions are solicited. In many parts of Canada the erection of the first cheap church is the great difficulty, and the delay in accomplishing this has been fatal to many a promising Presbyterian cause. If there had been a regular building fund much trouble would have been saved, and also much additional liberality would have been called forth. Presbyterian oneness would have been more manifestly and practically exhibited, and kind words, kind inquiries and a little reasonable and kind assistance would have given many a young cause a start which would have carried it successfully through. In the great Presbyterian Church of the United States such a fund has been found to work admirably, while with the United Presbyterian Church in Scotland, the fund for liquidating debt and for church extension has been in many cases as life from the dead. The help given has been often large and important, but the sympathy exhibited has been far more effective. It has brought giver and receiver more directly into contact as engaged in our work, and made many accomplish with ease what, if left to themselves, they could never have thought of attempting. All over the newer districts in Canada the need of such a fund is greatly felt. The very success of the missionaries and students make that need the more evident. It is not well to send our missionaries on collecting tours, and a mere general appeal to the liberality of friends through magazines or newspapers in favour of any particular station will seldom amount to much. We rather suspect that Home Mission Funds could not be legitimately taken for building purposes. And what refuge is left but that for which we plead? Cases in Muskoka, cases down in the Lake Superior region; cases down on the Ottawa, &c., are all more or less pressing, all deserving help, all demanding it, with the risk of great and permanent injury if it is long withheld; while to meet all these we have nothing systematic, no scheme by which local effort may be stimulated to the utmost, and at the same time reasonable and effective help secured. We hope the leading liberal and wealthy friends of Presbyterianism will look to this, and give and arrange as the importance of the matter demands. Many would be only too happy to give if they had the opportunity, who would not put down their names on a subscription book for a cause of which they know nothing, while wise and active business men in different localities might do an amount of good in the practical working out of the scheme which would be absolutely incalculable. We have an increasing number of zealous and devoted students, preachers and ministers, whose hands ought to be strengthened and their

hearts encouraged, by being made to feel that in their labors they can reckon on the sympathy and assistance of the whole body. There is no occasion to wait for such a fund being formally organized. If sums were specially set in to Mr. Reid, to be administered till next Assembly by the Home Mission Committee, the scheme would speedily take shape, and the whole Church would soon feel its quickening and strengthening power. Which of our wealthy men will be the first to start a scheme which would from the first be recognized as one of the most popular and effective organizations for the advancement of the Presbyterian Church in Canada?

WALDENSES.

The interest felt in the history and present condition of the Waldenses has been very general. That singular people have come to be much more widely known than many far more numerous, far wealthier, and, to all appearances, far more important communities. In all Protestant countries their fame has been spread abroad as that of a people who "kept the faith when all our fathers worshipped stocks and stones." Their history has been a mournful yet a most glorious one, telling of what more than fiendish cruelty could devise and execute, and what simple faith and quenchless zeal could both dare and endure. But while we in Canada have a general idea of the past record of those who never bowed the knee to Baal and never kissed his image, the idea is vague and unsatisfactory compared with what it ought to be. If we know more of those simple Christians of the Alps, it would be better for them, and it would also be greatly better for ourselves. We rejoice therefore at the visit of the Rev. Matteo Prochet to this continent, for the purpose of diffusing information on the subject and securing subscriptions for carrying on and extending the work which God very evidently is putting to the hands of these children of the valleys. Mr. Prochet gave an address last Lord's day evening in Gould-street Church, Toronto, and we are sure we speak the conviction of every one present, when we say it was good to be there.

The written documents of the Waldenses are generally understood to extend as far back as A.D. 1100, though some modern experts in these matters affect to question this. "With the dawn of history," writes James MacIntosh, "we discover some simple Christians in the valleys of the Alps, where they still exist under the ancient name of Vaudois, who, by the light of the New Testament, saw the extraordinary contrast between the purity of primitive times and the vices of the gorgeous and imperial hierarchy which surrounded them."

This Church has been the object of the special and bitter hostility of Rome, and no bloodier chapter in the bloody history of that mother of harlots can be found, than that which tells of the exterminating raids upon the humble dwellers in these secluded Alpine valleys. Thirty-six distinct persecutions are recorded, every one of which had in view either their utter extermination or their absolute subjugation to the Pope. The instruments employed by Rome in this fiendish work were the Dukes of Savoy, the ancestors of the present King of Italy. It is not for a newspaper article to record the various St. Bartholomews enacted against these poor people—indeed, it is hard to believe that man's inhumanity to man could ever go so far as it was undoubtedly carried in 1655 by the armed and sacred soldiers of the Holy Father. "Children," says Leger, an eye-witness, "torn for their mother's breasts, were seized by the feet and dashed against the rocks or walls, which were covered with their brains while their tender bodies were cast on the common heaps; or one soldier, seizing one limb of these innocent creatures, and another taking hold of the other, would tear them asunder, beat their mothers with them, and at last throw them into the fields. The sick and aged, both men and women, were either burned in their houses, or literally cut in pieces; or, stripped of their garments, were tied up like a ball, with their heads between their legs, and rolled over rocks."

Then was the time when Oliver Cromwell, by a long way the greatest sovereign that ever England knew, interfered in his own effective manner, and Milton gave utterance to the indignation and horror of the age in the imperishable lines beginning—

"Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine mountains cold; 'E'en them who kept thy faith so pure of old, When all our fathers worshipped stocks and stones."

Words these which tell not only of indignation, but which breathe a prayer most strikingly being answered in these latter days. Had Cromwell lived, he would have been the effective protector of these simple saints. But the great chieftain died, and then succeeded a time which no Englishman, to whom England's honor is dear, can ever think of but with a blush and sigh; a

time when the land was dissolved in fatal license, and the heartless and contemptible Charles the Second only passed away to be succeeded by one, if possible, still more heartless and contemptible. No more hope, apparently, was there for the Vaudois. Past horrors were even improved on in the terrible times that succeeded, till they culminated in the dreadful doings of 1686-9. Yet these people were not destroyed. Napoleon the First for a short time gave them freedom, and then, in 1815, by the "blessed" restoration of kings, they sank back again in bondage. All the old penal laws were revived. Rome was once more in the ascendant, and forgot not its old feud. But better times at length came round. The great earthquake year of 1818 brought at last liberty to the valleys, and the overturnings of 1859-61 opened all Italy, with its twenty-two millions of people, to the evangelistic efforts of this Church in the wilderness, which, though on fire so often, has remained to this day unconsumed.

We are not aware what may be Mr. Prochet's subsequent movements or the length of the stay he makes in Canada, but sure we are that the more the past history and present condition of the Church he represents are known, just so much the more may he reckon on the active sympathy and assistance of all who love the good cause for whose sake generation after generation of those noble Vaudois were willing to suffer the loss of all things, and brave indignation and cruelties infinitely worse than death. The Rev. Mr. King, Toronto, will take charge of any sums sent him for the Waldenses.

LAKE SUPERIOR AND PLEASURE TRIPS.

The newspapers of the States, especially those that may be called "religious," teem at present with letters giving descriptions, more or less graphic, of sights and scenes met with in the course of summer travel. Among the rest, an American D.D. gives his experiences of Lake Superior, and his ideas of its attractiveness as a place for summer holiday-making. Gradually the people of Ontario are beginning to appreciate the splendid opportunities for recreation which lie conveniently to their hand, without their having to travel far or be at much expense, and our neighbors are, if possible, before us in the discovery. At least, if Dr. Rockwell is to be taken as a specimen, the North shore of Lake Superior will have an ever-increasing number of summer visitors. In a general way the Doctor gives his opinion of the district in the following terms:—

"For the tourist and the man in search of healthful recreation, there is not a more delightful trip than that to Lake Superior by the Georgian Bay."

We have only room for the following extract, which may lead some of our readers to go and see for themselves. The Doctor spent two or three weeks at Prince Arthur's Landing, greatly to the advantage of his health, and his personal enjoyment as well. The fact is, we in Ontario have no need to run away down to Murray Bay, Cacouna, and so forth, were it not that it has come to be thought the right thing to take the lengthened journey and incur the great expense thereby involved:—

"The passage," says Dr. Rockwell, "by the islands of the North Shore, is through many narrow and intricate channels, and brings us through scenery of marvellous wildness and beauty. Entering the St. Mary's River, we pause for a while at Garden River, where is an extensive Indian Mission, and reach the Sault St. Marie just as the bells of the chapel are tolling for evening service. We enter the canal which leads around the Falls, after nine o'clock, and yet the twilight is so strong as to enable us to read the time from our watches.

"The Sault is a beautiful rapid of about a mile in length, around which the Indian still encamps, and in which he may be seen in the morning in his light canoe in search of white fish, of which the very best are taken just here.

"After entering the broad waters of Lake Superior, the English steamers make a northwesterly course for Batchewagan, where a mail is to be left, then for Michipicoten Harbor, where is a station of the Hudson's Bay Company. But the great point of interest here is the island bearing the same name, and lying twenty miles distant, which is a perfect marvel of beauty, with its land-locked harbor, and its little fairy islets, some of which look like flower gardens burned to stone.

"But the grandest scenery perhaps on the whole Lake, is found at Nipigon Bay, where we reach the forty-ninth degree of latitude. Entering it by its westernmost channel, we are for more than sixty miles passing through a series of islands of the wildest and most rugged character. Immense walls of rock, basaltic palisades, weird and strange figures among the headlands, hills crowned with primeval forests, and a sense of awful and eternal solitude, serve to make the whole scene one of surpassing interest and beauty."

We regret that in the communication on Mission Work in Muskoka there were several typographical errors. For "town," the last word in the first paragraph, read Zion. In the second paragraph, "house for the mission," it should be minister. In the fourth paragraph for five sites, read five.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

The Church formed by the Union of the Old and New School is the largest Presbyterian organization in the world. Under date of the 4th of August of this year the following official statistics were published, which speak for themselves:—

Table with 2 columns: Category and Amount. Includes Synods, Presbyteries, Candidates, Licentiate, Ministers, etc. Total: 89,622.00

Ministers and Churches.

The induction of the Rev. Gustavus Munro to the charge of Knox Church, Embro, took place on Tuesday last, after which a festival was held on the grounds adjoining the church. Forty years have elapsed since similar festivities took place in Embro.—

The Rev. George Bell, L.L.D., having resigned his charge in Clifton, owing to ill health, was waited upon on Wednesday, the 23rd ult., by a committee, and presented with a purse of \$287. Much regret is felt by the inhabitants of Clifton in losing one who has been so highly useful and respected by all parties.

A couple of weeks ago the C. P. congregation at Wellington Square presented their late pastor, the Rev. A. Milne, with a purse containing \$85. The presentation was made by the Rev. R. N. Grant, Mr. Milne's predecessor, in a very happy speech. Mr. Milne expressed his surprise at receiving such a handsome gift, after the numerous tokens of their good will manifested on previous occasions.

One by one, says the Berlin "Telegraph," our holiday-seeking citizens are returning home again. The Rev. Mr. Dickie, who formed one of a camping-out party at the headwaters of Lake Joseph and other lakes in the Muskoka District, appeared in his pulpit on Sunday last, looking over so much better of his three weeks' "roughing it." Mr. J. King, Barrister, who was with the same party, and was in poor health before he tried tent life and yacht cruising among the islands of these beautiful lakes, returned on Tuesday last considerably improved in health and strength. Both gentlemen, who are brown as bricks, speak in glowing terms of the enjoyableness of their trip, barring the mosquitoes and black flies, which, owing to the wetness of the season, were pretty troublesome. But the fishing and shooting, we are told, were excellent and the breezes of the lakes, even during our hottest days here, uncommonly fresh and bracing.

INDUCTION AT ST. LOUIS DE GONZAQUE AND VALLEYFIELD.

The united congregation of St. Louis de Gonzague and Valleyfield, in connection with the Canada Presbyterian Church, vacant since the translation of the Rev. W. Coulthard, has obtained a settled pastor. In the month of July last a unanimous call was addressed to the Rev. A. Young, and having been accepted by that gentleman, his induction took place on Thursday, the 14th inst. The Rev. J. Watson, of Huntington, presided on the occasion, and preached a suitable discourse at St. Louis from 1 Tim. iii. 1. The Rev. C. M. McKeenchar, of English River, gave the usual charge to the minister, and the Rev. J. M. Gibson, of Montreal, addressed the people. In the evening of the same day, a similar service was held at Valleyfield, the other section of the congregation. The Rev. R. M. Thornton, of Knox Church, Montreal, preached on the occasion from 2 Thess. iii. 1, and the other parts of the service were conducted by the Rev. Messrs. Watson and Gibson. At both places the attendance was good. The services were of an interesting and impressive nature, and at the close the newly inducted minister received a cordial welcome from the people. The settlement is harmonious, and we earnestly trust the Divine blessing may abundantly rest on both minister and people. Mr. Young's address is Valleyfield P. O., Province of Quebec.—Con.

On Wednesday of last week, the Presby- terian Sabbath School of Wellington Square held their annual picnic. The first intention was to drive to the beach, but the weather being cold and threatening, it was decided to hold it in the Town Hall. An abundant supply of good things was spread out for the children, and a very enjoyable afternoon was spent. The most interesting part of the picnic was the presentation to the Superintendent, Mr. L. B. Allen, of a very handsome silver ice pitcher, salver, and goblets. The presentation was made by the Rev. Mr. Milne, the former pastor. The Rev. Mr. Hastie, of Prescott, was also present.—Com.

PRESBYTERY OF OTTAWA.

This Presbytery held its last regular meeting at White Lake on the 5th and 6th August. The attendance was not so good as usual. The evening session of the first day was occupied with a Conference upon the subject—The relation of the children of believers to the Church, and the practical questions arising therefrom. The list of supplemented congregations and mission stations was revised, and the amount of aid to be asked for each for the current year, fixed. Mr. Burns was appointed to moderate in a call in Dalhousie and S. Sherbrooke before next meeting, should he see matters ripe for it. The Committee appointed to prepare a suitable minute ament Mr. McLaren's removal from the bounds, gave in the following, which was adopted. "In dissolving the pastoral tie between the congregation of Knox Church, Ottawa, and their pastor, Rev. William McLaren, according to the instructions of the General Assembly, the Presbytery desire to express their deep sympathy with the congregation. The removal of one whose ministry, though short, has been characterized by power and usefulness, would under any circumstances be regarded as a serious loss. How much more keenly must that removal be felt by his people, when striving with some difficulty to build a large and beautiful church, in which they expected their pastor to labour among them, and to be over them in the Lord. We would, therefore, while sympathizing with them, affectionately commend them to the Lord of the harvest, that He may send them speedily one whose labours he will largely own and bless. In releasing Mr. McLaren from his charge, and transferring him to the care of the Presbytery of Toronto, the Presbytery of Ottawa would heartily congratulate their brother that he has been called by our church to occupy such an honorable position as that of Professor of Systematic Theology, in Knox College; and desire to express their conviction that he is eminently fitted for the duties thus devolving on him, and their hope that all the expectations of the Church with respect to him may be more than realized. The Presbytery, however, cannot part with Mr. McLaren without recording their sense of the loss sustained by them, and expressing the high estimation in which he has been held by all his co-presbyters, as one whose experience, good judgment, and other sterling qualities have rendered him a most highly valued member of Presbytery, both in counsel and labors. With a fervent prayer to God that he may be abundantly blessed in the discharge of his important and onerous duties, the Presbytery would bid their beloved brother an affectionate goodbye.

A Presbyterial visitation of the congregation of McNab was held, and the following deliverance in regard to it recorded:—

The Presbytery having entered upon a visitation of the congregation of McNab, under the pastoral charge of the Rev. G. Bremner, and elicited enquiries as to the present state of said congregation, hereby express their entire satisfaction with its improved financial and spiritual condition, and the very gratifying progress that has been made during the two years of Mr. Bromner's pastorate among them. They rejoice in the manifest tokens of the Divine presence which have resulted from the labours of the Pastor and the gratifying number of souls that have been added to the church of such as shall be saved, and the increased interest evinced in spiritual things by both young and old throughout the congregation. The Presbytery would suggest, however, the desirability of all the office bearers heartily co-operating with their Pastor in all church work, more especially in the management of the Sabbath schools; with an expression of fervent gratitude to God for what has already been done, they would affectionately urge upon the congregation to go forward to higher attainments in the Lord's life, and further, the Presbytery would now commend minister and people to God, and to the word of His grace, which is able to build them up and give them an inheritance among them that are sanctified. An adjourned meeting was appointed to be held in Pembroke, on Tuesday, Sept. 2nd, at 2 p.m., when the Trial Discourses of Mr. Mark Turnbull, Missionary elect for the Upper Ottawa, will be heard, and should these be sustained, the Presbytery will proceed at 7.30 with ordination, Mr. Crombie to preach, Mr. McDermaid to preside and offer the ordination prayer, Mr. McEwen to address the Missionary, and Mr. Burns the congregation.—J. CARSWELL Clerk.

PRESBYTERY OF BRUCE—ORDINATION AND INDUCTION.

This Presbytery held an adjourned meeting at Port Elgin on the 18th inst. There was a fair attendance of ministers and elders. The Rev. J. Scott, of London, A. McDiarmid, and D. McNaughton being present, were invited to sit with the Presbytery as corresponding members. The chief business was the ordination and induction of Rev. D. G. McKay, who was in the usual manner set apart to preach the Gospel of the grace of God, and inducted into the pastoral charge of Port Elgin and Dunblane. Mr. Straith addressed the minister, and Mr. Tolmie (the Moderator) the people, who were also addressed by Rev. Mr. Scott and others. There was a large

congregation, the house being crowded. The people were very attentive, and at the close of the services gave their new minister a most cordial welcome. Retrospectives were provided for all. Mr. McKay enters upon his office in that field with bright prospects of a successful and useful ministry. There was laid on the table of Presbytery a petition from Contra Bruce, asking for the moderation of a call, and also a supplement of two hundred dollars for the first year of at least. Mr. Straith was appointed to moderate in a call at an early day, and in view of the fact that the congregation there are about building a new church, the representative of the H. M. Committee was instructed to make application for the supplement. A circular from the Assembly's Finance Committee was read. On account of its not reaching in time for the ordinary meeting, and in the absence of the minutes of Assembly, not yet received, final action on the matter was deferred.—Com.

Contributors and Correspondents.

MISSION FIELDS AT SAULT STE MARIE.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Some information regarding the mission at this place may not be uninteresting to your readers. I must state plainly at the outset that the mission here has been a failure. This is not due to anything peculiar to the place that made the establishment of a mission a more than ordinarily difficult task, but simply to mismanagement. Nor can any person be blamed for the mismanagement. The College Missionary Society has done all that lay in its power. The missionaries who have preceded us have been of the very best stamp. The Home Mission Committee has had neither money nor men at its disposal to enable it to do more than it has done. The College Society has sent a missionary each summer, but the ground gained during the summer has been perhaps more than lost during the succeeding winter. The Wesleyans, as usual, came in at the right time, built upon a Presbyterian foundation, and constructed their building largely out of what should have been Presbyterian materials. Now they have a neat commodious church with a spire, while our people have, until lately, had to sit upon planks supported by blocks, and weary for the end of the sermon, in a disused school-house some distance out of the village and in very uncomfortable proximity to the mosquitoes. An uncomfortable house with a long road to it, backless seats and mosquitoes combined will keep any congregation small.

The mission so far has been a failure; the question now is what is to be done with it. It must either be properly supported henceforth or given up altogether. The people freely state that they are tired of the way things have been going on, and that if a regular supply is not sent they will feel it their duty to connect themselves with other churches. But how is the support to come? I do not believe that the Presbyterians of Ontario will be stingy with their money when they know that for want of schools and the gospel many of the people of the district are lapsing into heathenism. There are many young people growing up in the country around here who cannot read the Bible. Many have never been at school, and have never heard a sermon for years. Now I think it is clear that the Home Mission Committee should see that this place is provided for, even if some places nearer home should want. There are many stations that have had the gospel preached to them for years who are not half as thankful for it as these people would be, and do not support it half as liberally as these would. The people here will contribute liberally according to their ability. I called a meeting to take steps towards securing a site for a church and getting a church built. Most of our people are living on small salaries and cash is not very plenty. But Capt. Wilson offered us our choice of three lots; a vote of thanks was accorded to him, but as none of them were as convenient as was desirable most preferred to purchase. Just then a lot came unexpectedly for sale, than which a more desirable could scarcely be found. It was purchased by Mr. Charles Brown, who generously hands it over to the congregation until such time as they may be able to pay for it. The lot cost \$250. We are now proceeding to raise funds for a Church building. We propose to erect one that will cost not more than \$1,500. If any persons feel desirous of helping us, assistance will be thankfully received. Contributions may be sent to Rev. W. Cochran, M. A., Brantford; or to Rev. A. Gilray, Knox College, President of the College Missionary Society. In the mean time we have secured comfortable seats for the house in which I preach at the Sault. At the other station in Korah we meet in a school house which will serve our purpose for a while. Here is an opportunity for doing good.

Yours truly, W. H. RENNELSON.

Sault Ste. Marie, Aug. 8th.

PROFESSOR McLAREN AND TOTAL ABSTINENCE AGAIN.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—I have been reading with interest the letters called forth by the address of our new Professor, delivered in Ottawa, on the subject of temperance. The discussion is good in its tendencies. It seems to be much required, in view both of the difference of opinion and diversity of practice which exist in our own branch of the Church as well as in others.

Professor McLaren holds that total abstinence, however desirable it may be that all Christians should adopt the principle, should not be made a test of communion. It is on this point that both "A Minister of the C. P. Church" and the Rev. Mr. Straith, of Paisley, join issue with him. The brother who writes the letters in reply hold that total abstinence should be made a test of membership. "A Minister of the C. P. Church" says he looked for "a list of the terms of communion, or some attempt at elucidating exhaustively the principles

which the Bible affords for our guidance in the matter. But we submit that instead of looking for a list of the terms of communion, the writer of that letter should have shown how his belief is founded on Bible truth. Professor McLaren denies that any such teaching is in the Word of God, and a Minister of the C. P. Church holds that it is. By all means the latter should have shown where. The mere assertion that the Divine word would ban the Church out in such a course goes for nothing. It is a solemn declaration to make without giving proof. "A Minister of the C. P. Church" ought to make good what he affirms in regard to an experiment on this subject. "Great branches of the Church have tried the experiment." Who are they? How long have they tried it? With what success?

The Rev. Mr. Straith also believes in making total abstinence a test of fitness for being in the Church. His first argument in favor of his position is that such a course is right. "Is not the principle of total abstinence right according to the Word of God?" We grant that the principle is right, and that every church-member ought, all things considered, to be a total abstainer. But the fact that the principle is right is not a sufficient reason for constituting it a condition of union with the Church. Christian liberty is right in principle. "It is more blessed to give than to receive." The Christian ought to give to the cause of the Lord "as he has been prospered." But there are men in the Church who give only a dollar a year to missions when they could give twenty. In such cases what would Mr. Straith do? To be consistent, he ought to make Christian liberty a test of membership, and suspend those brethren from the privileges of the Church until they pay the amount opposite their names on the ecclesiastical assessment roll. Attendance at prayer-meeting in convenient circumstances is right. What about making it a test? Mr. Straith quotes two passages of Scripture, "Woe to him that giveth his neighbor drink," "Look not on the vine," and for what end I am at a loss to know. He cannot mean that they teach his view of the subject.

For one, I believe that Professor McLaren holds the true Bible view on the great subject of temperance. The Jerusalem Council, after long deliberation, wrote to the Gentile brethren at Antioch, in Syria, that "They do well" to abstain from the use of meat offered in sacrifice to idols, when eating such meat was in itself a matter of indifference. The Professor is following the teachings of the Apostles when he says to church-members throughout the land, "Ye do well" to refrain from the use of a beverage that may intoxicate. He also is wise, as he is scriptural, in refusing to make this a test. There is no doubt, too, but he represents the minds of the majority of our Church on this matter. From this standpoint a temperance advocate can appeal to the higher sentiments of the Christiana people. He can ask them not only for their own sakes to be abstainers, but he can plead with them, for the sake of sorrowing, dying humanity, to "taste not, touch not, handle not" the ruinous thing. Appeal to men to act from the principle of brotherly love, and thus you are far more likely to gain your end, than through any arbitrary enactments. Every Christian man ought to work and pray that all church-members may become total abstainers. But the moment we begin to make stringent laws we do wrong. "The tree is known by its fruits." The consequences of such a law would be manifestly wrong. The Committee on Temperance in the Synod of the U. P. Church, Scotland in their report last year, noticed with satisfaction that one-third of the ministers of that church were total abstainers. According to the theory of the brethren who disagree with Professor McLaren, the remaining two-thirds of the ministers of that body are unworthy oven of membership. That law would root up the wheat along with the tares. It would unchristianize many whose labours have been blessed by God. It would erase from our Communion rolls many whose names would still stand written in the Lamb's Book of Life.

August 16, 1878.

MANITOBA CHURCHES.

MR. EDITOR.—I see that the Rev. Mr. Young, of the Wesleyan Methodist Church, Winnipeg, is now gathering money throughout Ontario and Quebec for the purpose of building churches in this Province. This is well, yet it suggests something like a nearly neglected duty, on the part of our church. Our Methodist friends are noted as being wise in their generation, and their present movement is a practical illustration of this. Much of their success in Winnipeg must be ascribed to their wisely putting up, at the outset a large and attractive church, and this, as their memorial windows indicate, largely by contributions from Ontario. Christians now-a-days are fond of something like comfort and elegance in their places of worship, and those attractions are not lost on those whom we wish to have drawn to take up a Christian profession.

Should Mr. Young succeed in his present mission, and plant his churches here and there in new settlements, the result must be favorable to his church. My object in pointing these lines is to lead our Christian people to a more earnest and thoughtful consideration of the necessities of our cause in this land. We have had a noble example from Montreal; a Christian friend there has placed a considerable sum at the disposal of two of our ministers, for the purpose of stimulating our people here in building churches. From this a small supplement may now be obtained of say \$50 or \$60. This is strongly felt to be a stimulus to our people in several localities, but something more is required where building is so expensive as in Manitoba. A supplement of \$500, or even \$1,000 would not be too much to meet the necessities of our people. Take, as an example, the case of our congregation here, Little Britain. This congregation is not large—about 80 families—and none of them wealthy. It was resolved last year to build the church, which has for a time been in contemplation of stoppage. Much of the material had been laid on the ground, and

this spring the building was commenced, the contract for putting up the stone work alone being \$1,000. The material being all laid on the ground. The building is progressing, but the building Committee is crippled for want of means. Our people have no harvest this season, not having seen any grain, owing to the presence of the destructive grasshoppers; so that we cannot hope to gather much money from those who may be scarcely able to provide bread for their families. All we can hope to accomplish, by our utmost efforts, will be to enclose the building, and this, it is to be feared, with a considerable sum due the builders, and at present there are grave fears that the roof may not be got on, to the comparative danger of the building from frost. Now should our kind friends give us such a lift as our necessities require, what a stimulus it would give to the congregation! How it would raise our fainting hearts could we enter our substantial though plainly furnished church with the New Year! But such is only a single case—let it be multiplied by six or eight and see what a lift would be given to our cause in this Province. There is High Bluff Station with its church half finished for want of means; there is the whole White Mud River District without a church of any kind or denomination. There are Springfield and Sunnyside townships needing two new churches. There is Rockwood resolved to build a stone church, resting for want of means, and some more effectual external encouragement. There are now fields to be opened, &c., &c. But it may be said the expense of the work in Manitoba is already very great, and a heavy burden on the church. So it is, and so it is felt it must be for many years, but is not the end worthy of the expenditure! To follow our people to this land with their cherished church privileges? To plant the banner of our Presbyterial Church in such a land as this, with its noble lakes and rivers, its alluvial plains and its mineral wealth? The progress of this Great West may be slower than was anticipated, but undoubtedly here must be the front of a great country. Think of driving a horse and buggy a thousand miles directly, or nearly directly west, with nothing but nature's pathway and the well-worn track of the native cart, and you may form some conception of what this country is in extent and for agricultural purposes. Our people are finding their way back. Mr. McNabb, our missionary furthest west in this Province, is about 100 miles from the Red River. The people are still flocking west, and the survey is being now pushed beyond the boundaries of our Province, to meet their requirements. A considerable band has gone out from Kildonan to join Mr. Nisbet, on the Saskatchewan. And shall we not follow our people with gospel ordinances, and build them churches, till they can provide for themselves! But I must not trespass further on your space. Please give this subject the benefit of your immediate and earnest attention. We must get our people to realize the situation. No doubt the letters and reports of the very excellent and able Commissioners, sent out by the General Assembly, will do much to waken a deeper interest in this great West. We shall hope for great things, as we would labor and pray for great things.

Yours, &c., ALEX. FRAZER.

Little Britain, Aug. 7th, 1878.

[Our article on "Church Building" had gone to press before Mr. Frazer's esteemed favor came to hand. It but confirms what we have said. We hope the Canada Presbyterial Church will show itself equal to the occasion.—EDIT. B. A. P.]

TOTAL ABSTINENCE ON THE GRAND TRUNK.

Whatever may be the opinions of the present and past management of the Grand Trunk Railway, held by different individuals, all who wish to travel with the comfort which must be derived from the thought that those in charge are at any rate sober, will be glad to read the following circular addressed by Mr. Spicer, one of the heads of departments, to the men under his charge. We hope that the movement thus inaugurated will be abundantly successful and have as happy an influence upon the characters and families of the whole body of employees as could be desired. Sure we are that if all railway officials had been total abstainers many valuable lives would have been saved and much heart rending misery prevented. Mr. Spicer's circular is as follows:—

GRAND TRUNK RAILWAY OF CANADA.

Local Superintendent's Office,

MONTREAL, August 18th, 1878.

[Circular No. 318.]

TO AGENTS AND CONDUCTORS.

The "dismissals" that are recorded every few days in our Office Circulars, in consequence of intemperance, show unmistakably that there are men in the Company's service, who either cannot or will not control their propensity for drinking intoxicating liquors, and as such men not only bring disgrace, suffering, and ruin upon themselves and their families, but so long as they remain in the service, they reflect discredit upon and endanger the safety of their fellow employees, and cause damage to property and loss to the Company, by a loose and reckless performance of their duty—even when only slightly under the influence of liquor.

We know that a man who only occasionally, at uncertain periods, drinks to excess, speedily becomes demoralized and unreliable, and so far as his connection with the working of a railway is concerned, he is not to be trusted out of sight of his superior officer, and there must be a feeling of want of confidence, which proves extremely unsatisfactory in every respect.

You will, I feel sure, agree with me, that it is the imperative duty of every right-

minded person to do everything in his power to eradicate this fearful evil from our large staff, and as an example to others than myself. I desire your co-operation in at once organizing a Grand Trunk Railway (Western District) Temperance League, to meet total abstinence from every description of intoxicating drink as a law.

The result of a faithful adherence to such a pledge must be inestimably beneficial to the state at large, and a blessing to the families of the men who have hitherto wasted a large proportion of their wages in the purchase of liquor.

I shall be glad if you will at once read this to every-one of your staff, and head a list with my name and your own, and give the names of all the men who concur and agree to unite in this movement for their welfare.

I trust that the response will be favorable, prompt, and unanimous, on the part of all now connected with the Traffic Department of the Central, Western, Buffalo & Goderich, and Detroit Districts, and I may here intimate that total abstainers will have the preference as regards promotion and employment in the service.—W. J. SPICER, Local Superintendent.

We congratulate this gentleman on the stand he has taken, and say to all Railway Superintendents, "Go ye and do likewise."

ADVICE TO YOUNG MEN.

President White, of Cornell University, in the course of a late address to the students under his charge, gave the following terse and much needed advice to young men, which many in Canada as well as in the States may take home to themselves:

"If there is any man whom from the bottom of my heart I pity, it is the man who believes that all mankind are creants and swindlers, and who considers life merely a game of grasping and griping. If there is any young man for whom I feel deep regret, as for a man sure to fail, sure to live and die wretchedly, it is for the young man who goes forth into the world believing that the only motives in this world are selfish motives. Depend upon it that selfishness is not the only motive in this world—nay, it is not even the strongest motive."

OCEAN BEAUTIES.

The medicine of the Arctic seas people the ultramarine blue of the cold, pure sea with the vivid patches of living green thirty miles in diameter. These minute organisms are doubly curious from their power of astonishing production and the strange electric fire they display. Minute as these microscopic creatures are, every motion and flash is the result of volition, and not a mere chemic or mechanic phosphorescence. The Photocaris light a flashing cirrus on being irritated, in brilliant kindling sparks, increasing in intensity until the whole organism is illuminated. The living fire washes over its back, and pencils in greenish yellow light its microscopic outline. Nor do these little creatures lack a beauty of their own. These minute shields of pure, translucent silox are elaborately wrought in microscopic symbols of mimic heraldry. They are the chivalry of the deep, the tiny knights with lance and cuirass, and oval bossy shield carved in quaint conceits and ornamental fashion. Nor must we despise when we reflect upon their power of accretion. The Gallionella, invisible to the naked eye, can, of their heraldic shield and flinty armour, make two cubic feet of Bilin polishing slate in four days. By straining sea-water a web of greenish cloth of gold, illuminated by their play of self-generated electric light has been collected. Humboldt and Ehrenberg speak of their voracity, their power of discharging electricity at will, and their sporting about, exhibiting an intelligent enjoyment of the life God has given to them. Man and his works perish, but the monuments of the infusoria are the flinty ribs of the sea, the giant bones of huge continents, heaped into mountain-ranges over which the granite and porphyry have set their stony seal forever. Man thrives in his little zone: the populous infusoria crowd every nook of earth, from the remote poles to the burning equatorial belt.—Lippincott's Magazine.

REST AND AIR.

D. Hall says the best medicine in the world more efficient in the cure of diseases than all the potencies of the materia medica, are warmth, rest, cleanliness and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move a foot or crook a finger, and it sometimes succeeds; but in others, the powers of life are thereby so completely exhausted that the system cannot recuperate, and typhoid fever sets in and carries the patient to a premature grave. Whenever walking or work is an effort, a warm bed and cool room are the very first indispensables to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail the system.

I have often seen pious persons very attractive to those who are not so. The life of piety, the unctious it breathes, that interior prism radiating outward, exercises a charm inexplicable even to the hearts that feel it.

As an instance of the value of sunlight, Dupuytren, the celebrated physician, mentioned the case of a French lady whose disease baffled the skill of the most eminent men. This lady resided in a dark room in one of the narrow streets of Paris. After a careful examination he was led to refer her complaint to the absence of light, and caused her to be removed to a more cheerful situation. The change was attended with most beneficial results—all her complaints vanished. It is remarkable that Lavoisier, writing in the last century, should have placed light as an agent of health, even before pure air. In fact, where you can obtain abundance of light, it is also generally possible to obtain pure air. In England a similar thing occurs; invalids are almost always shut up in close rooms, curtains drawn and light excluded.

MINISTERS AND PREACHING.

We make the following extract from a powerful address recently delivered in England by the learned and eloquent Rev. Henry Alton, D.D.:

"The criterion of preaching, he said, was not its intellectual force, or exact truth, or artistic beauty, but its living result. The workman was to be judged not by his tools, but by his product. Still, there were constant changes in social conditions which affected the exercise of preaching. Much of the ignorant feeling which surrounded all things pertaining to religion had passed away. Men were no longer disposed to listen to a preacher simply because he was a preacher, and to receive his teachings simply because he uttered them. Thank God, this was gone, even although some wholesome reverence might have gone with it. Preaching now must, far more than heretofore, justify itself by its own intrinsic qualities. The preacher must stand upon the authorization of his work, not of his office. He might not hope to gather or retain hearers by mechanical sermon-making or perfunctory preaching. Men who were raised intellectually to the level of the literature of the day rightly demanded intelligence and power in their religious teachers. The work of ministers now might be more arduous than that of the ministers of past generations; but there was no help for it. They would succeed in the future only by their intrinsic merits, their spiritual goodness, truth, and earnestness, and by the degree in which they could inspire with these the life of their hearers and of society. The press and education had largely superseded the teaching functions of the pulpit. They need no longer preach theological treatises as the only means of theological knowledge. Through a thousand literary channels theological knowledge was acquired, and they were freer to apply theology to its religious ends; they might assume more knowledge, conduct their practical arguments along a higher level, and point their appeals with a wider and richer reference; so that, instead of sermons becoming more timid in rhetorical appeal by reason of their freedom from metaphysical arguments and critical exigencies, they might be less so. A richer body of thought was held in solution, the conscience was urged by more complicated forces, the rhetoric was charged with a finer combination of thought and passion; a more affluent literature, intuition, a higher element of passion itself, entered into every sermon. Their ministry, moreover, was not merely that of the preacher; it was that of the pastor, and still more assiduous, that of the congregational pastor. No ministry demanded qualifications so high and varied. It was not only the first duty, but the greatest difficulty of a minister to 'take heed unto himself.' Amid the literary ardors and emulous strivings of student life especially, personal godliness had to maintain a sore struggle, and often to suffer a lamentable waste. And yet it was the fundamental condition of ministerial calling, sanctifying by its presence or invalidating by its absence every other qualification. Above everything else, it determined ministerial efficiency. The ministry was not a profession, the duties of which might be discharged by any person of adequate ability; it was a spiritual influence which only fervid sanctity could constitute. Their work was not merely to teach men godliness, but to make them godly. One very common cause of ministerial inefficiency was an inadequate estimate of ministerial work. Were men preparing for the ministry or consecrated to it adequately conscious of their vocation, indolent habit, flippant thought, loose conversation, undevout life, egotistical self-sufficiency, the mournful lack of spiritual sensibility, humbleness, tenderness, prayerful solicitude, such as was sometimes seen, would be morally impossible. The ministry was regarded with too much of professional feeling, as an office to which mere faculty and a discerning church had called them. It was an ill omen to see the indications of such feeling in a young man. It not only augured a disheartened mind; it forebode a disappointing, yes, an appalling issue. It was bad enough to find cold officialness, ignorant self-sufficiency, unspiritual levity, and self-indulgent indolence in more advanced life; but to see these in the very novitiate of God's consecrated minister, where one might expect the trembling solicitude of a first calling, and the fervent consecration of a first love; to see confidence before experience warranted it, and indifference before habit had wrought it, was over a terrible augury for the future. Every position in life had its peculiar moral perils, and student life was no exception. There was peril in the intemperance, insatiable, and monotony of study. They held intercourse with the world's thought rather than with its heart or work. For a while the Bible to them was a theology rather than a religion. Might they not so study the science of spiritual life as to forget its experience—supersede religion by theology, become insensible to the force of truth just in proportion as they became familiar with its philosophy; so pluck the tree of knowledge as to forfeit the tree of life? There was peril again in optional hours and measurement of work, lest giving way to indolence they be unfaithful to the great purpose for which they studied at all. The liberty of college life might be abused to a luxurious indolence, or frivolous reading, or laborious trifling. They were to be teachers of God's great revelations to men. Could they think that a minimum reading for classes and examinations would sufficiently qualify them for this? Could a rapid, superficial college life be suddenly transmuted into grave, pastoral experience and matured spiritual power? Only once in a human life was preparation time given. The habits they formed now would be the abiding form of their ministerial character. Did ministerial history furnish an instance in which the promise of the student had not been fulfilled in the minister? Let, then, their appreciation of college life be high, their purpose serious, their pursuit of it earnest. The chief preparation for the ministry was character: a devout spirit, a tender sensibility, a quick sympathy, a self-sacrificing zeal. Spiritual truth could be ministered only by spiritual sympathies."

A NEW CATECHISM.

The "Southern Presbyterian" gives its readers the following series of questions, designed for plain church people and fifth-rate ministers:—
Q. What is the Church?—A. A corporation in which the honorary members are more numerous than the paying members.
Q. What is Resignation?—A. Willingness to go to heaven when you can't stay any longer in this world.
Q. What is Benevolence?—A. Giving a shilling to send the gospel to the heathen, and 419 for a new dress.
Q. Why are elders called "ruling"?—A. Because they sometimes rule the other members of session, and rule the pastor, and rule the whole congregation, and rule everything but themselves.
Q. How is the Sabbath of duty kept?—A. By reading newspapers, worldly talk, and criticizing the preacher.
Q. Who tells the most lies?—A. "They say."
Q. What is a competency?—A. A little more than one has.
Q. What is the most difficult part of a pastor's work?—A. Getting his stipend.
Q. Who are very promising people?—A. Those who do not pay their church subscriptions.
Q. What is the right of private judgment?—A. The privilege of entertaining the same opinions that we do.
Q. What is a test of truth?—A. The opposition of foolish and unreasonable men.
Q. Why are many prayer-meetings like some large mercantile firms?—A. Because they have so many silent partners.
Q. What is a most important part of knowledge?—A. The knowledge of one's own ignorance.
Q. When are people suddenly impressed with their great poverty?—A. When you present to them a call for charity.
Q. What neighborhoods are most noted for gossip?—A. A. Those of which we know the most.
Q. When are people ready to find fault with their pastor?—A. When they are in arrears for his stipend.
Q. What is one of the Lost Arts?—A. Minding one's own business.
Q. Of what ought laest people to be ashamed?—A. Themselves.
Q. Who never finish their work?—A. Fault-finders.
Q. What never puts anything into the contribution box?—A. Good wishes.
Q. Who are most confident in their opinions about anything?—A. Those who know the least about it.
Q. Who is the great representative of those who oppose enterprises of benevolence?—A. Judas.
Q. What definition of the rich is given by Sir Thomas Browne that puts a large number of people on the "poor list"?—A. "Those who have enough to be charitable."
Q. How does it appear that many treat religion in the same way they do poor relations?—A. They keep it at a distance, and don't admit it to familiar intercourse.
Q. How does Cowper describe a class of men of whom there are now many in the Church?—A. They "do nothing with a deal of skill."
Q. How may a man secure the ill-will of a large number of people?—A. By writing such an article as this?

TAKING AND CIRCULATING A RELIGIOUS PAPER.

- 1. A good religious paper makes Christians more intelligent.
- 2. It makes them more useful.
- 3. It secures better pay for their pastor.
- 4. It secures better teachers for the Sunday-school.
- 5. It secures better attendance at the prayer-meeting.
- 6. It leads to a better understanding of the Scriptures.
- 7. It increases interest in the spread of the gospel.
- 8. It helps to settle many difficulties.
- 9. It gives unity of faith and practice in the denomination.
- 10. It exposes error.
- 11. It places weapons in the hands of all to defend the truth.
- 12. It affords a channel of communication between brethren.
- 13. It gives the news from the churches.
- 14. It brings out the talent of the denomination and makes it useful on a wider scale.
- 15. It throws light upon obscure questions of practical interest.
- 16. It gives light on obscure passages of the Bible.
- 17. It cultivates a taste for reading.
- 18. It makes the children more intelligent.
- 19. It makes better parents.
- 20. It makes better children.
- 21. It awakens interest for the salvation of souls.
- 22. It gives general religious news.
- 23. It gives the more important current news of general interest.

There are greater difficulties in the way of the Gospel in Portugal than in Spain. Several citizens of Oporto have formed an association for reading the Bible. They have no preacher. A Scotch minister is devoting his time to the city of Lisbon. In that city the Spaniards have a small chapel in which Evangelical services are held every Sabbath. Herodes de Mora is the pastor. Soon after he began his ministry here a priest became a convert to Protestantism. The latter now holds services at his own house in a neighboring village. Another priest has since followed his example, and will take charge of the services in the Portuguese language.

THE POETRY OF CALVINISM.

Calvinism is said to be prosaic and unpoetical. "What poem," it is asked, "has it written?" Our reply is ready. We know not that these Calvinists, who fled to their homes, across rivers, and meadows, and mountain boundaries, across chasms and oceans, on wintry days, had any fairland pleasure at all, or "any ray of fancy, or one emotion of dignity, or one taste." Their hats were steeply covered; their beards were unshaven; their trousers were patched. They had membership not at St. Paul's, nor at Notre Dame, but in the church of the desert. Their preachers were "preachers of the rub and of the stain." Their sermons and prayers were "linked sweetness, long drawn out." They were seldom, if ever, sentimental, and as far removed as possible from *super-litellanities*. Nevertheless, they were *con-litellanities*, or rather the "most remarkable body of men, perhaps, which the world has ever produced." Pollok, we believe, wrote "The Course of Time" Bunyan, "The Pilgrim's Progress," Cowper "The Task"; waits the foremost of English sacred lyrics; Milton "Paradise Lost," said by some to be brilliant. But, letting these pass, what poems have Calvinists written? O, ye bones blanched on Alpine cliffs and French fields; ye shades of the Bastille, and of St. Bartholomew's day; ye cool and valorous Croisades, winning victory for Cromwell at Marston Moor; ye daring companions of Knox and Melville, chiding fearlessly kings and queens; ye satiated, but immortalized body of Puritans, "crushing and trampling down oppression, pierced by no weapons and withstood by no barriers; charmed by no pleasures, and terrified by no deaths;" pursued, and yet pursuing freedom to worship God—your judgment has come—what poem have you written? We listen to the answer come: Seen in all our toils and sorrows, separations and sacrifices, journeyings, voyagings, and fastings from famine and fear; our cells and caves, our stocks and martyr fires, our enforced expatriations and colonial plantings, you have "a whole Iliad in action," and an epic of heroism more sweet and grand than ever Virgil conceived. We show you deeds of valor of which Achilles and Aeneas never dreamed. We offer you bolder and braver knights than any ever dubbed by St. Michael or St. George. For chivalrous daring and high undertaking we yield not to the crusaders at the gates of the holy city. For lofty enterprises we claim never to have been excelled. For brilliant achievement, and sublime self-sacrifice and invincible faith, we challenge the world of romance to excel the reality of our history. What poem has Calvinism written? It has written on the sublime and the beautiful, on the self-denying and the grand, on the tender and the emotional, on the picturesque and the lovely, in a large book of ancestral recollections and inspirations such as the world had never before possessed. Its poetry is its thrilling history and "the mighty visions passing there."—*Bibliotheca Sacra*.

EDUCATION OF WOMEN.

Our modern life is in some respects drying up, and our young men are too often mere sticks, without a living idea of generous inspiration. They sometimes do their utmost to spoil young women, and young women repay the folly with added grace and assiduity. The true womanhood, in its quick perception, ready wit, flashing intuition, personal devotedness, and high fidelity must come to the rescue. She must show that under her interpretation reason is not a cold and heartless rationalism, but a genial, loving wisdom, with a ray as glowing as it is luminous for our pathway and our home. She can teach us that virtue is not a hard law, a dull formalism, a harsh negation, but a living inspiration, drawing power from the eternal love, and going forth in healthful freedom to its conflict and to its peace. All men may confess to a share of weakness for the ring of pretty girls who are found almost everywhere trying to make mediocrity charming, and to keep up the old routine of empty show and petty clique. We understand in some degree the power of that ring of graces when they pass into favored establishments, the pet wives of husbands whose principles and aspirations are not always the better by this charming petticoat government. But among the girls and the matrons we have seen enough of what a true woman can be to make us wish and strive that she may be a more frequent fact and power in these new times that threaten dangers as well as promise privilege, and call upon men and women to study together the science and the art of the social order which they are to suffer or to enjoy together. We often call our time the age of mechanism, but it ought to be the millennium of idealism and faith; for within all the facts of nature and history mysterious forces move, and over all the supreme love presides. If men are too often forgetting the more humane and divine view of the universe, and becoming as soulless as the machines by which they make their money, women do not tend that way, and even their faults vindicate the emotions, and do not wholly deny the ideal sphere. The true culture under the supreme guidance will give woman due power for man's sake as well as her own, and bring the marvelous quickness of her perceptions, the flash of her intuitions, and the richness of her genius into the true life. She has more genius than man in proportion to the measure of her faculties, and Hartmann well says that young men should associate with women for the best incentive, for you can find men in their books, but women must be seen in actual society to be appreciated. They have certainly done wonders in our age by their books, and the century that has given us *Corinne*, *Consuelo*, and *Romola* may, before it closes, show us a type of society worthy of the womanly fascination that appears in these pages. If they can do so much in print, where so much of their form, movement, and spirit is kept back, what will they not do in society when full culture is given to their powers, and full sweep is allowed to their graces and charms? Perhaps there is danger that they will have too much power, and imperil masculine sense by their witching art. If so, the remedy is in more education.—Dr. Samuel Osborn, in *Harper's Magazine* for September.

THE SIGN LANGUAGE.

I had not spent many days in the institution before I awoke to the fact that the sign language is an exceedingly curious and intricate matter to study. Though I had elsewhere witnessed some slight exhibitions of its pantomimic story-telling, and had even been taught a few of its terms—if I may call them so—it was rather startling to discover here a complete language, adequate to all sorts of ideas, with which words have nothing to do. It is no more English than it is Chinese. Its signs represent objects, actions, qualities, and whatever else words express, but they do not represent words. Many people fancy it to be merely a short-hand way of talking, signs being interspersed here and there just to save the trouble of spelling out all the words. Doubtless it does save trouble; but that is not the main thing. Signs can make their way where words can not. They go before words; they prepare the way for them; they rouse the unconscious soul; they bring candles into its dungeon; it bestirs itself at last, and cries for the light of day. When words begin to be admitted, signs introduce them; and not until the expanding intellect has grown beyond its childhood does the sign language at length withdraw from the scene, and give place to the language of words.
At table I used to notice the lively conversations carried on by the mute teachers between themselves. Some of them scarcely needed interpreting, since the expression of the face supplied a key. The grand principle of signs being resemblance, they are not very difficult to comprehend when they refer to visible objects and acts, or to simple emotions. Beyond this the uninitiated are apt to find themselves in the dark, unless there is somebody to interpret. For example, the sign for "Quaker" is made by twirling the thumbs about each other, the fingers being loosely interlaced. "Humbag" is intimated by extending the right hand upon the back and extended fingers of the left, while the thumbs are wagged—sarcastically, no doubt—upon either side. If you wish to allude to what is called "courting," you interlace the fingers so that their tips are toward you, and the tips of your bent thumbs about an inch apart; then wag the thumbs slightly, as if the happy pair were nodding and chattering in a cozy *par-a-tete*, and you will be struck with the aptness of the representation.
One day, happening to inquire whether it were possible to express in sign language, the grammatical modifications of mode, tense, etc., Professor Cooke did me the favor to summon a very intelligent pupil in the collegiate department, named Jones, to give illustrations. He immediately represented various forms of a given verb, in each instance naming the mode, tense, person, and number with great precision. I am sorry that I cannot recollect how to make, for instance, the third person singular, pluperfect subjunctive, of the verb to write, in sign language, but I was glad to learn that upon a pinch the thing can be done. In point of fact, however, I presume it is not always done. Some of these grammatical accidents may very well be left for the imagination to supply.
After having exhibited the signs representing various animals and other objects, the young man gave us some specimens of pantomime, in which he excels. To see how he would succeed with something entirely new, the teacher related to the class the well-known anecdote of Henry Clay's adventure with the goat. All eyes were intently fixed upon the rapidly moving fingers as they spelled word after word; and no sooner was the story finished than Jones proceeded to dramatize it in the most amusing fashion that can be imagined. We saw the great Senator taking his dignified "constitutional" in the streets of Washington, the little ramogulphus maliciously teasing the long-bearded goat, the benevolent interference of Mr. Clay in behalf of the unhappy animal, the ungrateful attack of the goat upon his deliverer, the glee of the rascally little spectators, and finally the ignominious retreat of the great statesman when he was forced to "let go and run like blazes." Of course it was ten times funnier in pantomime than in words.—From "Ten Days with the Deaf and Dumb," by MARY BARRETT, in *Harper's Magazine* for September.
CHILDREN MAY GIVE.
Children should be taught to give, just as they should be taught to love or to pray. Giving is as clearly a duty as it is a privilege. But children in the Sunday school should be trained to earn or save what they give; not to ask it from father or mother, as if it was a tax on Sunday-school attendance. Children usually enjoy giving of their own little treasures a great deal more than their parents enjoy giving out of their abundance; for avarice is not a child's vice. Calls to giving, judiciously made, increase the attractiveness to children of any Sunday school, even among the very poorest of the community. It is a great mistake to refrain from asking poor children to give into the Lord's treasury through fear that they will be repelled from the Sunday school where they are thus called on. The proper way is to make giving a part of their training in life, as surely as cleanliness of person, decency of speech, or uprightness in conduct.
What we win by prayer, we shall wear with comfort.—*Doak*.
I had rather be the means of comforting one of God's dear children, than gain the applause of a nation.
He that fears he has committed the sin against the Holy Ghost, may be certain he has not committed it.
Melancthon used to say, when he saw others possessed of wealth—"Let them take the riches; give me the work."
There is not a round in the ladder to heaven which does not give every one that steps upon it just ground to sing, "Grace, grace!"
The word often produces no more effect on many hearers than the wind-wave that stirs a sea; no sooner is it passed, than the walk returns again to its usual state.

Scientific and Useful.

HOW TO MEASURE THE HEIGHT OF TREES.
When a tree stands so that the length of its shadow can be measured, its height may be readily ascertained as follows: Set a stick upright (let it be perpendicular by the plumb line). Measure the length of the shadow of the stick. As the length of its shadow is to the height of the stick, so is the length of the shadow of the tree to its height. For instance, if the stick is four feet above the ground, and its shadow is six feet in length, and the shadow of the tree is ninety feet, the height of the tree will be sixty feet (64:90:60). In other words, multiply the length of the shadow of the tree by the height of the stick, and divide by the shadow of the stick.
DISINFECTANTS.
If disease comes into the home it is not always possible to put it out, and it exhales its foul breath in spite of all our care. In such a case a disinfectant, that is, a substance possessing the quality of decomposing as well as deodorizing, is important. A little dry chlorinated lime, kept in a plate, and sprinkled occasionally with strong vinegar, is said to be one of the best. It should be moved from place to place in the room every three or four hours. Lassarague's solution, which can be sprinkled on white fabrics without spotting them, might sometimes be more convenient; for in bad cases the clothing of the sick person can be wet with it.
SOUP BATH.
It is reported that a young girl in Springfield, an invalid for several years, was so attacked by inflammation of the tonsils and epiglottis that for fifteen days not a particle of food could enter her stomach. The life was saved by cooking meat and coffee in her room, the nutritious odors of which she inhaled. It is singular that the physician did not cause her to be immersed in a soup bath. This remedy is often applied in Germany in cases of extreme debility. The pores absorb as well as they give off.
MOTH PREVENTIVE.
Furs and woollen clothing have been in demand much later than usual this year, and are in danger of being sown with moth-eggs before the final packing away. No powder or drug is so sure and safe as a brushing and beating which dislodge the embryo worm. Especially leave no dust-filled fold or seam, no spot encrusted with grease and dirt, for in such places the sly miller loves to make a home for the worm. A small piece of camphor or a little tobacco (one of its few unobjectionable uses) is an additional protection, but will not be sufficient without the beating.
COMPOSITION OF PATENT MEDICINES.
A recent German work gives the result of the author's analysis of some of the most widely known patent medicines of the present time. It appears that the famous Morrison pills, 24 grains each, consist of aloe, cream of tartar and colocynth; another kind of this pill contains the same ingredients, beside gamboge. Holloway's pills, about equally famous, are composed of aloe, myrrh and saffron. Brandreth's pills showed resin of podophyllum, thickened juice of poke-berries, saffron, cloves, oil of pepper-mint. "Oil of Horse-Chestnuts," by Genevoix of Paris, is not at all the oil of the horse-chestnut, but another non-drying oil, altered by heat so that it has acquired a darker colour, a pungent odor and an acrid taste.
VINEGAR FOR THE STOMACH.
Crackers and pickles, and perhaps a bit of salt codfish! Do you remember how good they tasted, and with what a relish you ate your lunch at recess during the school session? We remember distinctly, and we recollect in connection an indefinite impression that accompanied our pickles that we weren't doing just what was best for our stomachs when eating them. How agreeable is it then to our tastes, to read in the *Journal of Health* that Dr. Hall inclines to the opinion that vinegar is most like in nature to the qualities of those stomach juices which perform the offices of digestion; hence must ordinarily promote digestion. Feverish persons often crave something sour; acids are found to promote the secretion of bile; it is a fair inference, therefore, "that when a person craves something sour, it is nature's instinct calling for a remedy for fever or biliousness or indigestion." However, suffer a word of caution, boys and girls at school: Eat your pickles with moderation.
TYPHOID FEVER.
Sir William Gull, lecturing at Guy's Hospital, last year, on typhoid fever, prophesied that it would, in time, become as rare as the fatal ague, since, like that disease, it arises from preventable causes. At present, it is reported to kill 17,000 persons yearly in England. It may be prevented by hygienic precautions, particularly on the large scale, by thorough drainage. But when it has once seized a patient, it must run its course of twenty-one to twenty-eight days. During this period, it is not possible, strictly speaking, to say the patient is better, though his condition fluctuates. By a skillful use of the thermometer the progress of the disease may be ascertained. But it may repeat its course a second or even a third time, taking, each time, the same period. Sir William says it cannot be cut short, even in its early stage. Emetics, calomel and colocynth, once relied on, have been discarded by the doctors as useless. Even quinine is of dubious efficacy. Certainly, after the fifth or sixth day (the maximum of the fever-heat) physic must not be given. The true treatment is rest and simple diet, with stimulants, if necessary. Recovery is dependent upon the smallest matters in the nursing. As Sir William says, the *materia medica* of fever is decreasing every year; and he would prefer to carry any one through the typhoid by wines and soups and fresh air, rather than by the use of drugs. This disease was actually extinguished in the unhealthy Millbank prison, simply by introducing, in 1854, a pure water supply, in place of the foul water of the Thames.

A Present Heaven.

BY H. E. N. HATHAWAY.

Our seasons pass with half their wealth... With the first-ripened hopes delayed...

Not thus should our ideals wait! A triumph undefined and dim...

With Him when we receive The light and love that from Him shine...

Among the dusty woods of earth The flowers of Heaven shall spring and grow...

Oh not in future worlds alone The fair eternal life is won...

THE REASON WHY.

From The Coal Expositor.

A little fellow came running into the house, exclaiming, "O, sister Mary, I've such a pretty thing..."

WE PASS FOR WHAT WE ARE.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us...

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Miscellaneous

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Official Announcements.

Toronto. - First Tuesday of September, in Knox Church, Toronto, at 11 o'clock a.m.
KINGSTON. - Next meeting of Kingston Presbytery to be held in Greek Street Church, Kingston, on the first Tuesday of October, at 2 p.m.

BIRTH.

At Beaverton, on the 12th August, the wife of the Rev A. Milne, M.A., of a daughter.

DEATH.

At Beaverton, on the 11th August, ANN GUNN the beloved wife of CHARLES ROBINSON, Esq., Reeve of Thorah, aged 56 years.

Commercial.

PRODUCE.

The advices from England relative to unfavorable harvesting weather, combined with scarcity of flour, have had a tendency to higher prices, with a much firmer feeling in our market.

FLOUR.—The market is very scantily supplied, barely enough being on hand to fill orders, during the week, superfine has sold at from \$5.50 to \$5.60, fancy, \$5.95 to \$6.

OATMEAL.—Continues scarce at unchanged rates. We have heard of no sales in quantity.

WHEAT.—Remains inactive, prices nominal. No transactions to note. A farmer's load or two of new fall wheat brought from \$1.20 to \$1.25 per bushel.

OATS.—Stocks are decreasing, while holders, considering the prospect of the new crop being early placed on the market, have been freer in their offerings, at a decline of from 1 to 2c. on our last week's quotations.

BARLEY.—Outside reports of the new crop agree that the quantity will be fully one-third less than last year in this neighbourhood, while from the showers experienced during the harvesting season, barley in most sections will be more or less stained.

PEAS.—There is none in store. Prices nominally unchanged.

CORN.—We have not heard of any transaction.

BRAN.—Nominally unchanged in price.

PROVISIONS.

BUTTER.—No sales of large lots reported; small lots changing hands at 14 1/2 to 15 1/2c; good demand for fine quality for city use.

CHEESE.—Sales steady at quotations.

EGGS.—Nothing doing.

PORK.—Owing to light stocks, prices have advanced 50c. per barrel, selling only in small lots.

BACON.—Demand steady, no large lots moving; sales of ton-lots loose at 8 1/2c; stocks reported as light.

HAMS.—Holders asking 14c. for canvassed; fresh smoked selling at 12c. in lots of 50 and under.

LARD.—Fair demand at a slight advance on former prices.

FREIGHTS.

LAKE FREIGHTS.—Rates are unchanged at 2 1/2c. to Kingston, and at 3c. to Oswego.

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

New Advertisements.

THE SECOND SESSION

OTTAWA LADIES' COLLEGE

Will be open on Wednesday, Sept. 3rd. For rooms apply immediately to C. E. CUNNINGHAM, Assist. Secretary.

P. E.—Circulars sent on application. Ottawa, July 28, 1873.

New Advertisements.

GOLDEN THE LARGEST FIRST-CLASS CLOTHING HOUSE IN TORONTO. CLERGYMEN'S SUITS AND READY-MADE. TEN PER CENT. DISCOUNT ALLOWED. 128, 130, and 132 KING STREET EAST. PETTY & DINNEN, Managers.

REMOVAL. COPP, CLARK & CO., BOOKSELLERS AND STATIONERS, HAVE REMOVED From their old store on King Street, East, till their new premises are ready to 102 BAY STREET.

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Books. TEMPERANCE, From a Bible Standpoint. SECOND EDITION. A LECTURE delivered before the ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE, by the REV. R. WALLACE.

Books. TO IMMIGRANTS. The attention of parties intending to settle in Manitoba is hereby called to the circumstances that a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee.

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