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# British American Presbylerian.

TORONTO, CANADA, FRIDAY AUGUST 7, 1874

Whole No. 130

Gentifications and Correspondents.

HAW YORK ASTERNA.

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summer and he should be seeded as heavy makes a country of the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded at short notice. Of the Particle and the same should be seeded by great summers. However, the same should be seeded by great summers. They cannot be sufficient to the same should be seeded by great summers. They cannot should be sufficient to the same should be sufficient to the s

but it is either for repairs to cliured or overan, or because their congregatious have fled with the wairs weather. There who cannot get away dering the week, are very apt to go into the country to spend fluid, so that there are really fewer people in town on that day than on any other, besides, every good fluid-keeper cleans once a year and why should a church recolless attention?

# RECOLLECTIONS OF STUDENTS LIFE; IN LIGERMANY.

I. EN ROUTE.

When your "Canadian Student When your "Canadian detailate we abroad he treat to gain a lattle more experience of foreign student life than could be seen in our molern Athens, and a bidding farewell to "And Keskis," and earrying with me smeere love for the beautiful city, and please in recollections of many whom I hope to count among my life friends, I started south with a folkwistudent from Torouto to visit the land where "Angle-Catholicism" flourishes. One can see the two faiths, that of Scotland and that of England, in the Churches and their decorations, even more plainly than their descritions, even more plainly than in the writings of theologians. I mean that the outlines of the two fairle as are chalked out for us in then. These buildings and their surroundings were not struck off in the heat of contents and their surroundings were not street or, in the heat of controvery as polemical works are, but have grown up and taken their mould from the forming or formed, faith of generations. In Edinburgh, and indeed throughout all S. Mand, the venerable charcies which have the associations of contaries around thom, are sober and massive, with little or no architot untal pre-tentions. Glasgow Cathodral internally has tentions, Glasgow Cathodral internally has little "Catholie" about it. The nitting of the High Church at Edinburgh are absurdly out of harmony, with the service—a pulpit by [a pillar, and the choir sitting around a desk wiers the alter used to stand, with the 'overy alter piece above them restored, its empty michos looking like campty tomis. I hate tisses empty nuclea about obscribes, either fill them

The Episcopal clearly not standing aloof lare as they too citien Phaitailedly do. The Young and the standing aloof the standing to the extra the standing aloud not help feeling that one who archanged the standing that one who archanged the standing that standing the standing th

canoous air that you must breathe.

One object in Newcastle could be passed over by no Presbyterian, and that is the old Ohurch, built before the Conquest, and preached in by Knoz during his say in England. It was in this Church that he at the summon of the Bishey of Durham so triumphantly vindicated his assertion that the mass was idolatary. The tower of this Church furnished the model for that of Bt. Church furnished, in the mass was idolatary. The tower of this Church furnisher, but far surpasses it in graceful symmetry.

Brending a few says very pleasantly will other Canadian friends near Sheffield, I combarked at Hull, and the good steamer Leopard landed me safely at Hamburg.

# Messrs Moody and Sankey in the

Mesers Moody and Sankey in the North

These gentlemen held a prayer meeting in the Music Hall, Inverness, at one o'clock on Friday, which was even more rowded them any of their meetings in Inverness yet in the television of the state of th

# Cerist's power to forgive sins

"Son be of good cheer; thy sun be for-given thes."—Matt 9. : 2.

"And they come unto Him, bringing one, sick of the pal-y, which was borne of four,-Mark 2 : 3.

Our,—Mark 2 / 3.

A good thing happened to use As I walked Along the attests, I saw a thickening cond My noting its way towards a mountain height Mad followed it. I round the multitudes Were bestening to the adact where Jesus as I of had heard of him, and I a viglad. To see Him for my-elf But a, He poke, Kiy Heart went out to him. So good He was for wise and tender, and so gracious too. That I confessed, as did the Queen of oil. The kulf had not be on take he all ship, day I listened to His seemon on the mouse. And then a wish arose within my and the following my freed unto he Lord. He would restore Him. Then I hastened home And told the joyful tidings. Searily He shook his bead "Luers" is no hope for me But when I thought of Ch. 1st, the more I longed That he should know I im. And at last there came.

Came

Came

A happy thought to \_\_\_\_ If some bright day

The neighbours we ald assist me, we might take

The delpless mar\_ to be where Jesus was.

The days pass ad on. And then the good new.

The "ays pass of on. And thou two good news.

Charlet, was teaching in a house. At least My friend should have the blessing! Eagerly I won't', three strong mon who ca of for him, And brigged their strength. With gontle voice and step
We rateed him on his b. 1, and bore him forth Late the street, and let the errest fresh air Far his hot temples. Gratefully he looked Into our faces with path-sto eyes,
And we spoke cheerly to make him here in Christ the Healer this warneched the house
And saw the throug that gathered at the door.

"Press through the crowd," I said But mon atood close.

atood close,
And could not if they would make way for us.
Isaid, "For pity's sake oh, let us through,
But they were so intent upon the worls
Tho Master uttered, that they did not hear.
"We cannot pass, so we must take him home,
And try another day, said one to me
But a deep grean escaped the sufferer's lips.
And I, made strong by pain of symiathy,
Said, "No, we will not "We will flud a way."

With busy hands we raised the covering Above the court where Jesus at With ropes Under the bed, we pased the reef, and then, We waited not to hear the Saviour's words. But whispered to our friend, "Be not afraid. The Lord is merciful," and let him down Above the crowd, before the Master's face

I wish you could have seen the Saviour's smile! He did not keep the sick man in suspense, But called him. Son," and gentiv said to him, "Be of good cheer, thy sins are all forgiven." Oh, then the sin-sick heart leaned up for lov, and the tired eves were filled with happy tears, And the white lips began to speak His praise, Tho people marmered. But the pardoned man Was filled with perfect peace. He would have died

Was filled with perfect peace. He would have died
If Christ had willed it. But the Master said,
"I say to thee, Arise, take up thy bed, And go unto thine house." I saw him go in swift obedience, and is perfect health, And hastened forth to meet him. Whet a change Those few short moments with the Lerd had made!

I scarcely know my friend. His radient face Had lost all trace of sorrow. He was saved And healed; what mere nad he to wish But that through time and all eternity.

He still night serve the Lord who made him whole?

Oh! have you friends who suffer and have sinned
And have not carried them to Christ the Lerd?
I pray you do not love another day.
But show your love by taking them to Him,
For Josus is tender and as sweet,
And knows so well the avmipathy of love,
That He will give them too His wondrous gifts
Of healing and forgivoness
MAUMANNE FARNINGHAM.

When we contemplate the appearance of our Lord, on this stage of action, there are two important views of His character that should always claim our attention. One is, His coming into the world in order to offer an equivalent to God by means of which God would be able in Conformity with the excellence of His character to forgive sins. The other is, His coming to enlighten and reform the human race, to set us a bright example, by His life and doctrines. The former view is the most sublime, but the latter should not fail to excite our admiration; as, of the moral character of Christ it is emphatically said that "Ho went about doing good." An exemplification of which we have recorded in the nara. tive before us. Our Lord had no sconer arrived home to Caperi aum the usual place of His abode, after He had been a journey, han the people brought unto Hun a paralytic, and He healed him. But let us not suppose that while He regarded his bodily disorder, that He neglected His spiritual disease. No, He attended to the latter before the former. He first says, "Son be of good cheer; thy sins be forgiven thee;" and then, "arise take up thy bed, and go unto thing own house." Christ strikes at the root when He says, "thy sins be forgiven thee." The palsy was a mere accident; but the sin was in the very life. Any healing which is not moral can be merely superficial and temporary. Some Commentors think possibly, there may have been in this case a peculiar connexion between the youth's sins and his sickness. The one may have been the cause, the other the effect. Dr. Morrison says, " The Lord, looking into the heart of the afflicted man, saw that he was more distressed on account of his sins than of his sickness; and so he first of all spoke peace to his conscience. Not unlikely the young man had been foolish. Possilly he had brought his sickness upon himself by means of his sins." This forgiveness then, was doubtless the very boon which, above all others, he needed and desired. And here was Christ ready to remove 1 oth the cause, and the effect of his affliction.

I would have you remember that this narrative is as genuine, real, and veritable as any of the occurrences that take place under our own notice. The same miracle is recorded by three of the evangelists with but little variation, and with no contradiction of the fact as they are narrated by any one of them. It was a thing, as wo say familiarly, of our own sort not mythical at all, perfectly real and genuine. We read not of a romantic fiction but of an historical fact, and so understanding let us proceed.

The Scribes and Pharisees were for bringing in Christ at this time as guilty of mate.

disparaging and dofy ang the divine government or the Divine name. They had witnessed enough as they said, wh coupon they could fou ad this serious and capital charge, for i a their heaving He had dis-tinctly inter ded upon the Divine province, and as dis-unctly assumed the Divine pre-In looking at the matter from this standpoint, we must confess that in confess that in aspects of their case, the Sember ar d Pharisees have our sympathy and our egard. We ask them, "What evil has Jesus of Nazareth been doing?" the answer comes as immediate as it is indignant, "He has been presending to forgive sins, to blot out that man's transgressions from that book of God's remembrance, to alter that man's relations to the entire government of God, and to superseder! His tendencies and liabilities as an enemy of God, into all the tendencies and liabilities of a friend of God. Why do we condemn him? Listen to that and tell us if it be not enough, and if we are not right in the decision to which we come." I say again that, looking at the matter from their standpoint, and regarding it as they regarded it, the Scribes and Pharisees for once were right, and that in forgiving this man's sins, or in saying that they were forgiven, our Lord had assumed a power and a prerogative which were divine. They clearly had hold upon what in its principle was indisputably and universal-Now, see, they had not brought out their cogitations into words, little imag-ining that what they were thus cogitating our Lord knew, but what they had not brought out in words He brought out for them, unwrapt before their own eyes, showed His entire mastery of their souls and of all their thoughts within. Thus you see that whilst their principle was right, their application of it in this matter was unquestionably wrong. Their conclusion no doubt was a right and sound one. The obliteration of the record of a man's suns sould only come to pass through the interposition of God Himself. The cancelling of the guilt of a man's sins, the prevention of the consequences of a man s sin, who can do that but God only? Although the Lord had said to them, "You are perfectly right, but now why do you go on reasoning about my blasphemy, or conclude that I have blasphemed, for do you not know that I am God? Your promises are sound, your conclusion is unsound. Nobody can forgive sins but the Lord alone. Do you not know that I am the Lord?" He thus shuts them up exactly there, and then gives them proof of the divine prerogative which He ciaims for Himself. He says, "Which is the easier, to say unto the sick of the palsy, 'Thy sins be forgiven thee,' or to say unto him, 'Arise, take up thy bed and walk?'"

There was the man whom his friends had brought into that place, the man whose case was to be the subject of the grand experi-ment. Now let them all look at him, for there he was a paralytic beyond any doubt. They were all convinced that he was a paralytic. Our Lord now deals with them on this wise, To say that I have pardoned his sins is an easier thing than to say I have healed his paralysis, because the healing of the paralysis can be submitted to examination, can be put to severe and scrutiuizing test; it is, therefore, the harder thing of the two. My affirmation about his pardon the two. My affirmation about his pardon cannot be submitted to investigation. My declaration about his cure can be submitted to it forthwith." And in all His Majesty, as simple as it was sublime, He said, "Arise, take up thy bed and go unto thy house." Now came the issue. "Tis done, and as they looked it was even so. That poor paralytic was on his feet immediately. was rolling up his mattress, and laying it upon his shoulder, walking away home, a witness that our Lord had done the more difficult of the two things to which He had been referring, and that now the inference might be drawn and the conclusion might be reached. There was to be no doubt remaining in the minds of men at that time. There was to be no doubt remaining in the minds of men to the end of time about the Son of man having power on earth to for-L. W. W.

# Thoroughness.

One of the great defects of the present day, especially in our own land, is a want of thorough knowledge and a disposition to There is no lack of pretenders, but whou culture or finished men are sought for, it is almost impossible to obtain them. We do nearly everything in comuch of a rush. We generally live too fast. We imagine that we are old, while we are still youthful, that we shall be behind the times and remain unknown if seven or ten years, or more, are spent in solid preparation for life's duties. A complete course of st ly is already abridged. from the mistaken view that time is too valuable to be employed in developing and are in too great a hurry to enter upon the duties of an active his,"—"to make our pile,"—or to engage in any other pursuit than that of learning, if it promises even a possible reduction of our hurse. possible relization of our hope.

There is a strength derived from a liberal culture of the mind that can be obtained from no other source. It makes men and women stronger, no matter what positions they may afterwards fill. It is not by the physical, but by the mental powers of man, that the world is being subdued. It is through the intellect that the subtle forces of nature are made to do our bidding. But, however priceless strength of mind may be, we have not attained the full zenith of our power until this be supplemented by sound moral principles and the comage to maintain them. It is just here that multitudes fail to achieve noble only. There are too few possessed of this moral energy, needed to meet the sneering laugh or the studied coldness of their associates; too few who, knowing that they are in the right class maintain it, and leave the issue with Him who smiles only upon the brave and true-hearted.—The Miniesota Teacher.

Mr. H. M. Stanley has addressed a letter to a gentleman at Nottingham in answer to the question whether he is of the same opinion as the late Dr. Livingstone respec ting the use of spiritions liquors by travellers. Mr. Stanley replies to the effect that a man who needs the support of such liquors is unfit to travel in Africa, and that a drur kard cannot stand a tropical cliThe Aesthetics of Romanism.

ну ж. з. этонжя, д. р.

Romanista powerfully appeals to many men by its cordial relations with all the fine arts-with music, painting, sculpture, archi tecture; with whatever impresses and most delights the senses and the tuste.

Its outhodrals are the wonders of the world-mountains of rock-work set to mu

Its elaborate, opulent, mighty masses racke the common hymn tunes of Protestantism sound almost like the twitter of sparrows, amidst the alternate triumph and wail of comminging winds.

Its ritual is splendid, scenic, impressive, to the ultimate degree, and all is exquisitely pervaded and modulated by the docwhich underlies it, every gesture, every posture of the officiating priest, and vestment which he wears being full of significance.

Its liturgical forms have not merely been arranged by studious men, with apt and practiced gifts for the office. They have some of them been born of those immense crises in personal or in public experience when intensity of feeling, surpassing all poetic impulse, infused spiritual fire into the sentences. Not only reminiscences are in them, therefore, of perils passed and victories achieved; their present utterance is that of the faith which seared upward from the flame, or looked from the damp darkness of dungeons and beheld the heavens opened. And architecture cannot be too majestic to echo such voices. The tonespeech of music, in its most tender or julylant strains, becomes their meek and glad handmaid.

Nothing, therefore, is too ornate or mag mficent to be incorporated in the superb ceremonial of this immense organism. marches, as it fights, an army with banners. It would copy, if it could, the very ceremonial of the Temple above. The king's daughter is all glorious within and her raiment must be of wrought gold.

To one who wants his whole esthetic nature gratified and educated in his wor ship, while it shall be also and always sub-ordinated to spiritual attainment—who ac cepts this nature as from God and feels its thrilling and swect impulsions demanding a lawful and large domain—there is here a constant and vast attraction. Other more strictly intellectual services appear to him barren and frigid in comparison. He seems to himself to be honoring God with a worthior worship, while gaining for himself a pe-culiar delight, by making the sanctuary a poem in stone, and then bring ng into it the purple and the gold, the veil: of silk and fragrant incense, by hanging it with pictures and paneling its walls with significant mar-bles. It is not the understanding alone or the moral nature which that worship is designed to enlist. The imagination is to be reached by it and profoundly stimulated. The most secret sources of feeling are to be searched; the most delicate and fretiring sympathies. The whole soul is to be suf-fused with its subtle influence, as the at-mosphere of the church is struck through with goldon or crimson lights, till holy mem ories arise within one; till he is wrapped in sweet ecstasy of reveries; till he is conscious of undefined and transporting ex pectations, and almost waits to hear around, upon the charmed and perfumed air, the rustle of angelic plumes.

The apostles worshipped well and truly not at all in this way. The Saviour made no suggestion of this to the woman of Sawhen he taught her how to offer her devotions. Our fathers found delight in praise and were heard in their prayer, though offering it in the rudest forms, under bleakest skies, because incense stifled them and the gorgeous vestments seemed to them dipped in the blood of the saints. We do not maintain the passion of their reaction but "e, too, are afraid of that sensuous pleasure which may be easily confounded with worship, while wholly dissimilar, which may leave the soul intoxicated with joy, while utterly wanting in the divine love which links to God and in the faith which conquers death.

But the convert to Romanism delights himself in this service, so rich and tender, so various and so ancient, with a passionate fondness; while the occasional attempts of ambitious High Churchmen to emulate that which the blending genius of so many centuries and lands has produced are to him simply ludicrous—like building another equal to St. Peter's of scantling and boards, or reproducing Warwick Castle in cake and

# About Testimonials.

We have a word to say concerning the custom of scholars and teachers giving and receiving testimonials. It may seem like checking the promptings of true gratitude, or disparaging the exhibition of affection. But after what we have seen, we are earnest in our protest against the custom of school presents.

When gratitude can possibly be "a lively sense of favors to come," or acts of affection can serve as a bribe for favor or be prompted by fear of disfavor, present-giving becomes a sham.

The custom brings burdens to the purse, and envy and rivalry. It is often a cruel injustice to those who, though poor in money, are rich in love, and opens a way for intrigue that offers a strong inducement to those ambituous of favor. figure cut by such as collect assessment for testimonials from those whose political proferment depends on the favor of those who are to receive the "spontaneous exhibition of good-will,' and the more than questionable propriety shown by many an official in receiving an indirect bribe, and, finally, the blackmail levied on underlings by those who use power only for plunder, serve to show to what a height of evil so little and seemingly innocent a matter at last may grow.—N. Y. Christian Intelli-

An elevated purpose is a good and en-obling thing, but we cannot begin at the top of it. We must work up to it by the of-ten difficult path of daily duty.

The Joy Set Before Us.

Our Divine and suffering Lord in the despest anguish of Gethermens and Calvary, had a "joy set before Hun." Perhaps a multitude of joys, but there was one that we are perfectly sure of. He toresare the fruit of his sorrow in the redemption of precious souls.

He foresaw a child of sin fleeing from under the just wrath o' God. He hears that pentent's cryfor mercy. He sees that contrite soul confessing sin, and coming to be washed in the cleansing blood that puri-fies and saves Faith has saved him. He cises up from before the Cross a new man, and leads a new and a noble and a holy life. He triumphs over temptation, and after the victory over death, is translated to glory. If there was but one solitary soul saved from hell, and exalted to such an "exceeding weight of glory," the anticipa tion of it would have brought a joy ba fore the dying eye of our dear Loid when He endured the Cross and despised the shame.

But we must multiply this one by myr iads of millions. We must take into the estimate all the happy hours of all the holy lives that were born at Calvary's Cross; we must recken all the tears that have been dried, and all the deeds of love that have been kindled, and all the endless procession of blessings that have streamed from that Cross clear on to heaven's harp of praise and hallelujahs! Then we must multiply all these glorious results by the word cternity. Do we wonder then that for "the joy set before Hun," the Man of Sorrows endured the stripes, the agonies, and the shame of Golgotha?

With what better writes bought He our

With what bitter price bought He our ransom! But He shall be repaid when He beholds heaven thron ed with the trophics of His sufferings. If even an earthly mo-ther hushes her sobs and sufferings amid the anguish of the birth-hour "vith the joy that a man-child is born" into her bose and her home, how much more might the infinite Jesus bear the fearful anguish of the spiritual birth of his "peculiar people," born to an everlasting glory! His own Cross was yet to change into His crown. The brow that bled with the thorns is to

wear the diadem.

Here is a sweet lesson for every one of Christ's d sciples. Life's daily crosses are to be borne with a constant fore thought of the joys that are to come after. work is to be performed, and sacrifices made, with the inspiring expectation that none of these things shall fail of the final reward. The self-exiled missionary to the heathen endures his lonely lot for the joy set before him of winning some souls to Jesus here, and of winning at last the approval, "Well done, good and faithful serin his frontier cabin says to himself "Don't murmur, don't lose heart; my Master had not where to lay His head; there is a erown for me yet, if I endure to the end without flinching." So he puts on his old threadbare coat and trudges off to his distant preaching station, singing as he goes

"Give me the wings of faith, to rise Within the vail and see The saints above, how great their joys, How bright their glories be.

For the joy set before him, he endures cheerfully his rough and rugged lot. Ah! brothren, hie would be a dark and a lonesome march to a great many of you if you could not sing to yourselves of the "Sweet by and bye." Never forget that the dear Master never lays on you or me a heavy eross, but there is a joy set before it. Without the cross is without the crown .- Rev. Theodore L. Cuyler.

# " Take Me on Shore."

A godly minister had a careless and idle son, who left his home and sailed to a for eigh land. His sorrowful parents could only pray for him, and send him good ad-The ship which bore the boy reached a distant port and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a native boy, who could play some curious kind of

He amused them for a long time, but at last he said, "You must now take me on shore."

The sailors told him he must not go

"O, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I liave learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I,' he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the word of life, while I am living quite careless about it.

In this great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.

The authorities of the Chapel Royal, St. James, appear to have been taking action James, appear to have been taking action against Ritualism; for, as we gather from an indignant paragraph in the Church Herald, "the Rov. Thomas Helmore, Priest in Ordinary and Master, was requested by the Dean either to refrain from adopting the action of the aller of the action of the aller of the action." ing the eastward position at the altar, as has been his wont, or to relinquish a great part of the emoluments of his office and submit also to a degredation of his official status. As a matter of course conscientious obedience to the laws of the Church compelled Mr. Helmore to submit to the miquitous decision of the state officials."

One Thing Woodfr"

Let every one who would not suffer slige wrock on the great voyage of life, stamp seriously into his soul, before all things, the great touch of the Scripture text, "One thing needful. Money is not needful; power is not needful, eleverness is not needful; famo is not needful; liberty is not needful; fame is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can fully sweez and, if we are not saved in this sense, we must certainly be damned. There is no point of difference in this matter, where a man can safely rest, saying to husself, if folian't get better. I shall certainly not condon't get better, I shall certainly not get worse. He will anquestionably get worse, The unselfish part of his usine, if left un-oultivated will, like overy other neglected function, tend to shrink into a more meagra vitality and more stunted proportions. Let us gnd up our loans, therefore, and quit us like men; and, having, by the golden gate of God the glorious lot of living one for all, let us endeavor to live nobly .- Blackie's Self-Culture.

# Then Shall we Know.

The cloud that veils full knowledge " is a cloud of love." Many things about our great future, and almost everything about our earthly future, is concealed from us. If we look back, with a thoughtful heart, we can not but feel how wisely and kindly He has unrolled the volume of life, and stood by and strengthened us when we had stood by and strongmened us when we had hard things to read in it. Events that would have seemed intolerable have happened, and lie behind us with a softened light shed over them. We may be grateful that they were not forefold, and grateful still more if we have been carried through them not by having our hearts much had. them, not by having our hearts made hard, but our souls made strong .- Ret. John Kerr.

#### The World Reconciled.

An unpardoned world would be like earth in the days of the deluge, when it was wholly covered with a black and stormy night and when the darkness of the sky corresponded to the darkness of the abysa. It is not so now; pardon has caused a brighter light than that of the rambow to shine amidst the terrible gloom, dyine love irradiated the awful scene. The waters, it is true, still cover our shores and fold them in a sombre winding-sheet. Affliction moves on like a wave that breaks upon ory bank; but then on this sea there falls the rich light of a clear sky. Let us never forget that we no longer inhabit a world subject to the curse; the sentence has been blotted out. It has pleased God to reconside all things to Harveld God to reconside all things to Harveld God. cile all things to H mself, by the blood of

# A Revival Incident at Dundee.

the cross .- Pressense.

According to a local paper, a scoffing young man recently attended a revival meeting in that town, and at the close stayed behind to attend the "anxious inquirers'" meeting—not from any worthy motive, but simply to find material for the amusement of himself and his associates. quirers' " With this ignoble end in view, he anxiously inquired of one of the ministers "whether he could work a miracle or not." He had not to wait long for a satisfactory reply, for the reverend gentleman serving him firmly by the shoulders, replied, "We cannot work miracles, but we can cast out devils," and, suiting the action to the word, pitched his young friend bodily outside the church door, which was immediately closed in his face. The auxious inquirer disappeared rapidly in the darkness .- London Nonconformıst.

# The Believer's Delights.

To a believing soul there is something wonderfully sweet in viewing all his trials, troubles, afflictions, temptations, desertions, spiritual conflicts, ups and downs of every kind, as ordered of God for his good; deoreed to come upon him at just such a time and place as his heavenly Father's wisdom sees fit and meet! to remain with him just so long, and not a single moment longer than till they shall have answered some salutary purpose for his soul's good; that, however sore and grievious these things may be to flesh and blood, however thwarting to his own will and wishes, yea, how ever contrary to what he would judge to be for his spiritual welfare; yet He who ordered all things after the counsel of H's own will," causeth them to work together for his good; and that they are all the effects and emanations of Infinite Wisdom, Love and Infinite power, united to accom-plish his salvation in the way that shall be best for him, and most for his heavenly Father's glory .- Sir Richard Hill.

# Troubling for Fun.

Remnants of the barbaric love of torture are not rarely to be seen. The torture in-flicted is of a most delicate and refined sort-A father holds his little one at arm's length over a balcony and apparently enjoys the error occasions in the child; a husband drives close to the edge of a steep embankment, sure he will not go over, but giving his wife a frightful opportunity of proving her devotion by repressing the shrick and keeping her seat; a young man-for it must be confessed that, the fishing, this sport is largely monopolized by the masculine part of humanity—a young man will rush about on the edge of perpendicular chifs, lean over and reach down, jocosely threatening all sorts of horrible leaps, till his frantic mother control of the period mother quite disgusts him with her chidings. Of course little boys brandish real and mock weapons hightening misses and smaller boys, with a gusto which proves that "it is their nature too."

Probably the adult perpetrators of this unkindness have not analyzed the metires of their actions and might be ready to contradict my judgment, but I am sure that mothers will be ready to take the suggestion that they should train their little boys to be sensitive to the feelings of others, and to be incapable of finding pleasure in their discomfiture.—Christian Weekly.

## Sabbath School Teacher.

LESSON XXXIII.

Avend 16. POWER OVER DEMONS. Mark V

Commit to Memory v. 15.

PARALLI L. PASSAGES .- Matt. viii. 28-84; Luko vni. 26-10.

With vo. 1-5 read Eph. vi. 12; with vs. 6, 7, read I Kings xvii. 18, with vs. 8-10, Phil. ii. 10; with v. 11, Deut. xiv. 8; with vs. 12, 13, Jude v. 6; with vs. 14, 15, 1 Cor. vi. 11, aud 2 Peter ii. 4.

CENTRAL TRUTH .- Enmity between the serpent and the seed.

& LEADING TEXT.—He that commuteth the sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—I John

That evil spirits exist is as certain as the existence of angels. They are in sympathy with Satan, their head, who is god of this world, in a limited sense (Job i. 12), and who is at war with Christ's kindom. The advent of Christ was "the hour" of Satan, when he was allowed to do his utmost, Hence evil, malicious, fallen spirits, released for a time from their misery, to which they expected to be sent back (v. 7), "possessed," or held under control, in some cases, the minds of human beings (as in the case of divination, Acts xvi. 16), and in some in-stances both mind and body, the body through the mind, and disease of body being possibly the occasion of possession. Some times their power was used to bring the truth and miracles into disrepute, and to give colour to the idea that Beelzebub beloed Christ; sometimes it was, apparently, in wanton cruelty, though, possibly, as in this case, as part of a scheme for defeating the truth.

When the Jews held erroneous views as touching ordinances, worship, the kingdom, the spirit world, Christ corrected them. He nowhere corrected their ideas regarding demonical possession, or called the terrible misery disease; but he treated and spoke cases as possessed of demons, and addressed these demons as persons who could understand and must obey.

Much of this we can not understand, but all believe facts of the modes of which they are ignorant, as a child believes in an eclipse, without knowing its principle. It has been said that mental disease is called "lunacy," withou, our now believing the moon its cause; but if Jesus who nover deceived, had deal with "lunatics," and had addressed the moon as the cause, we should have to believe so. That some symptoms of some diseases were produced by demons may be simply because human beings are concerned in both cases; or demons may have taken advantage of disease; and that there is nothing of the kind now, cannot be proved; but if it could, that would not dis prove what the Scriptures distinctly allege, then existed.

This explanation renders the lesson casier.

I. HUMAN MISERY, vs. 1-5. The place was the country of the Gadarenes (see last Lesson for description), the "other side," the east of the Sea of Gallilee, called the country of the Gadarenes or Gergesenes, the region called Decapolis (v. 20), from its ten cities. The man (one or two, Mark fixing attention on him who spoke), met Christ on landing. His home was among the tombs, which were hearn, like Christs out of the rock (2 Kings xxiii. 16, 17). The hills of the place are fitted for excavations. Epiphanius—one of the Fathers—mentions these tombs. This dismal dwelling suited his gloomy temper. Attempts had been made to restrain him in vain (v. 8), the description of them very full. He had been abandoned as hopoless. A terror to his neighbours, and in torment himself, dead among the living, he haunted the place, and made the tombs yet more ghastly.

Here is the type of sin; possession of the devil, as a will within the human will, making violence, terror and misery. And man tries to restrain it, with prisons, penitentaries, police; tries to cure it in reforasylums, temperance societies, , and only succeeds so far as he calls in Christ's help. How many transgressors in a million-peopled city, pests to others, wrotched themselves, defiant of human thority, thieves, drunkards perate, to whom murder is only an incident! Wonderful that God spares us.

Let the young see in this wretched man "crying and cutting himself," the type of full-blown evil—savage, blind, impatient of restraint, cruel, murderous. Sow no seed, in temper, passion, or strong drink, of which this is the fruit. Be thankful for the restraints of parents, home, school, God. This man had gained liberty indeed, but what a horrid liberty.

II. CONTACT WITH CHRIST. The light hurts diseased eyes. The good make the bad uncomfortable. Jesus' presence is suggestive of terment to this foul spirit. Yet his power is owned, "worshipped" (v. 6).
"Dovids believe and tremble," Jas. ii. Ad. They know Jesus as the Son of the most High God (v. 7), and their judge. The evil spirit deprecates the word, "come out of him," which deprived him of the malicious pleasure, or the respite from wee, he enjoyed, (v. 8). The sway over man is a diversion to devils. So bad men relieve themselves by venting their temper on de-pendents. Yet the ovil spirit cannot keep away from the judge. So human criminals sometimes betray themselves by yielding to a certain strange fascination about the aco, the details, or the punishment of their crane.

We can cather little from the roply (v. 9). or request (v. 10), of the unclean spirit. The word "legion," made familiar from the Roman conquest, meant a large indefinite number for the definite 6200 infantry and 780 cavalry of the Roman legion.

The region was Gentile. Josephus (Aut. rvii.) shows Gadara a Gentile city. The people had swine, which were feeding people had swine, which were recom-around. Anything seemed better than re-turn whence they came. Hence the re-quest to which Jesus says simply, "Go," without taking responsibility one way or

the other. Did they anticipate the result? (v. 14). Possibly not. Unclean spirits, (v. 14). Possibly not. Unclean spirits, like most criminals (contrary to the common impression), may be very stupid, or the author of evil may have forescen a result not known to those wretched subordinates in 171 for the collision. ates (v. 17), for the sordid Gadarenes heed less of the man cured, and alive only to their own loss, begged Jesus to leave.

III. HEALING FOR THE MAN. An interval passes long enough for the report to be carried to the town, and for the people to come out, and long enough for the man to be taken charge of by the friends to whom he taken charge of by the friends to whom he had been such an affliction, and clothed. In this new guese they find him, at peace, "sitting," clothed," testored to human feeling and in his right mind, thinking and judging justly and intelligently, grateful for his deliverance. So Christ delivers from Sator's that her has word effectively. Satan's thialdom, by his word, effectually. He gives peace (Rom. v. 1), the best robe, and a "right mond." Enemies of God have a double feeling, even when sinning a sense of something better, yet an impulse felt to be irresistible, to the worst, and the worst is typified in the swine—worthless as compared with man-hurried violently into the sea, drowned in perdition. He restores to manhood by expelling the evil. He takes away the story heart out of our flesh and gives a heart of flesh (Ez. xxvi. 26). He destroys the works of the devil (Col. 11. 15).

So we may (a) think highly of the word and power of Jesus (Col. i. 5, 6); (b) justly of the misery and degradation of being led of the devil (2 Cor. 1v. 4); (c) of the malice, cunning and stupidity, craft over-reaching itself, of his agents, (d) and with discrimination of all means of checking and controlling the devil's servants, apart from the grace of Christ Jesus. To be delivered ourselves from any form of evil, let us go to Jesus. To him let us carry in prayer our fellow sufferers.

#### SUGGESTIVE TOPICS.

The scene of the miracle—why called Decapolis—by whom inhabited—the character of the people—the condition of the de-moniac—meaning of the word—views of the Jows concerning—how endorsed by Christ—how far intelligible to us—difference between fact and mode of the fact—misery of this man—abode—babits—condition helplessness of the people—interview with Jesus—homage—answers—request—effect of its being granted—change in the man—new appearance—feeling—effect on the people and lossons to us.

### St. Peter's at Rome

A correspondent of the Methodist, speaking of St. Peter's says he could no more describe it worthily than he could have designed it; that the sight of it was worth to him all else in Rome, rich as the Eternal City in history and art, that the first view of its disappointing, and it is only after several visits, and much study, and carried comparison, that one comes to pronounce it, as it really is, the most noble and wouderfull of the works of man. He contents himself with giving a few facts an figures;

St Peter's is built in the form of a Latin cross, with a dome surmounting the centre. The lefty room is vaulted, coffered and gilded. The pavement is of colored marble, mlaid with profitable designs. On each side the nave are four pillars (each covering half the space of a first class American church), with Corinthian marble pillasters, and a rich entablature supporting the arches. These side arches are more than one hundred feet high, and beyond them are the vaulted aisles, surmounted, at regular intervals by majestic domes. Beyond the aisles are the numerous side chapels, each so large that it might serve for an indepen-dent church. In one of these, which occu pies the extremity of the right transept, the famous Vatican Council was held, and the seats occupied on that occasion still re-main. The front of this chapel is walled up to represent the facade of a church, and is sixty-five feet in height, extending a little more than half the distance from the pavement to the top of the arch of the transept.

The total length of St. Peter's is 614 feet.

The height of the central dome in the interior is 405 feet; on the exterior, 418 feet, exclusive of the ball and cross. The church and chapels are filled with rich and costly monuments to the Popes and various Catholic sovereigns; but every teing is of such an enormous size, that one's comprehension of the vastness of the edifice is diminished, and it is only by observing the moving figures of living men and women that one can form any idea of its real proportions. Almost every great master is represented in the monuments and altar-poices; but every thing is on so vast a scale that we need not look here for any artists best work. There are but very few frescoes or paintings in St. Peter's, the colless it pictures in the domes and ceiling, and above the numerous altars, being mosaics. Seen near by (from the galleries that run around the interior of the dome) they are composed of rough bits of colored stone and glass stuck into a bed of coment with apparent haste and irregularity, but seen from be-low, they have all the softness, and del ca-cy, and truthfulness of a masterpeice Seen from below, the figures of the Evan gelists in the dome appear of I fe size; but some idea of their real proportions may be drawn from the fact that, by actual monsurement, the pen which St. Luke holds in his hand is seven feet in length. Standing on the marble pavement below, the view of the dome is most glorious. It towers and expands above you with a sublimity equalled only by the genius of the immertal archi only by the gonus of the manufacture theet; and you are ready to forgive the "Church of Rome" for much of h r wrong doing, since she alone (with her hand on all the sources of wealth and art in Christen-dom) could make such a peerless temple possible.

A correct idea of the size of St. Peter's an the Vatican can only be camed by ascending to the roof. The word is nearly flat, and is composed of strong cement and flagstones. A high wall or ballustrade surrounds it, and the laborers, who have their little dwellings built along the well on

domes and peaks innumerable, make the The Folly and Danger of Over-Dressing. place look like a good-sized villege, with the main done rising like a huge temple in the centre. The top of the dome is 300ft, above the level of the roof, and ascending this by a long and toilsome staircase, we get our best view of Rome and the Camget our best view of Rome and the Campagna, with the mountains and the sea beyond. The cost of the main building alone has been estimated at ten million pounds sterling; while the annual expense of repairs is six thousand three hundred pounds sterling.

### How a Brahmin Became a Christian.

What could induce me to leave a comfortable position and come over to Christianity! Ah, I must thank Brahmmem for that I was taught that the Lord of the Brahmus drank up the whose of the Pa-cific and the Atlantic and the whole of the northern seas, and, credulous as I was, this was too much for my credulity. A great doubt was infused into my darkened sonl, and that led me to study the whole subject of religion, Hindoo religiou, in its most popular forms, and in its philosophic form too. The philosophic form may be divided into two classes, atherstical and theistical. Into two classes, atherstical and theistical form, because it is the fool that has said in his heart, There is no God. But according to the theistical form God has existed from all eternity, not as a personal agent, but as an eternal principle. That eternal principle lies in a state of quiescence, not conscious of its existence, and without life and motion, and it remains in that state for ages, and cycles of ages, and after the lapse of cycles of ages it somehow comes to consciousness, of ages it somehow comes to consciousness, and then says, "I am," and has a volition. The genius of our language would lead us to presume that this eternal principle is a neuter principle. Brahm is a noun of the neuter gender. Well, we ask our great philosophers how the great eternal principle comes to consciousness, and then it says "I am, the great name by which God remarkability and then it hosping." vealed himself to Moses," and then it begins to speak of men, women and children hav-ing emanated from this eternal principle, and after the lapse of 8,400,000 years—for they believe in the transmigration of souls man will return to this eternal principle again. And they say that as the froth of the sea is nothing but a part of the sea, so man and the whole world are parts of the Great Eternal Spirit, and will all get back into that spirit. This is Pantheism. They enry this out to its logical results. Human entity, apart from the Divine principle, is denied, human accountability. When man commits sin they hold that he does not commit any Marin sin theory of Callege and Man's sin becomes God's sin, man s folly becomes God's felly. Now when I came to know this blasphemous system, I made up my mind not to have anything to do with it. Then there was a vacuum form-ed in this heart of mine, and we in India do not like the idea of being without religion. However the idea of being without religion may be fave sel in England and the United States, in India if they cannot have a true religion they will have a false one. Then my heart was drawn to that book, the Book of books, the Bible. On September 18th, 1843, I was enabled to put on the Lord Jesus Christ. If I had aboom to be a hypocrita chosen to be a hypecrite I might have still remained among my own people, but I could not. Brahminism is closely intertwined with the daily life, and it is no easy matter to break off from it. It was very trying in some respects to make the change that I did. I was not afraid of being punished for so doing by my own people, for the pro-tecting arm of Britain extends to India; but I had to give up a loving mother, three brothers and three sisters and a large number of first and second cousins, the last named being regarded in India as belonging to the same family as oneself. But the Lord Jesus has said that whosoever will not take up His cross and follow Him is not worthy of Him. I embraced Christianity and I found many of the precious promises of the blessed Saviour realized in my own case, especially the declaration, "Whosoever forsaketh father and mother, and brother and sister, and houses and land, hath a hundredfold more in this world, and in in the world to come everlasting life." In how many different forms has this promise been realized in my experience in the last thirty years ! - Narayan Sheshadri.

# As a Man Thinketh

Dr. Brown-Sequard, the eminent surgeon, in a lecture delivered in New York the other day, said: "The cure of any illness which does not consist in a disorganization of the tissues, can often be accomplished when the cans, who treat patients every day, had the power to make them believe that they are to be cured, we certainly would obtain less best of us would rejoice at it. There is no doubt at all that if we could give to patients the idea that they are to be cured they would often he cured, especially if we could name a time for it, which is a great element in success. I have succeded sometimes, and I may say that I succeed more now than formerly, because I have myself the faith that I can in giving faith obtain a cure. I wish, indeed, that physicans who are younger men than myself, and who will have more time to study this question than I have, would take it up, especially in the se cases in which there is a functional nervous cases in which there is a uncount nervous affection only to deal with, as it particularly, though not only, in those cased that a cure can be obtained. Indeed, a cure may thus be obtained in certain organic affections even in dropsy it may lead to a cure. You know that it will stop pain; that going to a dentist is often quite enough to make the toothache disappear. I have see patients come to me with a terrible neuralgia, who have the progetion I was should be progeted. dreaded the operation I was about to pre-form, and just at the time I was to undertake it, ceased to suffer.

A mau will always undergo great toil and the numerous angles, are drawing about little wag cu-loads of lumber and other materials in the work of repairing constant. It was found that may be close at hand, as the ly going on. These dwellings, with the

Wearing clothes unsuitable to the occaeior t-broadcloth for an ordinary working-suit o ra party dress in the street, or trailing long sk irts in the dirt—is the easiest way of falling in to this fault; but, in general, the addition to the least thing more than enough is too much, is ridiculous, is over-dressing. Nothing is me we surely fatal than piling it

And what is the use, after all, since the besement can and will caricature, if not outshine, the parlor and the second floor front? Dress as you will, me dames, when you have done your worst to destroy the effect. of your natural attractions, and sally forth on a Sunday morning, to hear your special reverend, with hair parted in the middle reverend, with har parted in the middle and such a heavenly smile, as he fats his mouth with white cambric imitant, worked in the country, as he sweetly says "Beloved brethren" you see Bridgee on the other side of the of the street, a finer lady than you, a higher heeled shoe than yours, a bigger chignon, and a more "stunning hat than yours. She has spent her earnings thus, together with sundices from the base. thus, together with sundries from the basement, and fortune has favored her with shop keepers as well as you. Where you shop keepers as well as you. Where you have diamonds, silks, velvet, gold and laces, she can make almost as good a show with glass, cheap silks, velveteens, blass and golding; put a gold band on your head, and she follows by putting a gilt robe on hers; and all the beef marrow in the market is ready for her thick locks—thicker than yours too, probably.

When Adolphus, in "Uncle Toin's Cabin, When Adolphus, in "Uncle Toins Cabin, has appropriated St. Clare's george raly flowered vest, St. Clare apologizes by saythat, as the masters haven't brought up those poor devils any better than to find their chief good in such things, why, let them have them. Blant Miss Ophelia and the class grows but why have read not brought them up better? Mesdames, with great respect, why don't you set the basement a better example?—The House-

Deep humility is a young bulwark, and it is only as we enter into it that we find safe-ty and true exaltation.—John Woolman.

Kuenen, of Amsterdam, has published a paper disproving De Lagarde's notion that the Jews altered the chronology of Genesis that the Messiah might not appear to have been born in Anno Mundi 5500.

A man once saved a very poor boy from drowning. After his restoration he said to

"What can I do for you, my boy?"
"Speak a kind word to me sometimes,'
replied the boy, the tears gusking from his
eyes, "I ain't got a mother, like some of

Lieutenant Curley, of the British Navy, a few years since gave his steam yatch for a mission ship to the Church of England Mission in Newfoundland. Now he has given himself to the work of ministering to poor fishermen on that cold island.

Joy and peace are not our salvation, nor is faith our salvation, nor our good works our salve None of these can bring us any comf or hope. Jesus now, Jesus ways and forever, no one, nor anything but Jesus, is our salvation. He is all in all. All else is vain; our struggles, our prayers, our groans, are all in vain; there is no help for us but in Jesus.

In South India the London Missionary Society has 21 European and 11 native missionaries, besides 164 ovangelists, catechests, and teachers, making the total working force 196. These care for 181 stations, with 8, 009 native Christians and 5, 228 scholars in the achieved. in the schools. From the south, as well as from the north of Iudia, it is reported that the number of secret disciples is rapidly in-creasing and that caste is losing its power.

The Registar-General estimates the pulation of the United Kingdom in the middle of this year, 1874, at 32,412,010, being 600,000 more than double the population enumerated at the first census of 1801. The population of Ireland in 1874—viz., 1 the population of Frenan in 18/4—viz., 5 800,485—is only \$4,000 more than in 1801. The population of Scotland in 1874—viz., 8,462,916—is 212,000 more than double the population in 1801. The population of England and Wales in 1874—viz., 23,648,609—is about 55 millions more than double the population in 1801. double the population in 1801.

A Hindeo paper published in Bengal, Sojjona Rajana, speaks of the excellence of the Bible. In advocating the introduction of the Bible into government schools, from which British timidity, indifference and infidelity had excluded it, these heathen writers describe it as "The best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Biole is fraught with the most precious instructions. A portion of that morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book in ore worthy of being read than the Bible. -Southern Presbyterian.

Oh, what a place will you be shortly in

Oh, what a piace will you be shortly in of joy or to ment! Oh, what a sight will you shortly see in heaven or hell! Oh, what thoughts will shortly fill your hearts with unspeakable delight or horner! What work will you be employed in? To praise the Lord with saints and engels, or to cry the Lord With sames and engels, or to cry
out in fire unquenchable with devils? And
should all this be forgotien? And all this
will be endless, and sealed up by an unchangeable decroe. Extractly elevative
will be the measure of your joys or sorrows;
and can this be forgotten? And all this is
true, sirs, most certainly true. When you true, sire, must certainly true. When you have gone up and down a little longer, and slept and awaked a few times more, you slept and awaked a few times more, you will be dead and gone, and find all true that now I tell you; and yet can you now so much forget it! You shall then remem ber that you were reminded of these things and perceive them matters a thousand times greater than either you or I could here conceive; and yet shall they now be so much forgotten l—Baxter.

# Bandom Bendings.

A man does harm to others by his ac-tions, to himself by his thoughts.

When a man s ways please the Lord, He naketh even his enemies to be at peace with him.

I never trusted God, but I found Him faithful ; nor my heart, but I found it false. -Dyer.

It has been observed of Phocion, that he never appeared elated in prosperisy or de-jected in adversity; he never betrayed pusilianimity by a tear, or joy by a smile.

We know of no care for jealousy except good sense. Jealousy, when it is not a cpecies of insanty due to physical disease, is the result of selfishness joined to weakness of intellect and character.

St. Chrysostom says that the lips which have received the blessed sacrament are specially powerful against the devil. It was atter the breaking of bread that the disci-ples at Emmaus had their eyes opened and

Cheerfulness is an excellent wearing quality. It was been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It It was been called the bright weather is tantamount to repose. It enables nature to recruit its strength, whereas worry and discontent debilitate it, involving constant wear and tear.

We deceive ourselves if we think that we must be right, if we grieve those whom God is discipling. (See Zech. i. 15.) We are more commonly, perhaps, in God's mind, and act as the living vessels of the Spirit, when soothing such. Had Job's for-mer friends known God's way, they would not have left him.—Anonymous.

Experience is indeed a strong demonstra-Experience is indeed a strong demonstra-tion, and it is such a witness as leaves no room for debate; for here the truth is felt, proved, and acted on the heart, which the Christian knoweth well, and is as sure of, as he is persuaded that he liveth, or that the sun, when it shineth, kath life and warmness therewith. It is true, the world

It is said that Dr. Chalmers once entertained a distinguished guest from Switzer-land, whom he asked if he would be helped land, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word "kippered," and was told that it meant "preserved." Soon after the poor man made use of this newly-acquired expression in a public prayer, when he offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

liveth at a great distance with this; they only converse with the sound of such a thing; and we know the naked theory of thing; and we know the naked theory of Scripture-truth had but a short reach, and that it differs as far from that which a serious practical Christian hath, as the sight of a country in a map is from the real discovery of the same; where the difference is not in the degree, but in the kind.

\*\*Rlewing\*\*.

Well, Christ is in heaven, our true treasure, whither neither the thief, nor moth, nor canker can come. This is our happiness, that He keepeth our treasure; it is out of the reach of devils and men; were it in our hands we would soon betray it. If we are set in heaven with Christ, Christ may as soon be pulled out of heaven as we disappointed of our inheritance.

The man who in the ministry has never get had a good, hard bang from somebody about something in the line of his duty, must draw the truth very fine and evaporate it to the thinest vapor. For God's truth ate to the timest upor. For God's truin is living, keen, piercing, exposing; and he whose character is taken on from the Word he preaches will not be apt to prophesy smooth things, and he will not always travel over smooth roads.

The grand difference between he Christian and the man of the world is, that the burden of the the one is gathering as he proceeds, while the other is becoming lighter and more easy; the man of carnal mud and worldly affections cling more and more to the earth, and new cares thicken around his death-bed; his burden is cullecture as he advances and when he collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a millstone. But the blessed Spirit, by gradually clovating the Christian's temper and desires, makes ob hence more easy and deligiful, until he mounts in the presence of God, where he finds it a service of perfect freedom.—Charles Wolfe.

In the present beholding the glory of Christ, the life and power of faith are most emmently acted; and from this exercise of eminently acceded and from this exercise of faith doth love unto Christ Principally (if not solely) arise and spring. If, therefore, we desire faith in its vigor, or love in its power, giving rest, complacency, and satisfaction to our own souls, we are to seek for them in the diligent discharge of this duty: elsewhole they will not be found. Herein would I hive, herein would I die; helein would I dweit in my thoughts and affections, to the withering and consumption of all the painted beauties of this world, unto the coucifying all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate emnaces.—Dr. Owen.

Every man should aim to do one thing web. It he dissipates his attention on everal objects, he may have excellent talents intrusted to him, but they will be ntrusted to no good end. Concentrated on his proper object, they might have a vast energy, but dissipated on several, they will have none. Let other objects be pursued, undeed; but only so far as they may subserve the main surpose. By neglecting this rule, I have seen frivolity and utility aritted on minds of great power; and, by regard ng it, I have seen very limited minds acting in the first rank of their profession. I have seen a large capital and great stock dissipated, and the man roduced to begany? and I have seen a small capital and stock improved to great riches.—Cecit. energy, but dissipated on several, they will

British Zmerican Lresbyterian PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TRIMS: \$3 a year, It advance. Po May, by mail, it cont per year, payable at the success delivery

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P.O. orawe 2484 Publisher and Proprietor

Britisk Zmerican Bresbyterian.

FRIDAY, AUGUST 7, 1874.

SABBATH SCHOOLS C. P. CHURCH.

The future of a Church depends largely on its Sabbath Schools, for the almost universal experience of pastors is that the surest source of supply of new communicants is the class of the devoted Sabbath School teacher, and that the character developes in youth is apt to persist in all its essential points throughout the whole after progress in Christian attainments. The state of the Sabbath School must be a subject of extreme interest to all anxious for the growth of the Church of Christ. The comparison of our Sabbath School statistics of the past year with those of previous years, has not afforded us unalloyed satisfaction. The total number of Teachers reported in 1872, was 3,802; in 1878, 4,112; being an increase of 310 over the previous year while in 1874, there appear only 4,094, which is a decrease from 1873 of 18. It is much to be lamented that there should be eyon the smallest diminution in the number of those who are rightly held to occupy a place only second to that of the pastor. As might be supposed, the diminution in in the number of pupils correspond to that of the Teachers, these are for this year returned as 84,267, which shows a decrease of 825. Believing, with most thinking Christians, that the liberality of adult Church members depends largely on their youthful training, it is with pleasure that we find a gradual increase in the amount of the childrens contributions to missions 1878, shows a respectable sum of \$4,428, an increase of \$455 over 1872, and of \$828 over 1871. It is encouraging to know that this amount very largely exceeds the aggregate of some few years ago; but it should induce a determined effort on the part of delinquent superintendents and teachers to teach the scholars to give, to know that of 365 schools, only 92 are reported as having given anything to mission work during the past year. This is only one fourth, just the same proportion as contributed two years ago. In no Prèsbytery do more than one half of the schools give anything, and only the Presbyteries of Ontario, Paris, and Guelph attain this; proportion. At the bottom of the list we are sorry to find such noble Presbyteries as Owen Sound, Bruce, Simcoe and Chatham, in the two former which only one-eight of the schools do anything for missions, which of the twenty congregations in the Presbytery of Simcoe, where Sabbath Schools are established. only two, Stayner and Barrie, are reported as on the contributing list, and in the Presbytery of Chatham, with eighteen Sabbath Schools, only one, that of Bothwell, is taught to give for the missions, Home or Foreign, of the Church. An interesting column appears in this years staistics, getting forth the " average contribution per pupil for missions;" from which it appears that the highest average are Presbyteries of Toronto and Hamilton, these being i respectively twenty-two and twenty cents per pupil, which gives say half a cent for each Sabbath in the year; while the lowest averages, and what shall be said of them? are two cents and one cent, being those of the Presbyteries of Durham and Bruce, and Stratford respectively. What may be expected of the men and women these children are to become, if now they are taught to give, on an average, one cent a year or even one cent every six months? The excellent manner in which most of our Schools are conducted, the enlightment and zeal manifested by the teachers, encourage us to hope that the training of the young in systematic giving will soon receive the attention it demands. If Teachers were but to urge their pupils to allew no Sabbath to pass without giving something, even if it should only be the very smallest coin, and teach them how pleasing to the loving Saviour is the numblest gift of a thankful heart, the children whom Josus has blossed, like adult Christians, will give what they have, and exert themselves to earn money of their own that they may have the means to give. Let them but become interest-d in mission work and we shall not have to lament how

Children are perhaps more easily interested in Poreign than in Home missions. The children of the Nova Scotian Church built and maintain the "Dayspring" mission vessel, which now for many years such times as would suit their convonience.

little they do.

has given wings to the Cospel arrang the coral islands of the wide Pacific. What better could our Church do than adopt the suggestion already thrown out by Dr Fraser, and enlist the sympathy and do to. lop the liberality of the children of our Sabbath Schools, by asking them ',o support one at least, why not two ? of our Formosa missionaries. Already their contribution amount to about \$4,500 a year, with missionaries for who to support they feel themselves responsib to, with the letters of their own missionaries regularly read to them, it would not be, too much to look for an immediate dorabling of the amount of the present constributions. The matter is one of the high test importance, and cannot too soon or too fully engage the earnest attention of all who are anxious that the race of liberality should be largely developed in the children, who form the hope of the Church of twenty years hence.

# [PRESBYTERIAN UNION.

The Presbyterian Advocate, of St. John. N.B., writes as follows on this important subject:---

"The Union of all the leading Presbyterian bodies in Canada may now be regard ed as certain, the Basis agreed upon by the Presbyterian Church in Canada and the Synod of the Church of Scotland in Canada having been unanimously accepted by the Synod of the Presbyterian Church of the Lower Provinces, and accepted with but five or six dissentient voices by the Synod of the Church of Scotland in the Maritime Provinces. This result has been hailed with the liveliest satisfaction by every true friend of Presbyterianism, and will tend to give that body an increased weight in all matters in which they have a right to be heard. The existence of a great multitude of Christians, professing the same faith, adopting the same creed, and yet divided up into a number of different bodies owing to differ ences in minor details of Church Government which could have no operation in America, will now no longer be an eyesore to the friends of Christian unity and a reproach upon Protestantism. The time has come when such things are to cease, and when Presbyterianism in Canada will show a united front to all the enemies of religion, and take its proper place as the foremost body of Protestants in Canada. Counting Prince Edward Island, the Presbyterian body of Canada under the contemplated Union will number in all, according to the census returns, more than 575,000, a number very considerably in advance of the Church of England, or the Methodists or Baptists, even if the latter were all united, which they, are not, although, for the in-terests of our common Protestantism, we hope they will follow the example of the Presbyterians and become so. The exigency of the times demands that Protestantism should be united with a view of warding off the dangers with which Ultramontane bigotry is threatening our country. Therefore the formation of a great Presbyterian Church in Canada, out of a number of disunited bodies, is at the present time a work of good omen and an encouraging feature in the Protestant spirit of the age.

We presume that as soon as the First General Assembly of the United Presby-terian Church in Canada is fairly organized and in working order, one of the first steps taken will be to organize the Provincial Synods, throwing the Presbyterians of New Brunswick into a Synod by themselves for local work, and the same in Nova Scotia and P. E. Island. As in the scheme of po-litical Confederation, the General Assembly will reserve to itself the larger powers, leaving to the Synods an abundance of important work, but the greater portion of it subject to the revision of the higher court."

The Rev. Isaac Campbell, of Toronto, who was recently hoensed, has received a unanimous call from the congregation of Kilbride, in the Presbytery of Hamilton. To a young man this is one of the most inviting charges in the Church, there being but one congregation and only one service a day; stipend, \$600, with a handsome brick manse, grounds, orchard, &c., in fine locality, not far from the Great Western Railway, between Toronto and Hamilton.

The Rev. Thos. Alexander has great pleasure in informing those individuals and congregations who have kindly assisted, by subscription and collecting, towards the erection of a Presbyterian church at Burford, that the building is now enclosed, and that arrangements are being made to have it finished as early as possible. He would willingly give the names of those individuals who have kindly contributed for the above purpose, but it would occupy too much space. He would, however, specify the congregations who have given collections -Paris (Dumfries St.) \$34.25; Paris (River Street) \$20.25, St. George, \$15.80, Ayr (Knox Church) \$31.80, Ayr (Mr. Inglis', Stanley Street; \$20.86; Wilsonville (Methodist) \$5 66; Waterford (Baptist) \$5.84; Binbrook, \$10; Saltfleet, \$6.80; Woodstock (Knox Church, to be heard from), Woodstock (Mr. McTavish's, do); Glenmorris (to be visited next Sabbath), Chesterfield (some Sabbath soon) Should any other congregations feel willing to assist, Mr. A. would be most happy to make an exchange of pulpits with their pastors at

# Ministers and Churches.

Rev. J. Robertson has arrived in Ontario from Manitoba, Messra, Currie and Me-Kellar had arrived before his departure. Mr Vincent is at present supplying Winnipeg; 11of. Bryce has gone; east on College business.

The Rev. P. S. Livingstore was the re cipient of a well filled purse of money a few days ago, presented to him by the membors of his late congregation, St. John's Church, Pittsburg, which charge Mr. Livingstone recently resigned. His departure is generally regretted. His faithfulness as a minister of the gospel endeared him to the members of his flock, and his genial disposition won for him the good opinion of all who came into contact with

We regret to learn that the Rev. Wm. Cochrane has been seriously indisposed for some days. He attempted to conduct the services in his 'own church on Sunday morning last, but was unable to finish them. It was evident to the congregation that he was in no condition to preach, but, with his usual indomitable perseverance, he made the attempt. We are informed that the rev. gentleman is improving, and it is hoped that a little rest from his many and varied labors will restore him to his wonted health and strength.

A congregational meeting was held in the Widder Street Presbyterian Church on Monday last to moderate ma call to a minister for that congregation. The choice lay between the Rev. Mr. McAlpine, of Widder, and the Rev. Mr. Bakie, of Brampton. A show of hands iwas taken, but the vote being so near a tie no decision could be arrived at. A ballot was then taken, which resulted in 55 votes being cast for Mr. McAlphine, and 51 for Mr. Blakie. It is not likely, however, that the gentleman having the majority will accede to the wishes of the congregation, as an almost unanimous vote is generally looked for before a minister will accept of a call.

The Rev. Gavin Lang, in a letter to the Gazette, regarding the Union of the Presbyterian churches, maintained that the rights of a minority in any case should be respected and due deference paid it. This appears strangely inconsistent with his previous course of action, he having, some time ago, utterly ignored the rights of a minority in St. Andrew's Church,—and an important and influental minority toowhose only fault was that it was opposed to the innovations and high church practices which he was desirous of and ultimately succeeded in introducing. At that time he designated the minority, a " contemptible" minority, but, because the boot happens to be on the other foot, forsooth, his tactics are completely changed .- Cornwall Ga-

On the 29th ult., at New Glasgow, the ordination and induction of Rev. Mr. Munroe took place here. The ministers present besides Mr. Munroe were Rev. Mr. Milloy, of East Aldboro, Moderator; Rev. Mr. Sutherland, of Avlmer: Rev. Mr. Sutherland, of Fingal; and Mr. Johnson, of Crinan, probationer. Considering that this is a very busy season of the year with farmers, it is encouraging to notice the interest and unanimity manifested in the congregation in their coming out in such conconsiderable numbers to participate in the solemnities of the occasion. Rev. Mr. Suthorland, of Aylmer, preached a very interesting and instructive discourse, taking for his text John i., 29. After the solemn setting apart of Mr. Manroe to the holy office of the ministry by prayer and laying on of hands by the Presbytery, Mr. Milloy proceeded to address the minister. In the course of his address he counselled Mr. Manroe to take good heed to his own hear; and life. While known as a man with conduct blameless, and walking in the fear of God, he need not fear any opposition. He would also counsel him to make no particular friends, but to keep at a respectable distance from every one. And while he cherished due respect for the feelings of all in the congregation, yet to preach independenti? and faithfully what he conceived to be the truth. He would advise him to take texts from no man to preach upon. He would not find the ministry a bed of roses. In the world we would have tribulation, even in the ministry; yet in the exercise of faith and patience it would be his duty and privilege to go to God with all his difficulties. Notwithstanding all the trials and poverty connected with the ministry, it was the best of professions, and he need not, if faithful, wish to exchange places with the Premier of the Dominion. Mr. Sutherland, of Fingal, then a ldressed the congregation, giving them most excellent and timely counsel, and affectionately nointed out their duty in regard to the raster of their choice, taking as the basis of his remarks, I Thess. v. 12. The proceedings of the day were brought to a happy conclusion by a cordial and hearty hand-shaking at the church door. May the Master Himself vouchsafe His blessing on Mr. Munroe's labours, and may the fruit be unto holiness and the end overlasting life. .

### CHRISTLIEB'S "MODERN DOUBT AND CHRISTIAN BELIEF."

BY CANADENSIS.

A recent issue of the BRITISH AMERICAN PRESATTERIAN contained an admirable and characteristic extract from Professor Christlieb's now and valuable work, on "Modern Doubt and Christian Belief." It seems matter for regret that the source of the estract was not indicated, so that those who, doubtless, read it with pleasure and profit, might have had their attention drawn to a work which, to " remarkable catent, combines clearness of thought and expression, profound scholarship, critical ability, sound Scriptural theology, and a most thoroughly devotional and carnest Christian spirit. These qualities, indeed, have already led to its universal recognition, by thoughtful Christians, both in Europe and America, as the ablest and most valuable modern contribution to Christian apologetic of truth and salvation, a special revolation literature. It is a book which the believing Christian can not read, and thoughtfully, without carefully feeling his Christian faith confirmed and nourished, and his conception of his high Christian calling enlarged; while it would seem hardly possible that a sceptic should read it carefully, without, at least, feeling shaken in his scepticism. To the minister's library it must be a welcome addition, and perhaps no parishioner could make a more acceptable or profitable present to his pastor; while a more suitable book could hardly be found to place in the hands of a young man, infested as so many are with the shallow and superficial infidelity so abundantly diffused in the present day. The first pertion of the book is devoted

to an examination of the breach between Modern Culture and Christianity, its extent, its causes, its results and its remedy; and the extract from this portion, already given in these columns, will give a tolerably fair idea of its scope and spirit. Some of the causes of this breach, Professor Christlieb traces to the shortcomings, the coldness, the one-sidedness, the dissensions of the Christian church itself; others to political complications; and others, still, to the natural pride of the human heart and its antipathy to the humiliating truths which Christianity enforces. The state of Germany and France in particular, with regard to this breach, are represented by him as deplorable indeed, and induce the reader to join most heartily in the hope that this work of his may be blessed to fill up, to some extent, a breach so disastrous. In answering the question, "Can the breach be filled up?" he brings out most distinctly and emphatically the truth-that between Christianity and true culture there can be no breach, but that " Christianity has bocome for all ages the only sure and certain exponent, and the only inexhaustible source of all true moral culture."

The next division of the book treats of Reason and Revelation, defining the plan which they relatively hold, with regard to our knowledge of God. Some quotations will best show his treatment of this interesting subject.

"So little does the Bible demand of a mere blind faith, that, on the contrary, it requires a spirit of examination in all things (1 Thess. v. 21; 1 Cor. x. 15; I John iv. 1). It often exhorts us to follow the Divine footsteps in the works of creation (Ps. civ.; Is. xl. 26); it aftirms it to be the duty of all men, even of the heathen, to seek the Lord, if haply they might feel after Him and find Him; because He is not far from any one of us, and we also are His offspring (Acts xvii. 27-29, xiv. 17); it rolledge of salvation has been spread among cognizes the existence in man of a spiritual inations and moulded their history, resulted eye, by means of which he obtains and from an absolutely wise and hely plan, or possesses light in respect to his relation to God (Matt. vi. 22, 23; Luke vi. 34-36); and the probability of a special revolution only it ascribes to the very heathen, and consequently to the human intellect per se, independently of the revelation contained in Scriptrue, a capacity for obtaining from creation and conscience a certain amount of real knowledge as to the nature and will of God. On this point I would merely call your attention to Rom. i. 19, 20, and to Rom. ii. 14, 15, (comp. Rom. 1. 32); these, having would occupy too much space. The divinot the law (once given to Israel) are unto tation of the "modern non-biblical concept themselves a law; as showing the work of tons of God "—Atheism, Materialism, will the law (the conduct required by the law and will of God; written in their hearts ins for Israel it was written on the tables of a course of Systematic Theology in itself, stonet, their conscience bearing witness to and the lecture on the "Modern negation it, &:., &c."

" And this doctrine of the Apostles of the Gentiles is not only almost literally repeated in so many words by Gentile philosophers, as e. g. by Aristotle: 'Although invisible to every mortal nature, God is yet manifested by His works; and by Cicero, 'Thou seest ne; God; and yet thou knowest Him from His works; but also has its truth practically demonstrated by the various forms of religion, however imperfect, of all heathen nations. And so again as to conscience: the law and will of God respecting human conduct, manifesting itself as a moral law and divine revolation in the hearts of all men, was equally well known to those who spoke af the conssience as, on the one hand, 'irrefragable and arguments in favour of the unbelief, which immutable, recompensing every good suits them; they have soon settled the

notion,' and, on the other, as 'arrows of the gods penetrating the heart of the ungodly, (Cicero), who, 'night and day bear about, within, then own accuser, [Juvenal]; and again, as 'a hely spirit settled in the inmost heart and watching over all actions. whether good or evil,' (Soncea and the Laws of Menu)."

He then goes to show the falsity of the position of Rationalists—that Reason unaided, is able to attain to a full knowledge of God, "and so to answer all moral and of God, "and so to answer an moral and religious questions in respect to man's ultimate destiny and purpose." "Scripture, on the contrary," says Professor Christlieb, "teaches thus: Reason, like every other faculty and every other talent, needs culture and education, such as Ged from the beginning has vouchsefed it; mrst, through the medium of the outer world, (Gen. i. 28, 80; ii. 15, 19, 20); and secondly, by the 28, 30; ii. 10, 10, 20; and secondry, by the imposition of a moral commandment. By the transgression of the letter, mankind entered on a perverted course of development, a mis-culture; so that their moral, and thereby also, their intellectual faculties experience such a weakening and disturbance, that henceforth, for the knowledge necessity than before; just as a sick child needs help much more than a healthy one (Matt. vi. 22, 28, John ix. 89-41. According to the Scriptures, therefore, natural reason is insufficient for obtaining a right knowledge of God; and a supernatural revelation of the nature and will of God is absolutely necessary as a light to the darkened reason and the weakened conscience, to prevent their falling into various aberra-tions." "I could call your attention to many an honest confession on the part of philosophers—to the complaint of Plato, how hard it is to discover the Father of the Universe; to the utterances of Socrates, that he held it to be the greatest happiness to know the will of the gods, but did not believe this could be discovered by the conclusions of reason—utterances which reveal to us what a profound longing after some special, divine revelation existed in the greatest philosophers of antiquity, or to some of the impressive songs of the Indian Riqueda, in which the longing for a know-ledge of the original source of life, and the pain of uncertainty on the part of the seeker, is expressed in the ever-recurring refrain—

'Who is the God to whom our gifts belong?"

After thus examining the province and the results of Natural Theology, the author goes on to Rovealed Religion, and meets goes on to Revented Religion, and meets the objections with which sceptics have assailed the doctrine of a special revolution. The following passage, bearing upon a sub-ject recently discussed in these columns, will be interesting to some readers. "How, it is argued, can the infinitely

good and righteous One have attached sal-vation to the reception of revealed verities, of which the majority of manking are ignorant without any fault of their own, and others are cognizant without deservings? This argument, strongly urged in former times by J. J. Rousseau, is warmly echoed by many in the present day, and derives some countenance from the harshness and onesidedness of many Christian theologians. But Scripture nowhere teaches, that all But Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ are irretrievably and eternally lost. It is one thing innocently not to know, it is quite another wilfully to reject. The express doctrine of Scripture is, that men will be judged hereafter 'according to their works,' and that the measure of such judgment will be the degree of revolution, supernatural or natural, youth revelation, supernatural or natural, vouchsafed them in the present life; and that hence from one man more, from another less, will be required, and that even among the lost, it will go harder with some and be more tolerable for others (Matt. xi. 20-24, xii. 38 42; Luke xii. 47, 48; Rom. ii. 5, 12; v. 13). Nor are the Scriptures altogether without traces of the thought that the Gospel was proffered, even after death, to these who are dided in ignorance of the to those who rad died in ignorance of the way of salvation; • (1 Pet. in. 18-20, 1v. 6). But to demand now, at once, an explanation why the divine counsels determine that some nations should receive the Gospel earlier and others later, is a great act of presumption. It will not be till the final development and end of the world that it will be possible to survey the whole course of God's dealings with man, and so deternot. Finally, the divine attribute of goodness can be alleged as an argument against by one who will not see to how much nobler a degree of moral and spritual elevation nations have attained, with a reveal-ed religion, than without one, a fact the truth of which no reasonable persons ought to call in question.

One is tempted to make too many quotations from this book, so full is it of striking passages. And even a detailed notice of it Pantheism, Deism, and Rationalism, will we'l repay a careful perusal. The lecture on the "Theology of Scripture," is almost miracles, is particularly interesting and suggestive. The latter portion of the book tracts of "Modern accounts of the life of Christ," such as those of Strauss, Renan-&c., exposing their misrepresentations and absurdities; and the last lecture treats of Primitive Christis nity, in refutation o' what has been called the "Tuebingen Theory."

Professor Christlich closes with a "request to his readers," part of which, applying to his Christian renders, is so wise and practical that it must be quoted. "And, first of all, to those who are believers. Let mo all, to those who are believers. Let me beg of you not to place all doubters of them seek, in order to find.

These we must never despair of. God gives success to the upright. Others, lowover, seek in order to lose, and to cast away one article after another of the old faith;

question, mostly without any great inward conflicte, and are then inaccessible to all arguments, so that, as a rule, not human words, but only divino deeds can set their heart and head right once more. In such cases the Christian's rule will be to strive loss against them with human arguments, than for them before God, with the weathern of His Christian priesthood. Asagainst such opponents, the best arguments, and that most likely to make an impression, is the actual proof of a Christian proced. the actual proof of a Christian motal life. And while we lament that in our day so many are sheking at the foundations of our faith, let us not forget to take to ourselvos a share of the blame. The most convincing proof for the great deeds of God, such as the resurrection, does not consist, nor ever has consisted, in words; but it is now as it has consisted, in words; but it is now as it was eighteen hundred years ago, the living Church it left, in which the risen Lord is dwelling and working, which counts all things for loss that she 'may know Hun and the power of His resurrection.' So there as them he are full this spiritual life. long as through our fault this spiritual life is lacking, there will never be any scarcity of doubters and doniers of our faith."

It Christians generally would but lay these words to heart, if they would so realthat all who know them should witness to their blamelersness and rectitude, their love and meekness, their zeal and dovotion—and thus "take their knowledge of them that they have been with Jesus"—other argu-ments would hardly be needed, and doubt would be almost crushed out by the force of the Truth embodied before the eyes of a watching world, in "living epistles, known and read of all men."

### Mr. Wallace Asked to Explain.

Haitor British American Presbyterian.

DEAR SIR,-I have just read with considerable pleasure Mr. Wallace's able address at the ordination of Mr. McKerracher in your last paper, and would like to call his attention to a point in it which I think hardly clear—he says:

Early the term Bishop was used, but merely to designate the office of pastor, and to denote that he Shepherds or feeds the flock, as distinguished from ruling merely. The Elders were rulers in the Church, but one of their number also preached or laboured in word or doctrine as the pastor of the congregation. He was also modera-tor of the Board of Elders as in the Presbyterian Church Session at present; and to him was given the title Bishop or Pastor that is, sliepherd of the flock. But there was no Diocesan Episcopacy; that is, a Bishop over other Bishops, for a long time. It is admitted by many the most learned and candid writers of the Episcopal Church of England that Bishop and Presbyter are used as synonymous torms, or at least as applicable to the same persons in the Primitive Church, or the perfect partly of the ministers of the word, that there were but two orders; Elders, who were of two classes Pastors or Bishops, and Ruling Elders and

Now I would like him to prove that there were two classes of Elders in the Apostolic Church, or that any one had special right to act as Moderator. I fancy the germ of spisee pacy lies here.

DR. FRASER'S VISITS. Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-I have just finished a ten days tour. I record my thanksgiving to Ged for journey ng mercies, and for the abundant measure of health and strength He is granting me in my many labours. I ask my brethren everywhere to join me in praise to God for His goodness.

Fergus, Elora, West Arran, Paisley, Walkerton, Guelph, Hespeler and Hamilton have been visited since I last wrote you. With one exception, we have had capital meetings. In many of the places the interest manifested has been most cheering and encouraging. If our people would only realize how much they could strengthen me by their hearty sympathy, I am sure I should have crowded houses everywhere, on the week-day and Sabbath. It is a most depressing thing when only a few, of a large congregation, take enough interest in the work which I have taken : hand to come to my meetings. I have more cause for grantude than complaint, however, and the heartiness of many of our people will be remembered long after this when I am far away. Of the kindness I met with in the Manses I hardly know how to speak. May God bless these who live in them abundantly !

I must not write more now. I write in haste, that you may have this for this week's paper.

Yours very sincerely, J. B. FRASER.

Rev. J. S. Black has received a call from the congregation of the Erskine Church, Montreal.

# MARRIED.

On the 20th uit, at the residence of the bride's fatter, John Walker, Esq., St. Thomas, by the Rev John Ma Millan, brotherm law to the bride, the Rev. Hugh Currie, C. P. Church, to Miss Mary Walker, late Preceptross, Ladies College, Ottawa. In Pickering by the Roy. Walter R. Ross, Church of Scotland, July 14th, Robert Jackson, Esq., to Miss Maggie Cowie, daughter of the late John Cowie, Esq., all of Pickering.

On Tuesday, the Sist, at the residence of Alexander Robertson, Esq., Brant Avenue, by the Rev. Wm. Cochrane M. A. of Zion Prasbytorian Church, Kr. Alexander Fraser, of Lendon, Ont., to Miss Christian McMilau, of Inverness-shire Scotland.

On the 24th, at the residence of James Wallace, Eag., by the Rev Win. Coehrane, M.A., Mr. Taomac Wright, of the G. W. R., to Miss Annie Brown.

BIRTH.

At Craganeur. Gualph, on the 23d inst., the wife of Donald Guthrie, Esq. of a daughter.

Laying the Corner-Stone of the Presbyterian Church, Washago.

This pretty and thriving village has been for some time distinguished as the torminus of the Muskoka Radway. But such un-wonted honours were heaped upon it last Monday, that we would not be astonished to hear of its present enphonious Indem name being exchanged for that of "Dufferin." We at any rate expect, when next paying a visit to the place, to find a piller at the wharf, with the inscription, "Here the Gayarrar Capural Land. At the Taylor. the Governor-General landed from the Car-riella on the 27th July 1874," and a second on the Railway track with the words " Here His Eycelleney lunched"—And as we pass through the village, a friend iccogniscs us, and oxclaims, "Come and see the church of which the Governor Geneal laid the foundation-stone." No incident in the present tour of His Excellency sets forth his character in a more pleasing light than the incident just referred to.

Though containing about 250 inhabitants, Washago has nother church nor school-house. About six weeks ago, Mr. James G. Stuart, a student of Queen's College, Kingston, appeared in the place like a vision of hope, and intimated divine service for the ensuing Sabbath, in the hotel of Mr. J. Ormsby. With 2 cal and earnestness he proceeded to take steps for the erection of a church, and by persistent application, succeeded in procuring a considerable amount of assistance from Toronto and Kingston. An admirable site, on a primitive rock, almost as lovel as a table, was granted by Mr. A. Marshall. The people having heard that the Governor-General was to pass through their village, summoned courage to ask His Excellency to lay the foundation stone of the new edifice, and thus give eclat and success to their efforts. Lord Dufferin, with his characteristic complaisance, very kindly agreed to their re-quest. On Monday His Excellency, after performing some other duties, entered his carriage and proceeded to the site. The procession was headed by the company of Orillia volunteers, under the command of Capt. Burnett and Lieut. Strathearn, and immediately led by the Municipality of Orillia and Matchedash, and the Rev. J. Gray, B.A., of this village, who had been telegraphed for to constact the services us. Il upon such occasions.

His Excellency had been detained for an hour and a-half at the Indian village by the simple allurements of our dusky brethren, and was thus thrown behind in his arrangements for the whole day. On this account he had some excuse for acting like the reporters of the Globe and Mail, and for passing on his way without being detained dy the performance of so trifling a duty as the laying of the foundation stone of a small wooden church in an obscure village, on the confines of the Canadian wilderness. But he did not do so.

Landing on the platform, he was received by the Rev. J. Gray, who was supported on his right hand by Mr. S. G. Stuart, the missionary. The reverend gentleman began the interesting ceremony by reading Psalm exii., and Ps. exvii., 1, succeeded by Revelation xxii., 10-14, 21-24. A choir of children then sweetly sung eight lines of a paraphrase of the 117th Psalm. An appropriate prayer was then offered by Mr. Gray, who also gave a brief address:

He began by stating that the people highly appreciated the great kindness and conntion of His Excellency in agreeing to lay the foundation stone of so humble an edifice, an considerable personal inconven-ience. He expressed his gratification at the fact that His Lordship was thus follow ing in the foot-steps of our noble-hearted Queen, who was in the habit of visiting the poor and humble dependents around her several palaces. This condescension of several palaces. This condescension of His Excellency he felt the greater freedom in commending as he occupied a somewhat peculiar position. Minister of the Canada Presbyterian Church at Oullia, he appear ed as representative, by special request, of a sister church, the Presbyterian Church of Canada in connection with the Church of Scotland. To this b d, the building is to be deeded. He referred to the great difficulties connected with the exection of the church, which could only be surmounted by the blue Presbyteman blood of Ulster, in the person of Mr. Stuart, the Missionary by side, aided by other realous friends. He briefly described the leading principles of the Presbyterian Church, such as the su-premacy of the Word of God, Christ's Headship over the Church and over the nations, Redemption by Christ alone, Regeneration the sole work of the Spirit, a day of Judgment, a heaven and a hell, and showed how these and kindred truths had been defended and propagated by Presby erians along pathways strown with the blood of numerous and noble martyrs. He stated that the church to be erected would be a monument to Christian union by being open to other denominations, and concluded by remarking that the Presbyterian Church had ever kept abreast of other churches in the promotion of education and learning, that it had ever been distinguished for its devoted loyalty to the British Crown—a loyalty fos-tered by the prelections and prayers of the Church—and that it yielded to no body of Christians in its faithful attachment to the

Dominion in which we dwell. The Benediction was then pronounced. There was handed to His Excellency a glass bottle, containing a New Testamentseveral newspapers, and various coins. His Excellency then smoothed the mortar with a trowel presented for the occasion, and laid the stone in a workmanlike manner. Immediately thereafter three rousing cheers were given for His Excellency, for cheers were given for His Excellency, for the Countess and for our beloved Queen, by the audience, led by Mr. Gray. The Roverend gentleman then briefly thanked His Eexcellency for the great honour conferred on the locality. The Governor General replied in a few well-chosen sentences, in which expressed a hope that the church about to be creeted might prove a blessing to many who worshipped within its walls, as well as a place of salvation and comfort to the surrounding district. At His Excellency's special request, the services were lency's special request, the services were very short, and only lasted from ten to fif teen minutes. The large audience evinced the deepest interest in the whole proceed-

Those who conducted the services felt thankful when they heard that His Lord ship had reached Bracebridge before it was dark, and that the short detention at Wash ago had not marred his plans. Such acts es that described above will appear more conspicuous in the life of His Excellency than the Star of St. Patrick worn on his brea t, and will enshrine him in the hearts of the people more firmly than deeds of worldly glory and splender.

Re-entering their carriages, His Excellency and party proceeded towards Severn Bridge, and before reaching their destination, passed the Reporters of the Maid and Globe, scated on the luggage van, and acting as body-ffunc to His Excellency slugmon—Parkst. gage.—Packet.

### Ohristian Prospects in India.

An English journal, discussing mission gains and prospects, has the following cheering words in regard to India:

In the singularly interesting little volume upon Indian missions, published by Sir Bartle Frere, the opinion that a great change in the religious condition of India may be looked for, is very strongly expressed. The most thoughtful Indians in the village communities begin to feel in a vaque way that the religion of Christ is at the root of all British greatness and British street the They behold in the English a disregard for caste, a respect for abstract justice, a nower and habit of dealing with man as man, which are imprecedented phenomena in India, " What incarnations of justice, equity, and equality are the roads and railroads! How straight they go! caring no more for the headman's or rajals field than for the helot's rubbish heap." Every man who can pay his shilling can talk through the miraculous "lightning-post." In the courts there is one justice for all. The Sahih will driph water out of a sur-lived! hib will drink water out of a cup handed to him by a man or woman of the lowest caste, if only the cup be clean. Then the missionary "tells of one God over all, of one Saviour for all, and insists that this God made of one blood all mankind—and there is no distinction before Him of Brahman or outsider, that all will be equal in death, and all be judged by one rule over

The meditative Indian, who has perhaps been at a Government school, and has learned to look with utter scorn upon the pattry fables of the current idelatries, begins to perceive that Christianity is the religion of the intelligent, full-grown man, the celigion which enables man to stand erect, the religion which can bring all nations and next step is to get a Bible. and we need not say what follows "If the truth," says Sir Bartle Frere, "has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues, and by their own countrymen among the myriads of India?" By the last enumerationnow upwards of a year old—there were \$18,363 native converts in India and Ceylon. But "statistical facts," says our authority, " can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single avowed conversion, and is manifested in very different ways, according to the nationality, the creed, and even the professions in life, and place of residence, urban or rural, of the native community." In short a revolutionary change is in progress, and it seems not improbable that this generation will not pass away before the Christian, churches of India will have gathered in many millions of the population to the one fold and the one Shepherd.

# Church and State in Austria.

The Vienna Correspondent of the Eastern Budget, writing on the 26th June, says: "The Austrian religious laws are now in full working, and not the slightest resistnuce is offered to them by the clergy. The bishops seem to look upon them as a necessary ovil, and have issued instructions to their subordinates fully explaining their provisions, and showing how they are to be carried out. These who have been newly appointed to the cure of parishes, for ineminded the laws a period of thirty days is allowed to the Government authorities to decide who-ther they have any objection to make to the new appointments, and they are enjoined, accordingly, not to enter upon their duties until the expiration of the above period. In Hungary, on the other hand, the relation between Church and State are still unsettled, and a somewhat serious collision has taken place between the Ministry and the Radicals on the subject. The Ecclesiastice-Political Commission of the Hungarian Prinament, which is engaged in preparing a scheme for regulating the relations between Church and State in acc. rdance with the princip is laid down in M. Deak's famous speech on the subject of last year, has drawn up a bill for the introduction of civil marriage into Hungary. This bill came the other day before the House and a debate upon it was about to commence, when the Minister President, M. Bibbo, expressed a wish, in the name of the Government, that the matter might be postponed, as the Government intends to lay a measure of its own before the House next session. This produced a series of noisy protest from the Opposition, but the Ministry adhered to this point, and the postponement of the bill was agreed to by a majority of 50. The Liberals generally are not dissatisfied with the decision, as they have a distinct promise from the Ministry that a civil marriage bill will be brought in next session; and it is as well not to disturb by religious disputes the harmony which is so nocessary in order to re-place the finances of the country on a satisfactory footing.

An elevated purpose is a good and en-obling thing, but we cannot begin at the top of it. We must work up to it by the of-ten difficult path of daily duty.

Opening of Knox Church, Elcra-

The services connected with the opening of this building were held last Sabbath. The services afforded an opportunity of ilthe services anorded an opportunity of illustrating the good feeling between the different congregations in Eloia, and neighborhood. The Rev. J. Davidson, of Alma, and Camnock, closed both his churches for the day; Rev. J. Middleims' church in town, was vacant mornine, and ovening; the Wesleyan Methodests had no service in the measure; and the Rev. G. Spading of the morning; and the Rev. G. Smelie, et Pergus, closed his church 17 the evening.

In the morning it rained so hard that many living at a distance could not attend the service, but the audience numbered about 600. Rev. J. G. Robb, of Cooke's Church, Toronto, preached an eloquent and able discourse in the morning, from Rev. ni, 20; "Behold I stand at the door and knock." The points in the discourse were that the human heart is shut against Christ, and that Christ, as he that the standard of the conditions of the cond and that Christ seeks to enter this shut door, and thus shows his great condescen-sion, for besides offering a free salvation he seeks to make perfect this gracious work. Man is disposed to judge God as he judges men, and so finds it impossible to feel an interest in, and to accept the gospol in its simplicity; hence our Lord prefaces his message with a word that calls for special attention, Behold. He also indicates his patience and long-suffering in the words, Behold I stand. The mode of entrance. Behold I stand. The mode of entrance, by knocking, was very beautifully and strikingly illustrated, how Christ knocks by his word, read and preached, by his ordinances, the Sabbath, the Testaments, the Holy Spirit, Providence and Conscience. An earnest appeal was made to the congregation to open their closed hearts for the entrance of Christ.

The weather brightened as the hour drew near for the atternoon service, and the at-tendance was much larger than in the morning, not less than 800 being present. Dr. Fraser, the missionary of the C. P. Church to China, conducted the services, His text was 2 Cor. v. 14,—"The love of Christ constraineth me." He showed how Paul was considered as beside himself because he was so zealous for the gospel, and if any one now shows any great zeal he is called an enthusiast; but Paul states the reason, "The love of Christ constraineth me." The preacher spoke of love in the abstract as an emotion of the human soul, and noticed particularly the love of Christ. He regarded this expression as in-cluding both the love of Christ to belie ers and of believers to Christ. Though some say there is no such thing as love, they know there is love, though they can not know there is love, though they can not describe it. The love of Christ is so great that no analogy can fully explain it. There are many things that help us toward it, but we cannot grasp it, for it is infinite. Nothing is stronger than love; it is the great power to elevate and raise us. An outcast will not be restored by threatening but let him feeel that you love him and then you can move him. Force and fear may make slaves, but can not make a Christian. The history of the Church, said the preacher, is a continuous illustration of the power of love. The discourse was closed by an earnest appeal to the hearers to yield to the influence of the love of Christ.

In the evening the rain began again to fall, and threatened to reduce the audience fall, and threatened to reduce the audience at the evening service; but the people were interested in the service, and Mr. Robb's eloquence in the morning told wonderfully and brought out nearly 900 persons. His text was 1 ii, 11 and 12. He showed that the Bible had not systematized theology, but on that account we were not to suppose that the natural connection between documents. trine and duty was overlooked. The lan-age of the Apostla ', Dearly beloved, " is the language of true affection. It tells the effect of the gospel in moulding the mind of Peter. It teaches us that if the gospel be extended, it must be by the power of love. He who speaks the truth aims at victory, but he who speaks the truth of the gospel aims at a double victory,—the victory of truth and the conquest of a human soul. The exhortation of the Apostle was negative The exhortation of the Apostle was negative. A list of the evils to be contended against are given in Gal.v. but here they are specsally delineated. Fleshly. The consequence of sin is to put the spirit of man under the flesh; but here Poter exhorts to put the flesh under the spirit. Strangers and pilgrims. Travellers forget not their homes, though in their journeying they may see many things that are interesting; neither should we forget we are strangers and pilgrims. should we forget we are strangers and pil-grims; although it sometims appears that life consists in heaping up treasures here. These lusts war against the soul; and in yielding to sin we are the losers. Christ came to give life. Shall we contend against Him and ferfeit life? But the Apostle's exhertation was also positive. Be honest. We can't prevent the world speaking evil of us, but we can overcome evil speaking by us, but we can overcome evil speaking by good works? What are good works? 1. They must be good in themselves. 2. They must proceed from good motives. 3. They must be of faith. The manner of fulfilling the exhortation was then dwelt on. As a painter puts upon the cauvas his ideal of the beautiful, by a touch here, and a touch there—little by little, so we in godliness—having Carist's perfect life as our model, reproduce the divine likness in a hely walk.

Mr. Robb is unquestionably an eloquent and able preacher, and Cooke's Charch, Toronto, has done good service to the Pres-byterian Church in the Dominion in bringing such an accession to the ministerial ranks.

# THE SOIRER.

In connection with the opening services, a scirce was held on Monday evening, at a coirce was held on alonuay evening, at which there were over 85J persons present. The catables were provided by the ladies of the congregation is a superior style. The tables in the basement of the church were crowded from shortly after 6 o'clock till 8 o'clock, and the supply of catables was so abundant that after all had been provided for, there was enough left for 200 or 400 more. After, tea the audience repaired to the body of the church, where Rev. A. D. McDonald, the paster, occupied the chair. McDonaud, the pastor, occupied the chair.
The gentleman present on the platform being Rev. W. Barrie, D. D., Eramosa; Rev.
Thos. Cobb. J. G. McGergor, and W. Bangh,
Elora; Rev. W. S. Ball and Thos. Wradrope, Guelph; Rev. J Davidson, Alma; Rev. D. Auderson, Rothsay; Rev. J. G. Robb,

Poronto; Rev. J. B. Mullan, Forgus; and D. McDougall, E.q., Borlin, After sing ing, prayer by Rev. Mr. ball, and a few remarks from the chauman, thanking the other ministers for closing their churches on Sabbath, and reterring to the orderly manner which always characterized such gathoring , Msere. Cobb. Wardrope, Me Dougall, and Robb, were introduced and delivered excellent addresses. The Choir, under the lead rship of Mr. McWhitter, did good servered during the evening. Miss Smart preside at the organ.

The proceeding, were brought to a close about half past ten o clock, after which a lage crowd as embled in the basement, where the surplus entables were sold to the highest bidder, Mr. McDougall veting the auctioneer. Quiet a sum was realised. The net proceeds of the Sabbath services and some wore \$555, and a latter from an insonee were \$555, and a letter from an unknown friend containing \$30 made the total sum \$585.—Guelph Mercury.

### Book Motices.

BRITISH QUARTERLY RLYIEW.

In the above for July, just reprinted by the Leonard Scott Publishing Company, New York, we find the following articles: "The Depths of the Sea," an account of recent deep-sca explorations, giving the latest theories about the Gulf Stream and other occanic currents, and explaining the method of taking soundings and of finding the temperature of the water at different depths. "Lord Ellenborough's Indian Administration," a notice of Lord Ellenborough's transactions in India during his short term of office, which lasted but little over two years. "Science, Philosophy and Religion," a review of Dr. Ulrici's "Gott und die Natur," a work which makes an attempt "to rest physical science on a metaphysical basis." The notice begins with some remarks on the relation of science to abstract thought, and then gives Dr. Usrici's summary of data and the deduction derived therefrom. "Far Russia," an amusing description of the most eastern part of Siberia; the climate, modes of travelling, and manner and customs of the people. "The Primoval Archeology of Rome" begins with an account of prehistoric Rome seen by the light of modern scientific research, and closes with a severe criticism on Mr. Parker's book on that subject.

# The Malcolm Fund.

The following sums have been received by Mr. J. T. Boyd of London, as treasurer of the Fund for the family of the Rev. James Malcom, late of Nanneck. If there are any other contributions intended to be remitted, (as there are some promised but not yet received), these are kindly requested as early as possible so as to close the scheme by the purchase of a homestead or other permanent benefit for the family who other permanent bonefit for the family who intend shortly leaving the manse at Nanneck. W. Ronnie, \$1; W. Robertson, Brantford, \$5; J. Hanran, St. Sylvestro, \$5; J. Hume, Kennebec Road, \$2; per Rev. J. M. Gibson, Montreal, \$128 50; Newton Congregation, \$25 85; Neweastle Congregation, \$25 25; Brampton Congregation, \$25; per. Principal Cavan, \$52: J. B. Sutherland. Principal Cavan, \$52; J. B. Sutherland, London, \$5; Metis Congregation, \$11; Dundas Congrégation, \$23; W. D. Yuile, per Rev. J. M. Gibson, \$5; Speedie Congregation, \$10 25; N. Gower, Rev. Mr. Lochead, \$5; Rev. J. McFarlane, \$2; King Lochead, \$5; Rev. J. McFarlane, \$2; King Congregation, \$492; Lackay Congregation, 562; Rev. J. Scott, Cambray, \$5; Dumbarton and Duffin's Creek [Congregations, \$29; W. Payne, \$8; J. Patterson, 1625; Rev. Mr. Barr, \$2; Newton Congregation, (2nd contribution), \$7; Newcastle Congregation, \$2; Rov. N. McDiarmid, \$15; Rev. R. Scott, \$10 Erskine Church, \$6; Claromount Church, \$975; W. Burton, \$10; Knox Church, Milton, \$25; Boston Church, Esquesine, \$1850; Tabloytown Congrega-Esquesing, \$18 50; Taploytown Congrega-tion, \$18 35; W. Forrest, Naletta, \$6; Synod of Hamilton, \$100; Rev. A. Gracey, \$25; A friend Colinville, \$10; Millbank Congregation, \$15; Principal Caven, \$2; Grimsby Congregation, \$25; Flamboro West Conrogation, \$23 50; J. Porteous, Kirkwall, \$10 50; Thorold Congregation, \$11; St. George Congregation, \$24, Mille Isles Congregation, \$11 31; Wroxeter Con-gregation, \$30; Dunnville Congregation, gregation, 50; Dunvine Congregation, \$15; Waterdown Congregation, \$6 90; Calodonia Congregation, \$22; N. Plympton Congregation, \$12, New Carlisle Congregation, Bay Chalcurs, \$8; Pine River, Huron Congregation, \$27; Rothsay Congregation, \$650; Palmerston Congregation, \$7. Transports and Advances Congregation, \$25, Transports and Advances Congregation, \$350; Palmerston Co gregation, \$6 50; Palmerston Congregation, \$7, Tecumseth and Adgala Congregation, \$15; Strabane Congregation, \$8; Manchester and Hallet Congregation, \$22; Beaverton Congregation, \$12; Carlisle Congregation, \$13 82; Narm Congregation, \$11 28; W. McGillevray Congregation, \$11 28; W. McGillevray Congregation, \$5; Widder Congregation, \$45 25; Gromarty Congregation, \$20 70; Brampton Congregation, \$15; Malton Congregation, \$3; per Rov. W. H. Rennelson, \$38, South Plympton Congregation, \$12 50; Peterboro Congregation, \$78; Thamesville Congregation \$8; Dotroit (Mich., \$60 ey.,) Congregation, \$54 16; (Mich., \$60 cy.,) Congregation, \$54 16; Orillia Congregation, \$10.

Total, \$1817 96, for which the thanks of Mrs. Malcolm and her Trustees are hereby heartily tendered.

London Ont., 27th July, 1874.

The authorities of the Chapel Royal, St. The authorities of the Unapel Royal, St. James, appear to have been taking action against Ritualism; for, as we gather from an indignant paragraph in the Church Herald, "the Rev. Thomas Helmore, Priest in Ordinary and Master, was requested by the Dean either to refrain from adoption of the alter, as mg the castward position at the altar, as has been his wont or to relinquish a great part of the emoluments of his office and submut also to a degredation of his official status. As a matter of course conscientious obedience to the laws of the Church compelled Mr. Hel more to submit to the iniquitous decision of the state efficials."

### The Earl of Argyle.

The Earl of Argyle was the leader of the tribe of Campbell; among the Highlands he was called MacCullum More. His father, the Marquis of Argyle, as the head of the Scotch Conventors, had used his power to husten the downfall of Charles the First. After the tide had turned, and Charles the Second held the scopter, the marquia was put to death; but the son inherited the aucient earldom, and beams one of the greatest nobles of Scotland. For twenty years the earl purs ed a course of conduct so moderate, and, in some respects, so yielding, as to offend the rigid Presbytonians. Then the Duke of York, as Viceroy of Edinburgh, displayed the cruel dis-position afterwards to terribly revealed in his roign, and led mon of all parties to speak with horror of the bloody assizes in the time of King James.

As the Duke of York could not gain over to his side the Earl of Argyle, it was determined to rid the country of his presence. On frivilous charges he was tried for treason, and sentenced to death. In disguise he escaped, and round a retreat in Friestend. land. Though an exile, and penniless, "he was still, in some sense, the most powerful subject in the British dominions." His patriarchial authority remained; and should he appear among his clansmen, an army devoted to his service would speedily relly county him. rally around him.

"Of all men living," said King James, as tidings of an attempt against his throne reached him, "Argyle has the greatest means of annoying me, and of all places Holland is that whence a blow may be best aimed against me."

The Scotch and English fugitives assem-bled at Amsterdam, and concerted a plan bled at Amsterdam, and concerted a plan for overthrowing the authority of James. Monmouth was to invade England, Argyle, Scotland. But a faction of exiled Scots, jealous of the power of Argyle, sacrificed the common cause to party feeling and envious dissensions. The earl held the nominal command, while a committee contents of the constitution. trolled the expedition. The journey ended. The same spirit which had led to disputes in Holland, continued to rule in the ill-fated council. Argyle's plans were thwarted again and again, mismanagement and con-fusion reigned in the camp, the provision were waisted, the Highlanders in want of food desorted, disastrous marches followed, military order was lost, the army became a mob, and at last disappeared. The war was ended, and the chieftain fied for his life, In the dress of a peasant he was arrested; he acknowledged himself to be the Earl of Argyle, hoping that the announcement of that great name would lead his captors to respect and piety. They were touched, even melted to tears; yet the reward offered, and the fear of an offended government, overcame their tender emo-

And now the character of Argyle shines forth with undiminished lustre. The expe-dition had miserably failed; in accepting the position without the authority of General, the mistakes of others had involved him in reproach and disaster. But now, though in captivity, he had regained the liberty of acting for himself, he stood forth a free man; the shakles that had bound him were broken. The revengeful conquerors seemed determined to exert all the means in their power to humble the lofty spirit of the high-minded nobleman. He "was dragged through Fall-Land" Ho "was dragged through Edinburgh in triumph." He walked bare-headed up a long street, and the hangman marched before him. He was placed in irons and informed of his approaching end. He was not tried for the recent offence, but it was de-termined to put him to death under the termined to put him to death under the sentonce of yoars before, which was so unjust that oven hardened lawyers considered it disgraceful. His fortitude was severly tried; he was closely questioned by order of the Privy Council. He replied as far as he could without implicating his friends, and then refused to give information. He was threatened with torture, but threats were useless; his trust in God supported him, and his enemies could not shake his sublime patience and lofty courage. The torture was not applied. "God," he said, "had melted their hearts," as his persecutors treated him more kindly.

A few hours before his death, he wrote: "I have named none to their disadvantage. I thank God he hath supported me wonder fully."

Much of the remaining time was spent in devotion and affectionate conversation with his friends. The historian relates that, "So effectually had religious faith and hone, co-operating with natural equanimity. composed his spirits, that on the very day on which he was to die he dined with appetite, conversed with gayety at table, and, after his last meal, lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigor when he should mouns the scaffold.

A councilor demanded admittance to his cell, and was told that the call was asleep. Thinking this was an evasive answer, he still demanded entrance. "The door of the cell was softly opened, and there lay Argylo on the bed, sleeping, in his irons, the placid sleep of infancy.

Overcome by the sight the "renegade fled from the castle and yielded to remorse. From his grouns it was thought he had become suddouly ill; a remedy was offered him, he refused, but when questioned, re-plied: "I have been in Argyle's prison. I have seen him within an hour of eternity, sleeping as sweetly as over man did. But as

The earl rose from the bed and prepared for the final suffering. He was brought to the Council House, a short interval was to clapse before the execution He asked for pen and ink, and left these words for his wife: "Dear heart, God is unchangeable. He hath always been good and gracious to me, and no place alters it. Forgive me all my faults; and now comfort thyself in him, in whom only true comfort is to be found. The Lord be with thee, bless and comfort thee, my dearest. Adieu."

He left the Council House , the ministers who accompanied him were not of his journey is traveled and the moon persuasion," but he listened to them the prospects of heaven are in a courteous manner, and "exherted brighter.—Congregationalist.

them to caution their flocks against these doctrines which all Protestant churches unite in condemning."

the people in the scaffold and addressed the people in the spirit of "screne piety." He raid he "forgave his enemies as he hoped to be forgiven." Then he bade farewell to his friends, giving them some memeatoes for his wife and chileren. He "prayed for a httle space," and gave the fatal signal.

Thus died the heroic chieftan, the trium-phant Christian. Archibald, Ninth Earl of Argylo.—National Baptist.

#### Oliver Cromwell.

Literary eycophants have been accus-tomed to revile the character of Cromwell and to represent him as a low-born, vulgar hypocrite or bigot. He had not the parlor graces of Lord Chancellor Hatton, but he would have walked alone through an army of Hattons as an ox walks through a field of grasshoppers.

of grassnoppers.

Born of an ancient family, descended from some of the high nobility, he was related to Thomas Cromwell, the Earl of Essex and sometimes minister of Henry VIII. His grandfather was Sir Henry Cromwell, the lord of Hinchinbrook, known as the "Golden Knight," on account of his great riches; and his mother was of the best of English blood, and her relationship to James I induced that monarch, on his way to take possession of the English way to take possession of the English crown, to become a greet at the Cromwell mansion, where Oliver, then but four years old, saw the king at the amily table—James little dreaming that the head of his own son would be cut off by this kindred boy, who should reign in his stead.

He was educated at the University of Cambridge, and when but 18 years old he was called home by the death of his father, to be the sole protector of his mother and

While reading the law in London, at the age of 20, he fell in love with Elizabeth, the beautiful and accomplished daughter of Sir James Bouchier, a wealthy knight. At the age of 21 he married, and under the same roof with his mother took his young bride, who afterward, coming to her exalted station, showed a purity and noble-ners of character more beautiful than her personal loveliness. She was the first and only love of Cromwell, and in the hight of his greatness and near the ends of his reign, when necessity had separated them for a short time, she, like a true and loving woanot time, sne, like a true and foving wo-man, chided him for not writing oftener; and to her chididings he replied: "My be-loved wife, you scold me in your letters be-cause by my silence I appear to forget you. Truly it is I who ought to complain, for I love you too much. Thou art dearer to me than all the world."

He was in Parliament at the age of 29, and again at the age of 40; and when the Civil War broke out he raised two companies of soldiers at his own expense and devoted his entire estate to the public

And when he came to power the haughtiest kings and nobles of Europe sought political and matrimonial alliance. At his death the Court of France went into mournmg, though he had required Louis XIV to banish the sons of Charles, whose widow was Henrietta of France, the daughter of Henry the Great. He was buried in West-minster Abbey, as a legal monarch beside the anno nted kings.

There was a time when all seemed lost of the liberties of England, and Cromwell thought of leaving his country. But in those trying times, when all good men began to despair, Cromwell and the just men who s mpathized with him "sought the Lord in prayer"; and it was "his guidance," as they believed, to gird on their swords for war and rescue England from her slavery, and from that hour they never faltered and they never feared. Prince Rupert, the nephew of Charles, was accustomed with his gay troopers to carry all before him by his dashing onsets. At the battle of Mar-ston Moor he led 20,000 eager Royalists, and for the first time he dashed against the "Ironsides" of Cromwell. It was like the dash of scafoam against a granite mountain wife: "God made them as stubble to our swords."

When in the plentitude of his power, young Lely, afterward the Court painter of the frail beauties of the Second Charles, wanted to paint him. "Paint me as I am." said Cromwell. "If you leave out the scars said Cromwell. "If you leave out the scars and wrinkles, I will not pay you a shilling." Go to the Pitti Palace—the picture with the scars and the wrinkles you shall see; but a kinglier head reposed on kinglier shoulders you shall never eco .- Hon Γdwards Pierrepont.

# A Touch of the Whip.

I noticed, when once riding on the top of a stage coach, that the driver at certain points on the road gave one forward horse slight touch of the whip. And as horse was going a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and sheering at something seen or imagined at those places on the road, and a touch of the whip just before ariving there gave bim some thing to think of, so that he passed by with

out noticing what had before startled him And it is too much to believe that He who is conducting many sons and daugh ters to glory notices all the perilous points they pass, and, when the case requires it directs their thought and purposes from dangerous directions by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand is the touch of the whip. It awakens serious thought. It drives the soul to prayer. ous thought. It drives the sout to prayer. It dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is traveled and the more safely, and the prospects of heaven are made all the brighter. Congregationalist.

# A Syrian Toilet.

We called yesterday on the daughter of t Mohammedan living in this city (Tripoli. Though the girl had been married several days, she had never been seen by her husband. He had only gone to the mosque when the ceremony was performed, she taking no part in it. After the ceremony, the bride ways the company of the company of the ceremony, the bride usually stave at her fatner's house the bride usually stave at her fatner's house nine days, during wanch time she sits in state, decked in her finest dress and jewels, receiving calls from her finends. Then her joy is at an end. She must go to her hus-bend, take off her fine clothes, and become a perfect slave, subject to the will of her cruel master. The parents of this bride were very poor. Her mother was dressed in little better than rags, and was at the tagnua washing clothes. All the women of the bride's company had their hair plaited full of gold cours: these were her-looms, of the bride's company had their hair platter full of gold come; these were heir-looms, and so greatly treasured, that a woman would almost starve sooner than part with one. The present given by the family to the bride was an elegant pale blue brocade silk dress and a black silk, embroidered with gold. The former cost \$150. The bridegroom's presents were a sumptous illac silk, heavily embroidered with gold; earnings of nearl and gold; bracelets as wide rings of pearl and gold; bracelots as wide as a finger. During the call she wore the bridegroom's presents. The other presents were hung or spread out on the wall.

We stopped at a house below, according to custom, and sent word that we were coming. The bride returned answer that she would be most happy to salute us. After waiting about twenty minutes we went up stairs, for she lived on the second floor before a large mirror, surrounded by her finery. As we entered she arose and saluted us, and then returned composedly to her dressing. Of all the strange and ghastly sights her face was the most won-derful, as may well be imagined from the way in which it was prepared.

First, hot wax was spread over the whole face, which, when cool, was peeled off. This was done to remove all the hair from the face. Then whiting was rubbed on till the skin looked like marble. Her eyebrows the skin looked like marble. Her eyebrows were painted jet black, her lips and a large spot on each cheek painted a brilliant red. On these red spots on ler forohead and at the corners of her mouth git flowers were pasted. Then over the whole powdered sugar had been snapped, which made it sparkle as with "diamond dust." She were sparkle as with "diamond dust." She wore pearl earrings, and around her neck were a string of large amber beads, three strings of roped pearls and a curious necklace, which we were privately told was borrowed for the occasion. It was made of gold twenty-five dellar pieces, overlapping each other like scales. The usual head-dress was covered with real and artificial flowers. The finishing touch was put on in the shape of a piece of black wax, heated in the shape of a piece of black wax, heated over the canoon till very hot, made round and flat, and then stuck between the eyes.

—Jessup's "Syrian Home Life."

# The Deeds Done in the Body.

The most common action of life-its every day, its every hour-is invested with solemn grandeur, when we think it extends its issues into eternity. Our hands are now sow ing seed for that great harvest. We shall meet again all we are doing, or have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping to be witness for or against us. Oh, think of that! In youder hall of the Inquisition see what its effects on us should be. Within those blood-stained walls one is under examination- He has been assured that no-thing he reveals shall be written for the purpose of being used against him. While making frank and ingenuous confession he suddenly stops. He is duml—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Danger makes the senses quick. His ear has caught a sound; he listens; he ties his tongue; a curtain hangs beside him, and behind it he hears a pen running along the pages. The truth flashes. Behind that screen a scribe is committing to the fatal page every word he says, and he shall meet it again on the day of triel. Ah! how solemn to think that there is such a pen going to heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it! What stimulus what about to sin? how strong a curb; if slow to duty, how sharp a spur. What a motive to pray for the blood that blots out a guilty past, and for such grace as in time to come shall enable us to walk in God's statutes, to keep His commandments, to do them "Knowing therefore the terrors of the Lord, we persuade men."—Dr. Guthric.

# The Safest Color.

Many observations have been made lately by our naturalists as to the defence which color supplies to animals; hares, rabbits, stags and goats possess the most favorable shade for concealing them in the depths of the forest or in the fields. It is well known that when the Volunteer corps were enrolled, and the most suitable color for riflemen was discussed, it was supposed to be green. Soldiers drassed in different shades were placed in woods and plains, to try which offered the best concealment. Contrary to exceptation, that which escaped the eyes of the enemy was not green, but the fawn color of the doc. Among hunting quadrupeds such as the tiger, the loopard, the jaguar, the panther, there is a shade of skin which man has always been auxious to appropriate for his own use. The old Egyptian tembs have paintings of the negroes of Sudan their hons girt with the flue yellow skins for which there is still a great sale. All the birds which prey upon the smaller tribes, and fishes like the shark, are clothed in dead colors, so as to be the least seen by their victims.—Chambers' Magazine.

A Sabbath-school has been commenced at Kobe, Japan, which is said to be the first Sabbath school conducted in the Japaness language in the Empire. It consists of about forty scholars, of all ages from five to

# Our Young Solks.

The Life of a Factory Boy.

It was about the year 1823 that a little boy was asked if he would not like to go to work, and learn the way to earn his own living.

"Yes," said the boy, for he was always ready for anything, and he was especially fond of work. And yet, even at that inac, it seemed as if he had quite enough to do. Boys are not very big at ten years old, and he had to grow. Neither are they wise, so he had to study. Neither do they know how to gride themselves, so he had to obey. Boys, too, are fond of playing, walking, and climbing, and there were plenty of beautiful hills not far from his home. But though he was so much engaged, he was quite ready to go to work. In the place where he hved there were large cotton factorics.

"You can go as a piecer, David." "Yes, I should like to do that."

So every morning when the sun was up, and sometimes, perhaps, before it was light, this little boy went to his work, and tried to do it as well as the higger boys did, so that his master was quite satisfied, and his perpents also

parents pleased. But because he had some n. work to do, he did not mean to neglect the old work. If he had to be a factory boy, he was not obliged to remain an ignorant one. He had to leave the day-school, but he could go to a night-school, and so he

Was he not tired?

Yes; but he worked all the same. How could he do both things?

Well, boys and girls, I am not surprised that you should ask this question, for no doubt you feel that you could not work hard all day in a factory, and then work hard all the evening at school But this boy did so, and you will see that he must have loved work.

He learnt Latin and Greek, so he passed far beyond many children who have nothing to do but learn through all the year.

He grew up as boys will, and every year added to his knowledge. But he did not want to be in a cotton factory all his life, and often, while he was at work, or when he had time for a walk on the hanks of the beautiful river Clyde, his thoughts were busy about the future life which he hoped to live, and the good work which he hoped to

But he was not yet satisfied with his knowledge. He wanted to know some-thing about medicine and many other things. So he made up his mind to go to college.

"College!" do you say? " How could a poor factory lad go to college?"

Well, many factory lads have done so, and some of them became, as this one did, very clever and industrious men.

He went to college, though his going was no expense to his parents; and there is a simple rule which will enable almost any one to go to college if he wishes it. Shall I tell you the rule? It is this: "Earn as much money and spend as little as pos-slble." David knew how to go without many things which he wanted, and the knowledge was of great service to him in after life.

You see that he was industrious, selfdenying and persovering, but he was something more—he was a Christian. He loved the Lord Jesus Christ, and he wanted other people to love him too. So David said to himself, "I will be a missionary. So when he left college he said "good bye" to Blantyre, the place where he lived, and Scotland, which he never ceased to love, and he went to the London Missionary Society.

"I should like to be a medical missionary," he said. "I have learned how to cure people's bodies, and I want to go and tell those who have never heard of the Saviour of one who can cure their souls."

So the London Missionary Society said they were glad to have the young man and he should go away to work for Jesus, in Africa.

So away he went, and nobody knew, not oven himself, of the good, great work which you what you will notice as you grow older. When a person is very willing and glad to work, when he does the little tasks as well as they can possibly be done, hen God trusts him to do greater things.

David Livingstone, for it is of him I am telling you, went away to Africa with an earnest face and resolute heart. He asked God to bless him and make him a blessip to teach him the best ways of winning the love and confidence of the poor negroes, among whom he was going to live, and to give him the joy of doing his work well and successfully.

He was very happy in Africa. He married the daughter of Dr. Moffat, the venerable missionary, and he lived on terms of great intimacy with the black people, for he wanted them to feel that he was their friend and brother as well as their teacher. For sixteen years he worked as a mission-ary, and during this time he made some very important geographical discoveries In 1856 he came back to England, to tell what he had done. He was able to teach his country more than they had ever known his country more than they hap ever known before about South Africa, and he wrote a book which is invaluable. He went back again, and became even yet more famous as an explorer and discoverer. Then, when years had passed, he paid another visit to England, and again returned to Africa. He went up the country, finding out about fresh places, endeavering to civilize the people, teaching them to love his Saviour people, teaching them to love his saviour by his own gentleness and kindness, and longing to see all the slave of the or Thore are no roads or post-offices where he was, and we heard nothing about him for many

away from his labors and travels to rest in heaven with him.

He was, as you know, brought over to England, though it could not be accomplished until a year after his death, and was buried in Westminster Abbey, on April

And then it was proved how much he, a poor factory boy, was beloved. For many thousands of miles his remains were brought thousands of tailes his remains were brought safely through Africa. Then they were met at Southampton by many great end learned men, while the mayor end town people showed in many ways how they esteemed the memory of him who had lived so nobly, and died so bravely, among the people of Africa. And when the day of his funeral came, Westminster Abboy was filled with crowds of those who mourned his death and admired and loved him for what he had admired and loved him for what he had and admired and loved him for what he had done.

O beys, do not some of you wish to be like Dr. Livingstone? Surely you would be glad to live as grandly, and accomplish as much good? Do you know the way? It is to love God, and for his sake to love work, and to pity and long to bles the down-trodden and oppressed.—(London) Christian World

#### Looking in Vain for Papa.

There is a certain pathos in the story told of some of the pupils of Elijah, who went to look for him after he had gone to heaven. The following bittle story of a frudess search is more simple and tearful, in that it comes to us from the city of Poughkeepsie, and we imagine that few of our readers will peruse it without emo-

A lady was walking along the street, when she met a little girl between two and three years old, evidently lost, and crying bitterly. Taking her by the hand, the lady asked her where she was going.

"I'm going down town to find my apa," was the reply between sobs, of the papa," child.

"What is your papa's name?" asked the lady. "His name is papa," replied the innocent little thing.

"But what is his other name?" inquired the lady. "What does your mama call him?"

"She calls him papa," persisted the baby.

"You had better come with me; I guess you came from this way." "Yes, but I don't want to go back. I want to find my papa," replied the little girl, crying afresh as if her heart would

"What do you want of your papa?"

asked the lady.

"I want to kiss him."

Just then a sister of the child came along looking for her, and led her away. From the subsequent inquiries it appeared the little one's papa, whom she was so carnestly in search of, had recently died. In her lonliness and love for him, she had tired of waiting for him to come home, and had sallied out to find and kiss him. Could anything be more touchingly sad?

# A Billion.

A billion—a million times a million—is quickly written, and quickor pronounced. but no one is able to count it. You count 160 to 170 a minute; but let us even suppose that you go as far as 200, then an hour will produce 12,000; a day 588,000; and a year of 365 days (for every four years you may rest from one day counting during leap year), 150,120,000. Let us suppose now, that Adam at the beginning of his existence, had begun to count, and continued to do so to the present time; still he would not have counted near enough; for to count a billion he would require 9512 years, 81 days, 6 hours and twenty minutes, according to the al ove rule. Now supposing we were to allow the poor counter twelve hours daily for rest, eating and sleeping, he would need 18,024 years, 69 days, 10 hours and 40 minutes.

# Pickpockets in Church.

A London correspondent writes :- One of the most popular preachers in London just now is the Rev. Donald Fraser, formerly of Montreal, who preaches in a Presbyterian Chapel in Berkeley street, just on the Edgeware Road. His style and manner are far more like an Italian's than a Scot's, and he uses a great amount of action. Sometimes he says a good thing with real d Scotch humor. For instance, in a recent sermon he said,
"I wish to inform you that there are pickpockets present. I have not the smallest objection to their being present, and hope what they hear will do them good. Only I may as well tell them that the eye of Providence is upon them, and that there are policemen in the gallery." Very suggestive of Cromwell's "Put your trutting God my bette and least your manufacture. in God, my boys, and keep your powder

Mr. Spurgeon, writing in the July number of the Sword and Trowel, says:-"A clergyman writes to inform us that the goat ctergyman writes to inform us that the goat is sent to us as a judgment for opposing the Chu.ch of England. If a swellen leg proves that a man is under God's displeasure, what would a broken neck prove? Weask the question with special reference to the late Bishop of Oxford. As for the information that on account of our late speech at the Liberation Society's meeting, we shall the Liberation Society's moting, we shall soon have another attack, and in all probability will be carried off by it; we will wait and see if it be true. Despite the fact that the writer claims to be a classifier. the writer claims to be a clergyman, we are no more disturbed than if he had signed his name Zadkiel. The amount of bitterness which the post has brought us during the last month has proved to our satisfaction that our blows have not missed the mark but not missed the mark and we heard nothing about him for many years, that Mr. Stauley wen over and sought and found him. He was to last white man who saw him alive. Livingstone woul I not return with am. for he had not done all the work he bad hoped to do, and stayed to finish it. But God took him which the post has prought as surjected that our blows have not missed the mark but none write so furiously as our Evangelical friends, who are more uneasy in their conscience than others of the State Church elergy."

#### Scientific and Asetul.

#### A SIMPLE BENEDY.

A COTTEMPOUNDER of the London Field saggests an easy and, he says, most offerency of gotting rid of slups and snally, not sharply of gotting rid of slups and snally, not sharply of gotting rid of slups and snally not sharply one, and then, about ton or eleven valued at night, so round and pat a handful of quicklime on each heap; the number of slups found killed in the moraing will be almost inscribble. Slays profer bran to any fruit or vegetable, and will congregate on times heaps from all parts of the garden.

#### -----

Theority-five years ago I was terribly afflicted with childhains, and had been for afficen years, being laid up some winters for reads, and a siter bring many remedies attuabled on the following if Seak the feet in hot water for at least half an hour, occasionally adding hot water to keep up the least all that can be ondured. After whing the feet hold them to a hot stove just as hot as can be ondured another half hour occasionally bathing them with some healing limiment. Repeat this for three or four nights. I have never suffored an hour since this trial was made.—P. B. S., in Country Gentleman.

#### THE WITHLITY OF SEEDS.

Beeds of artichote (subset) ansatz good for 6 years; aspanague, 4; beans (garden) 6; beans (randen) 8; beans (randen) 8; beans (randen) 8; beans (randen) 6; beans (randen) 6; dandellon, 1; egg-plaus, 7; fenuel 6; paurde, 6; lecks, 2; leitue, 6; maise, 2; aselon, 6; mustard, 6; nasturtium 6; onione, 5; to 8; parenip, 1; parelay, 3; peas, 4 to 6; pepper (long), 4; poistoes, 8; radish, 5; riubarh, 8; asteliy, 1; parise, 3; radish, 5; riubarh, 8; asteliy, 1; spinach, 5; strawberry, 8; thyme, 2 to 8; tomato, 5; and turnip, 6. pepper (l rhubarb, berry, 8; turnip, 6.

#### NEW METHOD OF PRREERVING GRAPES.

A French vine-dressor preserves grapes through the cuttre winter, their freshness heavily and associated April. His method is thus described. The grapes are left upon the vine as also as possible, care being lad, however, to cut them before the first fresh. The bunels, in outling, is und detached from the stalk or cane, but the latter is cut set that the cluster has attached to its after entiting, two or three knots and joints below that the cluster has attached to its after entiting, two or three knots and joints below the cluster and two above. The upper and is those overed with wax, to preven the exporation of the fluid and larges and the about the cluster and two above. The upper and the obtained has been described by the control of the fluid and larges and from the of meter, after which the lower oud of the stock is thrust through the hole in a perforated cark, and down into a bottle billed with water. In the water is a little wood clarsoon, which prevents it ferm becoming impur. The cork is covered with sealing wax around the stair, so as to close the bottle, water and sir-tiple. The bottles are then placed as a sir class phaced as the prevent in the bottles and the prevent is the bottles. The boundes must be, from time to dise. The boundes must be, from time to time, carefully examined, and such single grapes as show symptoms of spoiling must be removed.

How different this edible, in our day, from the "Love Apples," of fifty years ago, when tender methers warned their children, as they went to play in the fields and lanes, not to eat the love-apples, because they were poison! But we prophesy that the difference between the love-apples of yore, and the tematoes now consumed at our tables, is not greater than will mark them the next half century. We do not mean by this that the entire crop will become time as a valuable as now; for some kinds as the contract of the contract of the contract of the plant, while others, by indifference about their seed, and by careless the value of the plant, while others, by indifference about their seed, and by careless cultivation, are degrading the tomato into the same condition as when prudent mothers forbade their shifters to sait. That the tomato is a health-gring food, we have nearly all physicians as agreed; and we nearly all physicians as agreed; and we therefore urge all sowers of it to cultivate the plants in the best manner. In doing this they will Lave their sure reward.—

A man apparently in the advanced stages of consumption became very fond of ealt, so that he carried it is his east pocket, which he carried it is a set pocket, but he carried it is a set pocket, or a more set of the carried it is a set pocket, or a more possible to discover in his month; he used a table spoundiu or more of it overy day. He re-evered with good health afteward. It may form of sekness if there is a craving for sait, it may be cafely considered as an indication that unture demands that dement, and that the authent is, in part at least, owing to the want of it. In some forms of several and wounds which are slow to heat, or which give out had oder, a vary free which give out had oder, a vary free water and want had being for the better in faw a few along. There is no repugaance in its

Mr. T. B. Whytohead, York, who was sagaged in the Pacific Island trade in 1803, writes to the Time to corroborate the statements of the Communists regardling the Jesult missionares. Hestates that he among natives and Europeans an "almost sulversal and strong feeling of animosity tewarth the Jesuit missions. The ground opported to be the same as that uponwhich the Communist principles have based their consistency. The Fathers were speken of as idle to the same and that they are the feeling the same and that they are the feeling the same and that they series their cooley by the labours of their "converts."

#### Miscellaneous.

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in extre sentil it or arm slong the lower
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sometimes bleed; a rowell ng of the upper
lip; occational lecal-che, with humming
or throbiting of the cars; an unusual secretion of salvar a slimy or farred tongue;
breath very foul, particularly in the morning; appetite varietle, sometimes voracimach, at others, entirely gone; fleeling
pains in the stomach; occasional neuses
and vomiting; vicent pains throughout
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constive; a roots a 'my; not un'requently
viriged with blood; be by swellen and
hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes day and convulrive; ureasy and disturbed sleep, withgrinding of the teeth; temper variable,
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n the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Holel keeper, deceased.

TARE WOTION

That after the appiration of twenty days' from the first insertion hereof, application will be made to the Judge of the Europais Court of the County of York by Ann Castle, the mether of said Infans shiddren, let be appointed guardian over such Inchildren, he be appointed guardien over such in-fants.
This notice is given under the previsions of sec-tion 3 of Chapter 74 of the consolidated statutes of Upper Canada.

opper Camada. Camadon, McMionable, Hosbin S, Bolistors for mid applicant, Ann Castic Dated this 20th day of June, A.D., 1874.

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MISCELLANEOUS So Si Tha Si Thou Shashia Tou Sho Sha (Indian Letter)
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JOSEPH LESLIE, Postmaster.

# Official Innouncements.

SIMCOE.—At Bond Head, on Wednesday, Sept. 2, at 11 s.m.
Thonkro — This Presbytery will meet in the lecture room of Knox Church. Toronto, on Tuesday, the 15th of September, at 11 a.m.
DURHAM.—At Durham, on last Tuesday of July at 11 a.m.
OTTANI.—The part quarterly received.

at II a.m.

OTTAWA.—The next quarterly meeting of the
Prosbytery of Ottawa will be held at Admaston, on
the 1st Tuesday of August, at 6 p.m.

Panis.—This Presbytery will meet in River street Church, Paris, on Tuesday the 11th Angust, at Il a.ia.

at II a.m.

HAMILTON —This 'Presbytery 14 appointed to meet in Macnab Street Church, Hamilton, on the 2nd Tuesday of next October, at II a.m.

KINGEON —Presbytery of Kingston, will meet at Chalmers church, on the second lucadey of October at three o'clock, p.m.

The Presbytery of Montreel, will meet at Montreal, in Presbyterian College, on the eight day of October [next.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation ,Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund-Archi No. cald Ferguson, Montreal

Fronch Mission-James Croil, Montro Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Mission-George H. Walson, Toronto Scholarship and Bursary Fund-Prof. Fer

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