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they may appear in the reports of 1870 1809 or 1868. In one respect especially is it defective. All the Stations reported in 1807 but not in 1871 are presumed to have become self-sustaining; reference to the Reports of succeeding years will show that many of them have only ceased to be dependent mission stations by becoming more heavily dependant congregations. This however is a decided step in the right direction, the unsatisfactory feature of the case being that their weakness is constitutional and likely to be indefinitely prolonged, a heritage from the past, the crippird dyspoptic manhood of an abused and noglected infancy. But this is not all. In some instances the name dropped from the Mission Report does not appear among the names of congregations, supplemented or otherwise, but passes entirely from view after having represented the disbursement of hundreds of dollars of Home Mission funds. In short the disappearance of the name from the pension Roll is caused by the death not the promotion of the pensione . But, leaving the facts and turning to the cause we find ourselves in the presence of a somewhat complex question. Many influences, of course, combine to produce such results. Some of them entirely beyond our control. 'Among those that might be avoided or prevented we find, so, your after your passes, the committee sending supply and granting that might be avoided or prevented we find, so, your after your passes, the committee sending supply and granting and, the congregation growing more care its and discouraged other denominations with their luxurous leaves until sometimes with their luxurous leaves until sometimes the cause is considered beyond hope, and abandoned leaving in the hearts of these removal of a large number of the people from a neighbourhood or the blighting of produce such results. Some of them enfrom a neighbourhood or the blighting of a rising town. In such circumstances it is a regression, whether the desire to supply the few should weigh heavily against the strong claims of new fields where the same expenditure would, by God's blessing, produce results very much greater and be the means of establishing a strong cause.

The cases, however, in which such a cheice might be necessary would be reduced to a small number if the great cause of weakness in our mission work were romovweakness in our mission work were removed. It is in the way in which we deal with our Mission Stations when they are first opened that the error lies, and that is based upon a false estimate of the work to be done.

We have, apparently, transplanted Prosbyterianism, not only in its principle but in its non-essential details. Not only in its non-essential details. Not only have we brought the tree, so well calculated to grow and bear fruit in every climate but, we insist on having the leaves and bark of the same tint and texture, and so, we cultivate, as if we were among trim out hedges, close shorn hawns and high protecting walls, walls, in reality, we are in the rough woodland. the rough woodland.

Only lot-the tree adapt itself to the eircumstances and the very exposure and ruggediess, in the rich new soil, will produce splendid results. It is the same tree that was watered by the blood of the martyrs. It has the same old life in trunk and heaveles, it will include the same branches fruit, only it is in a different country and it needs different cultivation.

Whenever we open a station the first question is " are there many Presbytemans there?" Who ever heard a Methodist ask "are there many Mothodists there?" Ho only wants to know if there are many people there who may be made Mothodists. We want to have ready made congregations, We want to have ready made congregations, Presbyterian congregations ready to hand, a little out of repair it may be, somewhat cold, yet propared to receive a pastor. Anxious to have preaching and willing to pay for it. This seems searcely to realize the conception of a Mission Church. It is well to have a foundation, a Presbyterian foundation, solid and secure, but to demand more in Canada is to fail.

The prevailing ideal is easily explained. It is the ideal of the home of Presbyterianism, where the parishes, the codesastical constituencies, take the place of our municipal divisions, where the authority of the Church and her importance are outwardly and nomini. , and oven reverentialy realized by all. Where the minister comes to his Church, his congregation, his parish, expecting, as he is sure to receive, if deserving, the respectful recognition, and congregational allegiance considered to be due to him. His position, and work, his claims him. His position, and work, his claims are all recognised, and his duties, however ardious, are regular and clearly defined. artinous, are regular and clearly defined. The congregation, including almost the entire population, existed before he carrie, and will exist after he is gone; it does not depend for its being on his presence and will not collapse or stak into rain in his absonce. How different is the ease in this country? people of all antionalities, of every ereed, of his proced, thrown together in a paticular through the contribution of in a neighbourhood in grand heterogend-ousness with every concolvable variety of disposition, natural and acquired,

Editor Bratish and mican Presymman.

Then Sim,—You will notice that the financial statement already published, gives an incomplete view of the case in several respects. It was limited for the sake of simplicity, to a period of five years, and gives no account of the amounts paid from 1867 to 1871 inclusive. Those not eported in 1871 are omitted althorated. bie for the success of the cause, they may even be inclined to look upon it as an unwelcome denominational intrusion. Meanwinie, the few work bravely, and the misrespected in the whole neighbourhood.

The school-house where service is held becomes too small for the growing congregation and adventurous spirits actually begin to entertain the idea of building a church. The proposal meets with unex-pected favour, and steps are about to be taken that will bind the people into one and give them an acknowledged existence as a congregation, when lot the three months are at an end the missionary must leave, and he is removed, perhaps against the carnest request of the people and con-trary tohis own judgment and clearly expressed desire.

ressed desire.

It is almost unnecessary to trace the circumstances farther. The new missionary, ignorant alike of the congregation and the work, has to meet a disappointed and discouraged people, and, before he has reached the same position as his predesensor he also is ordered to another field, and perhaps to crown all, now follows a winter literally as well as figuratively so chilling that strong beams will be needed in the spring to thaw the frozen heart's into life again.

And, now, what remedy can be proposed for this state of things? The answer is

Whatever can be done to render our ortions concentrated and continuous in the direction of the establishment of the Sta-tions as self-sustaining congregations.

Parallels from commercial life make our Parallels from commercial life make our procedure as a church, in this respect, appear so irrational that I almost hesitate to use them. Of course there is an element in the work of the church, the element, the power, in fact, which is eachirely wanting in business life: But the external is lations of the church to the world are regulated by the principles of ordinary business, and where those are violated, inevitable results where these are violated, movitable results, follow. In so far as money is a power, and a necessary agent of the church, so in will the observance of other ordinary rules of financial and commercial life lead to success or their neglect involve, embarrassment and failure. If banks, for example, were to send, new managers and cashers to their branches every three months, who were entirely unacquainted with the people, with the business of the place, and even with the financial relations of that branch to the people, the result of that branch to the people, the result could readily be predicted.

situations among these places of business without giving them any information restanding of the people, we would not won der to hear of his "sorious emburrasement." garding the condition of his affirs and the

But, I have already written at greater length than I intended, permit me then to morely to suggest some of the ways in which I believe improvement may be made. As far as possible, let Students be stationed the whole six months of vacation in one place. When they are appointed to a held, give them the almost entire control so that they may feel a greater interest in the work and an individual responsibility for the results.

Lot reports be prepared by the missionaries, not mere statistics, for publication, but statistics for the next missionary, in order that he may at once enter intelligently. on his work.

In the case of licentiates we have already the class of ordained missionaries; some things, however, seem to be necessary in order to the complete success of this department of the service. First. That heentiates be permitted or invited to choose fields, with the circumstances of which they are already acquainted, and let the engagement not be so much for a certain time, as for the performance of a certain foluntarily assumd work. And let the salaries paid to missionaries be raised to \$600 or \$700. No man can work with onergy on starving ra-

The question of probationers is one which I am always afraid to touch. The conflict between the authority of the distributing. power and the interests of the "distributed" probationers is such that, it is unwise to

The churches wish to hear the probation

merged in that of ordained inissionaries in addition to this, the doctrine of the atone arready referred to, that the probationer has made to consist, not in a few months persambulatory preaching, but in a test of genulatory preaching, but in a test of genulatory preaching, but in a test of genulatory preaching in the formation and which have received the sanction of the negative and the appropriate of the person organization of a congregation in the Mission field, and that a salary sufficient for comfortable maintenance be guarranteed by the church. By this means the preacher sionary, to use Paul's words, enduring lardness fights the battle of the cause of truth, by his preaching and his continuous and friendly intercourse with the people, until in a few mouths, he is known and cause very intangible and ephemoral respectively in the probability of the cause very intangible and ephemoral respectively in the probability of the cause very intangible and ephemoral respectively.

The ideas I have attempted to exclain are not entirely theoretical; they are virtually the principles according to which the Student's Missionary Society has been conducted for the past five years, and the success of the Society during those years, both in its work and, what is even of greater impor-tance, in its influence on the students themselves, is a striking illustration of the results which might be expected.

The suggestions I have made are the result of experience, actual contact with the difficulties which led to an attempt to discover their cause, as well as the means by which they might be removed or presented. vented.

I hope some of those more experienced will give the matter their careful considera-

Yours truly,

The Doctrinal Importance of Christ's Headship and the Necessity of having it in the Union Basis.

Mr. Editor, - Mr. Campbell and some others think that the doctrine of Christ's Headship is notise especially to:be maisted upon—that it is comparatively not of so much importance "either theoretically or practically as to claim such a place in the Basis. Now we differ from Mr. Campbell. and all who appropriate a statement of the conductive merits of the doctrine of Christs Headship. We place this doctrine in the forehead of our creed, as it is in the torchead of the Bible, and think that both theoretically and practically it is to be classified with the fundamental doctrines of the best gold a untimately and inseparour belief, and is intimately and insepar ably connected with the existence of God, the personality of the Trinty, and the recognition of Redemption. And this is another reason why we feel in duty bound to msist upon its insortion in the Basis, not. as a secondary truth but as an essential, primary, and representative strath, like doity itself. Mr. Campbell and some others statements, and declarations which are easily made should not suffice. We might woo be seen to prove and explain the matter as he puts it. But that he pri any other may bothe better able to do that, we might one of the nonesty and good faith, givenour reason tor our view. The comparative merit or importance of the doctrine of Christ's Headship? At headship may be seen, as appears to us that there is a consided so universally as just now that there is a consider the property of Infidelity has it that there is a consider the property of the doctrine of t or importance of the doctage of Christs Headship may be seen, as appears to us from two points of view. (1). Asia representative doctrine in Redemption, and (2) as a doctrine representing the polity of the the Church of God, "its uncontrolled power of jurisdiction, discipline and government, in regard to all matters ecclonastical and spiritual!"

In time in the history of Infidelity has it been consided so universally as just now that there is a God. But who would piose on that account to leave call of the thou hast. This is the safe way of building Empires and Churches.

But Mr. Campbell tells us further, "That spiritual!"

If a morehant were to attempt to carry on business in different places in the country by employing a number of clerks and causing them continually to exchange of the country by employing a number of clerks and causing them continually to exchange there is none like it, there is none that can be compared within the country to exchange the country that the country to the country the country to t no member, foot, hand, eye or ear, is to be compared with the head, so in regard to Redemption no doctrine, even the atone-ment, so often mentioned in this connecment, so often mentioned in this contents to infly ascertained, whether or not, the tron, is to be compared to the Headship of offort has been to catch each other with our Redeemer. Christ's Headship is the nucleof his finished work, rewards, offices, statements which have now been so publicly powers, and grace. Any other doctrine is made, leaving so strongly in that way, but a particular, even the atonoment, and a part cannot be equal to the whole. away the head, and what have you if all the members remain? Take away the members and much remains so long as you have the hyung Head. When, in scripture, Christ is represented as the spiritual Head of the spiritual body of the Charlel, and believers the members of his budy, does this imply that he is of no greater importance than any, or all of them? No sound Pres byterian can venture to say so. The Headship of Chust is then beyond comparison in its importance among the decirines of Redemption.

But (2), it is so also as a doctrino representing the polity of the Church of God. If any other can compete with it, which is it? It alone sets forth as declared in the "Act of Independence, an authorative document of the Canada Presbyterian Church, in connection with the Church of Scotland, that the Church has uncontrolled power of jurisdiction, discipline and Government, in regard to all matters, ecclesiastical and spiritual. Neither the doctrine of the other doctrino is so exposed, in our day, as other accurace is so exposed, in our day, as the doctrine of Chizet & Headship We want this point sharply indiced. The apposite line hear frequently, asserted, and Mr. Campbell affirms it.

It is true that the doctrine of the ato ...

ment as a most important doctrine and that the "ungodly crow of atheists, inateria-lists, neclogists, &c., assail it vehemontly. But they are not allowed by law to come misse the Church and authora-ticely assail it. All that they can do is to exert heir inducine outside. Hitherto they can come, but no further. The state also which once presented the doctrine of the charch has relinquished this claim, now gives liberty of conscience in such matters, and so far protest, the doctrine of the atonement, and such like doctrines, which have received the sanction of the church, and the approbation of the people of God as standard works. Is it so with the doctane of Christ's Headship? The literature bearing upon it is scent;, and this is also true of the doctrine of essential this is also true or the doctrine of essential ducty. But besides, the state which protects the doctrines of redemption from any legal autorierence, and pledges herself not to interfere, has never promised that she will not interfere with the government and discipline of the church. On the other hand the state has claimed,—the law of Great Bestein and her Colonies has claimed, and Britain and her Colonies has claimed, and now claims, the right of listening to all the complaints of her subjects, whether they be members of the church or not, or whether their complaints be against the church or not. It is true indeed that the state just now, does not appear anxious to exercise this power, but she holds the rights of doing so, and of coming justed the vurch and reviewing, and if need be reversing its decisions. Which then are most exposed, other doctrines such as that of the atonoment, or the doctrine of Christ's Headship? And which now claim most urgently a special recognition in the Basis? The enemies which assail the atenement and such doctrines, are liked chained and barking dogs, which can only corrupt by th breath of their influence, and the noise of their barking from without. But, on the other hand, the doctrine of Christ's Headship is exposed to a foo, which, whether active or mactive claims the legal right of interfering. This for may be sleeping, now but which is most to be found and guarded against, a loose and sleeping Lion which may aw. Len any moment, or a chained and backing dog? And which doctrine is most exposed, the one which the chained dog may assail by the influence of his back and breath, or the other, which the unchained and availant Lion may attack, rendingut in pieces, there being nothing, either to protect or decline, but merely his possible along or capticious good pleasure?

Such then seems to us to be a true representation of the comparative haportance, exposure, and claims of these doctrines; and the urgency and necessity of having the doctrine of Christ's Headship clearly, and intelligently stated in the Basis,—not for the sake of one party or another, but for the sake of religion and the safety of the future United Presbyterian Church,—not as a 'casus belli' which is a mean low, savage motive, but as a securing cause of unity, peace, and prosperity in our prospecother important doctrines of the standards are both theoricially and practically more

spiritual!

In regard to the (1.) the merit of the doctrine of Christ's Headship as compared with any other dectrine in Redemption, we say, there is none like it, there is none that can be compared with it. First, as in the body, and the Union Basis ought to have been known, and the Union Basis ought to have been submitted to both churches on that ground. But who made such a promise? Our Union Committe? One thing is now plain and that is, that no Union can take place till it be inly ascertained, whether or not, the claim torcibly, some declaration from those who have been negotiating Union, that the Basis is free from pions fraud before it can be trusted at att. And it the two churches have not so much in common, of essential truth and doctime, as to acknowledge without forbearance, Unrist's Headship, the time for Union, much as we may desire it, has not yet come, nor is the present Basis one on which it should be consumated. How can thotwo circles walk together in Union except they agree as to the Great Hond?

JOHN MACMILLAN, Mount Porest, 24th May, 1874.

The Rev. Prof. Grogg of Toronto, in canvassing the C.P. Church of Woodville, for the Building Fund of Knox College, in three days raised the handsome sum of

Some days ago two ladies belonging to atonement, nor any other pertaining, either some days ago two lates beinging to redemption or Theology does this, but St. Cabriel St. Church, Montreal, wanted to redemption or Theology does this, but on Mrs. Campbell, the wife of their pastor, Christ's Headship, nor is it true that any and in a few kind and informal words prosented her with a purse containing \$885; inthe name of the ladies of the congregation I and of some of the young gentlemen, as a tokin of their esteem and good will,

Vacant Congregations and the Propa-tioners Scheme.

Editor British American Presbutybian

Sir, - It is encouraging to see attention diawn, through communications in your columne, to the argent need of referm legis-lation, in regard to the workings of our vacant congregations and mission fields. There are often evils unconsciously prac-There are often evils unconsciously practiced by the most apright men, which require only to be pointed out in clear language, in order that their true deformity may appear, and the good men who fell into the practice of them will at once abandon their. Let every one point out what falls ander his eye, as requiring to be put light with a view to rectification by the General Assembly. With that view I feel at my duty to call attention to the following circumstances, elicited by expressions of feeling at the last meeting of Ontario Presbytry, on how the Presbytery fared sometimes of late in the matter of the distribution of laborers for the mission field, at the General Assembly's Home Mission Com-General Assembly's Home Mission Committee meetings. It was explained that the cities of Montreal, Toronto, and Hamilton have their wants given the first preference; that next, in order of preference, the Presby teries presenting demands for the largest number of laborers get their pick of Ontario, for instance, asking for only fired students, has to wait far back in her opportunity for naming one whom she would choose, and ultimately accept what more favoured claimants choose to leave for

lier.
I hope it will be sufficient to merely call attention to the peculiarity of the justice in the procedure. I wish it to be understood that it is solely on this system I animadvert. The labourers at this moment in our fields are, by their works, sending abroad good reports of themselves. The Divine favour to us, in this case, does not justify an anjust

I earnestly hope that the approaching General Assembly will not ignore all that has been said, and much with great prachas been said, and intent with great prac-tical wisdom, in your papers, regarding the strong describility of very considerable modification of our Probationer distribution system, and the working of vacant congre-gations. The present system of probationer distribution is not for the edification of the distribution is not for the edification of the congregations. It is a great mass of noble preaching force wasted. Even the finding speedily of settlements for ministers, which seems the main end and justification of the present system, is not well served by it; though making that the primary min, is surely inverting the true order. The edification of the body of Christ should supremely regulate the wise disposition of all the forces and agencies to be disposed of. But, even leaving that out of view at present, it is the case, that probationers often are kept preaching for many weeks, where the possibility of calls is previously excluded. Sometimes some other probationer is already decided on. Sometimes it is a minister decided on. Sometimes it is a minister without the knowledge of Gaelic, preaching to congregations requiring Gaolic. Some-times office causes for which the probationer is not responsible, but which make sthe case quite inconsistent with the idea of preaching with a view to a call. And yet preaching any other view is out of the range of probaany other view is out of the range of probability. A stranger appears among a strange people, preaches a Sabbath of two Sabbaths, and is off again. Anything in the line coming ander the description of "working the congregation, is impracticable. The congregation languislies. The preacher does not come with the consciousness of an ambassador with a message in Christ's name. The people do not understand it to be their duty to regard him in that light. He is a candidate, they are his judges. When a settlement does take place, the results often show the unadvisableness of a permanent pastoral connection, formed on such an imperfect and superficial mutual acquaint-ance. Men of God and the Church of Christ reap the unhappy points of a bad

JAMES THORN.

Port Perry May 26th, 1874.

Obituary Notice.

Uditor British American Presbyterian.

Mx Dear Sir, - In a recent issue of your All Dear Str.,—In a recent issue of your paper there was a striking statement regarding a very highly honoured servant of Christ who requested that no memoir of him should be written, giving as his reason that it was enough for him to know that God would not forget him. We believe that it is true of those whom He will not forget, that they so live in the world among their fellow-men that they cann't readily be forgetten. Such was the life of the late be forgotten. Such was the life of the late lamented James Robertson, Es.1., of the Township of Oro. Being a nith of good sense, greatintelligence and business talent, combined with deep, ferrent and unostentatious piety, he was ever ready to engage in every good work. In him the township lost a wise councillor—the congregation of Guthrie Church a faithful elder, the cause of God a true friend, and the Sabbath School an industigable worker—in short, he has left a blank not easily filled up. The many tears shed, and the marked solemnty of the crowd which followed his remains to the house ordered for at living, indicate I that the event was no ordinary one. The tone of the simple but cheering religious exercises in which the Rev. Messis. Fraser, Gillary and Ferguson took part on the occasion—were in keeping with the consistent life, and the triumphant departure of this drife "Thanks be to God who grothens the vers.
"Thanks be to God who grothens the victory through our Lord Jesus Christ." Mr.
Robertson, after a short illness, fill askep in Jesus at 10 a.m. of hast Sabbath, and was halided at Westerland. buried on Wednesday following. "Blosse! are the dead that dignethe Lord.

The Mause, Nevis, May 14th, 1974.

## Threexcore and Ten.

BY REV. D. P. T. M'LAUGHLIN.

Threesepre and ten! How the tille rolls on.

Nearing the limitless see :
Bearing the voyager over life's flood, Ou, through childhood's sunny hours;

On through Touth, with its golden dowers ; On, through manhood's ripened powers, Till ago appears, With its oromn of years ;

And the time-worn marmer, sighing for iest. Anchorest last in the port of the blest

Threescore and tim! How the rolling year Are checkered with substitue and shade! The calm chased away by the pittless storm, Earth's joy into sorrow must fado, Spring with its bloom and perfume sped, Fruit-laden summer quickly fled, Autumn come with weary tread, Bent with the toul Of treasured food, And then storn winter, with fresty breath Throws over the fields the pall of death

Threescore and ten! And, if we shall reach The bound that to life is here set, How few of the commudes of early year-Around us will linger yet!

Father and mother, their journey is o'er; Brothers and sisters, we greet them no more

Our loved ones stand thronging the further shore: They becken us on, They point to the crown, And with longing hearts they wait To load us through the pearly gate.

Threescore and ich! And the snows of years Are resting upon the brow,
But as backward we git acc o'er the way we have

Before God, our Father, we bow; And joyous we bring blin our songs of praise His moroies have cheered us through all our days: And we frevently pray that life's cetting rays

Through love divine May cloudless shino-Melting away in the purer light That illumes the land which knows no night

Threescore and ten! Stand firm in thy lot. Faithful and true to the end; Bending thine ear to eat the every word Of the message the Master doth send Wakeful thine eye, for far spent is the night Burnished him armor thou soldier of light Ready to march, for the day-star is bright; Bold in the fight

For truth and right Thou a conqueror shalt stand With the exulting blood-bought band

Threescore and tent And what shall we add To measure the carthly strife? How many sands are left in the glass Counting the years of life? One by one, they silently fall; One by one, till have fallen all; One by one, till thy God shall call. 'Thy race is run; Servant, well done! Faithful in thy Lord's employ, Buter now into his joy!"

#### RELIGIOUS INTERESTS AMONG THE YOUNG.

BY W. M. R.

According to promise I send you some notes of the work among the young during the revivals at Mitchell and Peterborough. The anxiety of the parents for the conversion of their children, already referred to, some bore its natural fruit in the awakened interest of the latter. They came out in considerable numbers to the evening meetings, and it was soon evident that some special effort on their bohalf was called for. They were invited to an afternoon meeting all for themselves and, while they were continued, three or four times a week, during as many weeks, these meetings were attended by large numbers and with great in terest, some coming several miles and others who lived nearer, never losing an opportunity of being present. As the work was much the same in both places it is unnecessary to give separate naratives. The plan followed was like that of the other meetings, viz: gospel addresses, with devotional exercises, followed by an enquiry meeting to which those who had already given their hearts to Christ, and such as desired to be directed and assisted in doing so were invited to remain. The aim was as directly as possible keep in view and to fulfil the Saviour's command to "bring unto him those of whom He said "suffer the little children to come unto me, and forbid them not, &c.," almost the entire gathering usually remained to the after meeting. They were conversed with separately or in groups care being taken to keep apart or to dismiss if necessary any who remained from mero curosity, or, whose levity might interfere with the solemnity of the occasion. There was little of this however, and in the main it was matter of surprise and delight with what readiness the little ones received the gladnews of a Saviour for them, and rejoiced | in being encouraged to trust that He really received them, and with his blood blotted out the record of their sins from the book of God. Many too were found, both boys and girls, of ages from nine to twelve, who had already been trying, unknown to others to find the Saviour, and rejoiced now in being helped to clearer views and fuller decision. By far the larger proportion of the children (many scores in number) who professed to have found the Saviour were of the ages mentioned, though many much younger showed an apprehension of the truth which strikingly illustrates the divine declaration that it is not out of the mouths of babes and sucklings that praise is perfected. One little thing of five summers. One little thing of five summers, when the rest of the home circle were sing-ing, "I once was a stranger to grace and to God," remained silent and gave as her

"1' will array total total fatte fatte

reason, that the "never was a stranger,"

she always loved God." Belleving as I do, that there is a great work for Christ to be done among the hap-tized youth of our church and that means somewhat similar to these offer the most hopeful solution of the problem of how it is to be accomplished. I must be allowed to add a few words other morely than narrative.

First of all, it is quite true, what many a Fender, will say, that time alone will fairly test such work,—perhaps it would be more correct still to say eternity. There is much truth in this and I trust those who are doubtful of the issue will be consistent and not projudge the work unfavourably. Moannot prepare the work untavourably. Montener it is equally evident that the actual result depends largely upon the conduct of all those associated with the scenes. Is to stand coldly and critically aloof saying, "we'll see. Time will tell its a very sure way of quenching the smoking flax—just as it would be for a constant who found as it would be for a spectator who found a young lamb in a field in a cold March morning and left it there to abide the decision of time as to whether it would survive or not. How different under God the result to be expected where there is tender, loving, hopeful, sympathy, manifested in thoughtful, prayorful, christian, nurture. Let me illustrate by two examples of diverse character. From one of these meetings an intellitoen years roturned to the fashionable home of her professedly christian parents. She throw herself into the arms of her mother and with much emotion managed to tell or that she had given her heart to Jesus. The effect can be easily imagined of finding her conduct treated as an exhibition of undesirable excitement, of which no good could come, followed by a prohibition to attend the meetings anymore. How strangely insensible are some people to any danger from the excitement of worldly frivolity who dread its approach in matters of religion How slow too at times are even carnest and anxious parents to believe a work of grace possible even in the hearts of those whom they have professed as believers to present to the Lord that they might be baptised with his Holy Spirit. One mother told mercently of her surprise when her little boy of six years came and asked, "Mother if I come to Jesus will it really be done?"
"What mytchild?" "Oh you know mother, will it really be done?" She tried to explain to him that those who came to Jesus in truth were accepted by Him and made really His, yet without venturing to hope that there was more in the inquiry than childish precocity. However, some little time after. having attended some special services, he was heard singing :

> "I beard the voice of Jesus say Come unto me and rest, I came to Jesus as I was. Weary, and worn, and sad: I found in him a resting place, And he has made me glad'

"Why do you sing that?" His mother asked, "I am sure you were never weary and worn and sad." "Oh yos I was,' he replied. "When?" "When I heard the ministers say that sinners could not enter heaven." "Well, how did you get relief?" "I just listened to what the minister said after that about Jesus taking away our sins and opening the door of heaven to us, and and opening the door of heaven to us. and

> "I found in Him a resting place, And Ho has made me glad."

His praying mother felt her want of faith robuked, and hassince been entertaining the hope that a good work has indeed been begun in this young heart. "Though," she added "he is not without the faults occasionally found in all active and healthy children,"

And they should not expect it otherwise

Grace does not make adults faultless, and
why should we demand it in children before believing them converted to God? The very gniltlessness which expores them it itself a most Christ-like trait. As for their capacity for true faith, we have the best nuthority in Him, who speaks so lovingly of "these little ones who believe upon me." In fact Christ makes their simplicity and trustalness the model for our imitation in these things, we are to "receive the kingdom of God as a little child." During the recent mooting hesitation to close with Christ was on the part of adults the rule and the opposite the exception; while with the children the reverse of the case. I was much struck and not a little amused with the contrast one evening when dealing with a father and his little girl in the same pew. Trying to simplify the matter to him, I set before him the readiness of the child be ide him, to trust the Saviour's word and commit herself to Him. "Sho's over fast," was the incredulous rejoinder. How true that these things which are hidden from the wise and prudent are revealed unto babes. More painful than amusing was the explanation of the hesita-tion of another little girl given by her ompanion, "She dosen't know if her mother will let her!

Generally where hesitation did exist it comed to arise from a nome training, or in the case of older ones an experience, which had suggested to them the doubtfulness of their possibly being subjects of saving grace.

I am glad to be able to add that after the lapse of months many of the parents are able to testify to hopeful tokens of new spiritunl life in their home circles. To see family worship engaged in. or youthful prayer meetings, conducted with simple carnestness and propriety by these dear young believers would. I cannot doubt, convince the most sceptical that there has been good work done, which may well move us to greatful joy. These efforts have been more than an periment. Let us then for the past thank God, and for the future take courage.

I)r. Robert Patterson, in a recent sermon in San Francisco, made the following utterance concerning California drinking liabits: "The same results are apparent in the winegrowing districts of California. In one wine-growing village of eight hundred inhabitants, there are nine saloons. There is more brandy drinking and drunkenness of young men upon brandy in our wine-growing districts than in Sau Francesco. The notion of substituting wine for brundy or whiskey is all a delusion." "These wines," says a cotomporary. "are 'pure and unadulterated, yet we are all to be happy as soon as we abolish whiskey, and drink pure wine."

## The Religious Revival in Scotland.

Recently Mr. J. P. Clarke, of the Edinhurgh University, delivered at the Inde-pendent Clippel, Knot Mill, Manchester, an address on The Revival of Religion in Scotland.' He said that the spirit of prayor which was now sproad throughout the populous parts of North Britain was not originated by the exertious of Messis Moody and Sankey. A beginning was made in the city of Edinburgh, about two years ago, by a few Christian women, who were anxious that a knowledge of the truth should be propagated, and their example had an excellent effect. When the gentlemen mentioned visited the city in November last their meetings were remarkably successful, and it was calculated, at the second week of their visit, that 300 or 400 people had professed to have the beyond the Sagiour through fessed to have found the Saciour through their efforts. As time went on the meetings became so crowded that they averaged two thousand porsons, who took part in the services with an intense earnestness and with strong sympathy for their follow-creatures, engondered in their minds by numerous prayers which were offered up by request. One very great good connec-ted with these meetings was the Christian love and unity—such as he supposed had never been in Scotland before—which they created among all classes. One day the chair would be taken by a minister of the Established Church, another day by a minister of the Free Church. These two denominations had scarcely over mingled together before, but at last the division scemed almost broken down, and thus those meetings had done a century of ordinary work in bringing together in a bond of unity the different denominations, which war a proof that the work had the blessing of God resting on it. Mr. Clarke proceeded to quote many instances where it had been proved that prayers offered up at the meetings had been answered, pointing out that the amount of spiritual good which had come down on the people of Scotland was incalculable. To give his hearers an idea of the way in which it had been angle to promote the revival, he said that the Bills had been levely hearens the thought of the control of the said that the beauty of the said that the beauty of the said that the beauty of the said that the to promote the revisit, he said that the Bible had been largely honoured. It had not been sought to excite the people's feelings, nor had they been called upon to make professions of faith scarcely known why. There had been no such forced revival as that, which would bring disgrace was the years appear. The primary chiest upon the very name. The primary object had been to bring home the the people the pure Word of God; and if the people were stirred it was because some great truth was brought before them. Mr. Moody in his efforts had strongly directed his attention to affected individuals, which was one of the great secrets of the success in Eding-burgh. He was happy to say that though some time had elapsed since Mr. Moody and Mr. Sankey had left, the daily prayer meetings were still continued in Edinburgh, and were regularly attended by from 900 to 1200 persons. He concluded by expressing a hope that the efforts which had been put forth in the neighbourhood of Manchester in behalf of a religious revival would prove to have been as successful as they deserved.

#### Fretful People.

It is not work that kills men-it is worry. Work is healthy. You can hardly put more work on a man than he can bone. Worry is rust upon the blade. It is not the revolution that destreys the machinery, but the friction. Fear secretes acid; but love and truth are sweet juices.

We know a man with a patient, good Christian wife, and we never heard him speak a kind, pleasant word to her, and doubt if he ever did in the half century they lived together. He is always in a You would think he was made of a cross-grained timber, and had always been trying to digest the cross-cut saw. He is eternally cross, and thinks that his wife and children, hired hands, and all the domestic animals. have entered into a combimestic animals, have entered into a combination to worry him to death. He is not only rusty, but fairly crusted over with it. Friction has literally worn him out, and he will soon worry himself to death. Of course he has never worked to any advantage to himself or anybody olse. With him everything goes wrong. He superstitiously believes it is because the devil has a spite against him, when in truth it is nothing but his own fretfulness.—Christian Advantage. but his own fretfulness .- Christian Advo rate.

## Leaving this World.

In the blessed hope of meeting again with my beloved children, and those who were and are dear to me on earth, I think of deathwith composure and perfect confidence in the mercy of God. Yet to me, who am afraid to sleep alone on a stormy night, or even to sleep comfortably any night unless some one is near, it is a fearful thought that my spirit must enter that new state of exinfinite glories of that state, and I believe in them, though it is uncomprehensible to us: but as I do comprehend in some degree at least, the exquisite leveliness of the visible world, I confess I shall be sorry to leave it. I shall regret the sky, the sen, with all the changes, of their beautiful cotoring; the earth, with its verdue and flowers; but far more shall I grieve to leave animals who have followed our steps affectionately for years, without knowing for certainty their ultimate fate, though I firmly believe that the living principle is never extinguished .- Mary Somerville,

#### Fifteen Words.

"Whatsoever ye would that men should do unto you, do ye even so unto them. This sontence contains a procept which, if observed and practised, is sufficient to regulate the conduct of all the inhabitants of the world, and establish order and harmony among them.

In all intercourse between man and his neighbor, it makes every man his own judge jury and advocate. It levels with the dust of all offices erected for the professed object of administering justice.—Interior.

and the same

A Temperance Fact.

"I don't like that red nose, and those bleared eyes, and that stupid, downcast book. You are a drunkard. Another pint, and You are a drunkard. Another pint, and one pint more; a glass of gin and water, rum and milk, cider and pepper, a glass of papperment, and all the beastly fluids which drunkards pour down their throats. It is very possible to conquer it, if you will be but resolute. I remember a man in Staffordshire who was drunk overy day of his life. Every farthing he asked want to his life. Every farthing he carned went to the nie-house. One ovening he staggered home, and found at a late hour his wife sitting alone, and drowned in tear. Howas a man not deficient in natural affections; he appeared to be struck with the wretchs of the woman, and with some eager dout't like to tell you, James," she said, "but if I must, I must; the truth is, my children have not touched a morsel of anything this blesed day. As for me, nover mind me; I must leave you to guess how it has fared with me. But not one morsel of food could I beg or buy for those children that lie on that bed before you; and I am sure, James, it is better for us all we should die, and to my soul I wish we were dead." "Dead!" said James, starting up as if a tlash of lightning had darted upon him; "doad, Sally! You, and Mary, and the two young ones doad? Look at me, my lass, you see what I am now-like a brute. lass, you see what I am now—the a brute.
I have wasted your substance—the curso of God is upon me—I am drawing near to the pit of destruction—but there's an end;
I feel there's an end. Give me that glass whe. She gave it him with astonishment and fear. He turned it topsy-turvy, and striking the table with great violence, and illinging himself on his knees, made a most solemn and affecting vow to God of repentance and sobriety. From that moment to the day of his death he drank no fermented ligner, but confined himself entirely to tea liquor, but confined himself entirely to tea and water, I never saw so astonishing a change. His looks became healthy, his cottago noat, his children wore clad, his wife was happy; and twenty times the poor man and his wife, with tears in their oves, have told me the story, and blessed the evening of the 14th of March, the day of James' restoration, and have shown me the glass he hold in his hand when he made the vow of sobriety. It is all nonsense about not being able to work without ale and gin, and eider, and formented liquors. Do lions and cart horses driuk ale? mere liabit If you have good nourishing food you can do very well without ale. Nobody works harder than the Yorkshire people, and for years together there are many Yorkshire laborers who never taste ale."—Sydney Smith.

#### Drs. McCrie and Jamieson

The following sketches of the Drs. McCrie and Jamieson, of Edinburgh, are from the recently published Journal of Lord Cockburn:

"12th August 1885.—The learned and excellent Dr. McCrie died on the 5th, and was buried to-day. He has done great honour to the Scotch Seceder, of whom he was by far the most eminent in literature. Hallam, a worthy judge, says of him in his 'Constitutional History' (vol. 2, p. 672):—'It is impossible to think without respect of this most powerful writer, before whom this most powerful writer, before whom there are few living controversialists that would not tremble, but his Presbyterion Hildebrandism is a little remarkable in this There was no Hildebrandism in him except that sort and degree of it which is inseparable from genuine Scotch Prosbytor-ianism. Gregory VII. claimed absolute power, religious, civil, and occlesiastical, over the world. A Scotch Presbytery only claims an exclusive authority over such persons as choose to place themselves under its jurisdiction in regard to the spiritual affairs of their own Church. To this extent McCric, being a good Presbyterian, was a Mildebrand, and what is more so than an Episcepalian? It was not wonderful that the biographer of John Knox should have a horror of Popery, which made him expect that a religion from the usual rights of civil toleration. All his works and opinions re-

"He was a tall thin, apostolic-looking person, not known in society, into which, indeed, he never went; very modest, very primitive, absorbed in his books and his congregation, and, except when there was likely to be a concession to Catholics, never interfering in any public matter. It is honourable to the Church that the divinity students and a committee of the commission of the General Assombly, which happened to be sitting, attended his

Contrast with this vivid portrait the following sketch of Dr. Jamiesou, the author of the Scottish Dictionary, who was as great a favourite with Sir Walter Scott as he was with Lord Cockburn:—

28 July 1848.-The Roy. Dr. Jamieson, the Scotch lexicographer, died here a few days ago. He and McCrie were the only two dissenting clergymen who have yet had senough of literature to adorn the Scotch Scession Church. McCrie was by far the superior man, He had more talent, more judgment, and more historical learning; but still Jameson was respectable, though m a lower walk. He was more of a consider with a property of the literature has a large way and a property. piler and annotator. His Dictionary, his greatest work, has orrors and faults, for the etymology and the meaning of words must always to a great degree be a matter of opinion: but on the whole, it is an original and valuable performance, and, combined with the works and the colobrity of Burns and of Scott, may go far to fix Scotch as a language, perhaps not the less that it is going out as a spoken tongue every year. The Supplement is not so well done as the first two volumes. It ough, to have been better, because during the seventeen years between them an immense addition had been made not only to the stock of our words, but to the authorities on whom they rested. Scott's novels, the Hannatyne Club, other publications, could have supplied a diction by themselves. He has not nindo, the full use of these mines.

The commonplace exists only as the ever ation of commonplace people.—Macdonald:

A Large Vicerovalty.

There are twelve provinces in British India over which the Queen's Viceroy rules suprome. These provinces number 101, 307,070 souls; they occupy an area of 988, 806 square miles, and they live in 487,061 towns or villages. The provinces of Bengal towns or villagos. The provinces of Bengal and Beliar have a population of 56,000,000, and it is here that the tamine is raging: the northwest provinces have \$0,769,000 people; Oude-has \$1,220,000; the Punjaub, 17,698,000; the central provinces \$0,006,088; British Burmah, 2,562,828; the Mardas Presidency, \$1,000,000; Bombay and Sind, 14,000,000. 14,000,000. And the Islands of Ceylon and Hong-Kong, the Peninsula of Kowloon. Singapore, Wellesley, Penang, and Malacca have together a population of 2,887,287.

#### Monsignore Capel.

The preaching of Monsignere Capel in Rome last winter, and its influences, are thus described by a correspondent of the Christian Union:

"It came quite directly to me that Capel said, a few days ago, that he had 'soven Protestant inquirors under instruction.' I was a little curious to know the sex and the age, but did not ascertain. I have good reason, however, to suppose that when the trophies of this winter's campaign are counted up, two ladies of New England could be the supposed to th residence, temporarily sojourning here, will be found among the number of those who have experienced what Father Capel calls

"the great grace of being in Rome."

"These Capel-sermons have been deemed of importance enough to call forth two sets of replies. One, from Father Gravazzi, was marked by the characteristic rough sense and explosive manner of this old militant leader of Italian Protestantism. The other, abler and more scholarly, is now in progress at the American Chapel. The preacher, Rev. Mr. Piggott, is a Wesleyan Linglishman, and is for several consecutive Sundays engaged in a very vigorous

Sundays engaged in a very vigorous argument upon the questions suggested by Capel's specious addresses.

But the trouble about all such rejoinders, however able is, they do not move in the same plane with that to which they reply; and consequently do not hit the persons who need those most. The Roman error propagates mainly in the region of sentiment. It is largely a matter of emotion and enthusiaem. To refute it by argument is much like using a Krupp cannon against a fog. The dear souls who are mainly in danger from the arts of Capel and Rome are as innecent of consesstiveand Rome are as innocent of consesutiveness as they are of their mother's apple-cating in Eden. It is only by the force of a counter-working on thusiasm, such as Protestantism can employ, but such as she is woofully unused to enlisting on her side, that the seductions which Rome offers to many can be resisted.

"Doubtless, on the whole, the Papistic influence is dying. But it dies hard. It reasserts its power on many a field. It wins its converts yet; and it wins them even from American Protestants, and on this soil teeming with shams and lies. It struggles with importal power in Germany; it plans far reaching schemes in America; it repeats its heavy tricks and juggleries here where a thousand years have witnessed them exploded and re-exploded in Rena." Rome.

#### Bald Presbyterian Worship.

The "baldness" of Presbyterian worship is fast becoming almost a bit of cant, convenient as a stigma, but of not overmuch utility for edification. In the mouth of Episcopacy or Romanism we can understand the standard of th stand the slur, but what true Presbyterian can employ it? "Bald," says webster, without hair, without feathers on the top of the head." And our worship is "bald" because it weareth not the feathers of a liturgy! Poor Paul! An old heathen root salled him the high word. poet called him "a high-nosed, bald-pated Galilean!" and now we learn that his worship was as bald as his pate. It lacked the foothers and ambrosial loke of a litergy. The only "Thirty-nine Articles" he ever knew of were the "forty stripes save one," and the only liturgy he ever dreamed of was that which poured from a heart overflowing with love for Christ, and for dying souls. An hour and a half spent in invocation, reading God's Word, pouring out the spirit in supplication for blessings, many of them hinted at m none of the hturges, singing the songs of Zion, and preaching the unsearchable riches of Christ—a "bald" worship! No, not unless the poor heart is bald of grace, and, in the case, the baldest of all services is a liturgical service with a bit of a sermon unworthy of the name.

#### Ministerial Sincerity-

Are ministers under any peculiar tepta-tions to insincerity? Our own experience compels us to answer, Yes. The immister is supposed to have religion for his sole business or profession. To teach it, to illustrate and apply it, and to hive in acordance with his profession, or, at least, to do nothing to disgrace in-this is what he is supposed to aim at; and anything below this is deemed unworthy of his sacred calling. We think we should none of us wish to deny that this, at least, is our aim-And we might hold this in all simplicity and truth to nature, if the popular tradition and truth to nature, if the popular tradition did not also make us bound to carry out our ideas of this manistry in certain "clerical" ways. We enter upon our effect, knowing that certain things are expected of us, in accordance with long-established usage, whether these things accord with our ideas of right or not. If we should act counter to these expectations, we might either loss our place or lesses our influence. either lose our place or lesson our influence, or, at any rate, shock and disturb some truly good men and women. The reluctance to do either of these things constitutes a temptation of instructive—not nlways, but oftentimes. For it cramps our feedom. It tempts us to hold back our honest and mature genvictions. It makes us less independent; and a state of temptation to ence is peculiarly a state of temptation to some kind of falseness. Whatever interfere with the entire simplicity of the Christian character is also a operant state posure to this evil of insingerity, and ye not know any one virtue so hard between the character is the maintain as that of simplicity. always, but oftentimes. For it cramps our Towns and own course of the land of

#### Our Young Lolks.

#### Folded Hands.

In Nuremberg, about the year 1486, lived two boys, Albrecht Durer, and Franz Knigstein. Both were near of an age, and both were about to enter the studio Michael Wohlgemuth, a famous artist of that day. But, with a difference: Jacob Knigstom, worthy builder and craftsman that he was, had one supreme longing, namely, to see his son an artist, so Franc's hands were made strong by home-love and sympathy, while Albercht had won but a grudging consont from the old goldsmith father, who would fain have seen his craft handed down as an heirloom, from generation to generation. However, consent had been given. As for sympathy, one could work without it, as Durer found in later years, at even greater cost, when he married Hans Fitz's daughter.

The boys were Michael Wohlgemuth's steady, patient students through the appointed years of service; but the wandering years that Alerecht gave to Germany, Franz decided to pass in sunny Italy. Their master gave an expressive shrug as Franz left him after good-by words. "Franz is a good lad, Durer," he said to the old goldsmith. "But a painter—never! Albrecht, now-that is another matter."

The goldsmith grunted, not yet fully reconciled to his son's choice; but pleased at Wolldgemuth's rare praise.

"Albrecht does well enough, but has not Franz the prize for perspective, even

said the old painter, smiling. "Yes. "By Albrecht's grace, albeit Franz knows it not. Albrecht did not choose to take it from him; that is all. If Franz sketches a cat, he must needs dissect it first, to be sure about the muscles; then he looks after each particular hair in Puss's tail; and yet, at 18 but a dead cat, after all. Whereas, five strokes from Albrecht make Katschen herself, back up, ready to spring! And poor Frank keeps laboring on with might and main, over what the other does with a turn of his httle finger! And yet, with the good father, who thinks the sun rises over ranz's right shoulder and sets over the left, and that pretty Gretchen, for whom he has set the world on fire already, and his own earnest belief in his vocation, the lad must some day do something."

"Well I never was a painter, and do not understand their notions," placedly returned the goldsmith, as he quitted Wohlgo-

Nuremberg heard from time to time of the art-students' journeyings. When the three years were ended, Franz came back to his proud father and the sweetheart who had patiently bided her time of waiting, and they were wedded.

As for Albrecht, you know how, his travels onded, he came home, married a shew, and lived, labored and died in Nuremberg. Porhaps the man's suffering was the artist's gain; and if Hans Fitz's daughter cared nothing for that noble heart, it was all the freer for Art's unchallenged holding. But the contrast between the two friends' handiwork grew But the contrast more marked as time went on. No matter how strange or far fetched any fancy of Durer's, some heart rang to its touch; no matter how careful, how elaborate,—aye, how loftily and deeply spiritual, Franz's picture, it hung unsought and unregarded in his studio, till the disgusted arust put it out of sight. Gretchen still believed in her husband. Old Knigstein was dead, and Franz had not now full leisure to give to painting; for, finding his art unprofitable, so far as money was concerned, he had taken up his father's old trade of housebuilding. Here, the Nuremborgers sang his praises, nothing loth, and work poured in upon him, for the new houses were better than old Knigstein's; but no matter what the pressure, Franz still held firmly to his rulo—so many days in the week a builder, so many days an artist.

In one of the many talks between the two friends, they found that both had been planning a series of stellings on the samo subject—the Passion of our Lord. It was Franz who proposed that neither should hear the other's conception nor sco his fel-'s work in progress, until both had done, then they would compare results. And to the sincere, simple-hearted men, it was on the work of their hands before they

I cannot tell you how much time the etchings took, but it was long enough to make Franz's face sharpen in a way that made his serener comrade think of Dante. whose cheeks the great poem made lean through so many years. To Albrecht, the work over brought peace and calm; it was well for him it did f

At last, both had finished; and Albrecht brought his work to Franz's room. In silence they had out corresponding sketches, then stood regarding the wellcovered table. Truly, the great subject had but shown Franz's lack of fitness for it. His etchings showed, beside Durer's, like a set of mocking, godless caricatures; and with one move of his arm, he swept them

"Lie there," he said, bitterly. "Dost think that I would dishonor my God by such as ye are ?"

He sat down, with his face between his hands. Ah, children fat'ures are hard at fifteen, but they are crushing at forty-five! Durer sat watching him, in great distress, yet not daring to say a word of comfort. How could he, when the only comfort worth having was praise of the work so rightly condemned?

rightly condemned? There was a long silence, with one or two tearless, heart-wringing sobs to break it; then Franz said, "To-morrow, Albrecht, you shall know all my heart; but how—"You are best alone," returned his friend, gulfering up his own studies, and heartily glad to be gone, True to his word, Franz came in the morning. "He looked like one worn by a long vigil, but yet his face hid a sevene, steadfast look, that surprised Albrecht, who had rather diseased to see him." Treat asked, after the morning greetings.

asked, after the morning greetings.

Albrecht silently laid them before him. He looked at them, one by one; then he said:

"The good Lord bless them to others as Ho has to mo; I can give them no better God-speed, Albracht. For they have shown me how atterly useless my strivings have been; how truly my work has been dead I may be tit to build houses for our work. good Nuremberg folk, but I must let Art

He got up, and stood looking out of the window for a moment, then came back to the table where Durer sat, still speechless, and nervously working with his pencil.

"Here," said Franz, folding his hands, "I give it all up. The good Lord gave me not an artist's hands, so He nover meant them to do artist s work; but mry He bless, day by day, the homely labor He has given me to do!"

He stood, leaning against the table. As Albrecht dared at last to look up into his friend's face, the folded hands caught his

"Franz, he quite one moment!" he ex-claimed. "Don't stir!"

Weary with his long struggle, Franz cared not to ask the why or the wherefore of his friend's abrupt command, but stood passive until he was released.

"That will do now," said Durea. "Franz, old comrade, I can say nothing, but that you are nobly right.

A few days later, Franz was again with Albrecht, and a sketch of two folded hands was the latest addition to the treasures of the studio.

"Dost know them?' asked the artist. Franz looked closer.

"I should; they are my very own. Was that what then wast doing the other morning?"

Albrecht nodded.

"I have great faith in those hands. But the spirit that is in them is thine, not mine; I did but set it forth. Thou shalt see who ther they go not to men's hearts!

Franz shook his head in doubt.

"Were not the sketch the better of an inscription? say. a scroll coming from be-tween the hands. 'Fiat voluntae tua!

The artist smiled his own sweet, farsighted smile.

"Nay, Franz, he said. "Where the spirit of Ho'y Writ is so plain, there needs not the graver letter. I may err; but I think, in resigning art, thou hast done at last true artist's work !"

It proved so, indeed; for Durer made many copies of the sketch before men ceased to call for them. How much comfort Franz Knigstein, master-bailder in Nuremberg, had from that picture the chronicles of the quaint old city do not tell; but the tradition is, that wherever Franz Knigstein's Folded Hands go, they bring a blessing with them, for the artist's skill has stayed the spirit of the living creature that was in them-of humble owning that work is to be done where and when and as God pleases; and where that spirit is, the work of the hands cannot but prosper, whether, to our eyes, it fail or it succeed.—St. Nicholas for June.

## Sabbath School Teacher.

## LESSON XXIV.

THE TRUE PROPHET. ? Dent. xyIII.

COMMIT TO MEMORY, v. 15, 16.

PARALLEL PASSAGES .-- Acts iii. 22; Heb.

With v. 9, read Dout. xii. 29, 80; with 10, 11, read Isa. viii. 19; with v. 12, read Lev. xviii. 24, 25; with v. 18, read Matt. v. 48; with 14, read Ezek. xxi. 21, 22; with v. 15, Matt. xxii. 5; with v. 16, Heb. xii.

CENTRAL TRUTH .- Christ is that I rophet. LEADING TEXT .- We have found him of whom Moses in the law, and prophets, did write.—John i. 45.

The leading persons of the Jewish people would naturally be the Levites, the priests and the prophets: and of all these, some notice is taken in this chapter, with a view to the guidance of the people in relation to them. The last named order is spoken of them. The last named order is spoken of prospectively, just as kings are in ch. xvii. 14, 15, "when thou art come into the land." The wise forethought of their Heavenly Father is apparent here. O that they had hearkened unto him! Let us profit even by their folly. Two things assumed here are amply confirmed by all history. (a) That man wishes to forecast the future and communicate to the supernatural. He can-not help it. He feels weak, is afraid, wishes to know the worst or the best, cannot stand alone, feels after the invisible. God pro-vides for this in the revelation of himself. Mon who will not have Scripturonow, must have something else. Throwing away the Bible is not throwing off the other world. From infidelity men swing into superstition. Rejectors of the Scriptures will believe a medium."

(b) The nations had exhausted their in gonuity in this line, and were punished for their abominations (v. 0, 12, 14). The rites of the ancient Egyptians as portrayed in Wilkinson, of the Assyrians as seen in Layard, the omens and auguries of the Greeks and Romans (Homer and Virgil), the ceremonics of the Druids, the fortunetelling of the gypsics (originally it is thought from India) are the proofs.

Nor is this a harmless enviosity. God liates and punishes it for reasons we shall

Wreckers, to allars a ship to ruin on their iron shores," hand out false lights. So has the Devil done from the beginning. Here we have the false lights and the true. Error is manifold, truth is one.

I. THE FALSE. Molock was the God of he Ammonites, called Chemoni in Monty the Are god worshipped with human saer, the Are god worshipped with human saer, the Are god worshipped with human saer, the Are god of the Ar

spread and onduring, as Baal-worship. (See the word bale-fire, from the Saxon "hael-fyre.") The bon-fires of St. John's Eve in Roman Catholic countries, are regarded as the continuation of these fires. God forbids this worship v. 10. (See Lev. xviii. 21.)

"Divination ' is the use of omen a soothsayors' tokons, like Balaam's in Je sayors' tokens, like Baham's in J. xiii. 22, Numb. xxiii. 1-8; looking into u.o entrails in the classic and "cup-tossing" in modern times. "Observors of times are probably those who told of "lucky and "unlucky" days (Lov. xix. 26). The "enclanter" possibly correspond to the serpent-chanter of India, one who used incanations, and the "witch" to the sorceror of Exercise 11 for makes he incalar Ex. vii. 11, for whom by jugglery, supernatural power is claimed, the ignorant conending that the gods must do the things, since they do not know how they are done. The "charmer" is of the same general character (see Ps. lviii. 4, 5); the consulter with familiar spirits is seen at Endor (1 Sam. xxvin. 8). The "wizard," affects miraculous wisdom, and practices magical the consulter of the dead, who them questions—the spiritualists of old heathenum. So Saul wished to consult Samuel.

All the words are employed that describe magical arts, so as to leave nothing out, as we do in legal forms still ("heirs, administrators, assigns, &c.")

How little the devil has invented! His power is limited. He revives old devices. All this is forbidden. God drove out the nations of Camaan for these things tys. 12 and 14). Why so wrong! (1) The unbelief in these things clothes imaginary creatures. with divine powers, and so robs God of his glory; (2) lays men open to all manner of selfish deccit; (3) drew them into atrocious crimes connected with magical rites (4) keeps them from dependence on the true God; and '5) brings them under the sway of demons. 1 Cor. v. 20.

II. THE THE LIGHT, v. 15, which knowing buman need, God provides.

When the people came into new circumstances, and did not know their duty, God, as at the t mes of the Judges and Samuel, raised up a prophet, who had a commission to speak for him to the people. (The singular noun, used collectively, would yet keep up a hope of the great Prophet). Their resemblance to Moses lay in this, that God put his words in his mouth, as in Moses'. So He did with Isa. ii. 1; Jer. i. 1.

These officers were to be—as priests and Levites were—for the benealt of the people; the people accd not resert to heathen dehaving them ( .o 2 Kings i. 8, 6, 16), and they could be distinguished from the false prophets by a test given in 20-52, which applies to human prophets, like Jonah and Ehjah, but not to Jesus Christ. We infer, therefore, that the whole line of prophote is referred to here, though the main and crowning fulfilment is in the blessed Redcemer, who is pointed to by all prophets, as he is by all foregoing pricets.

We are not left to guess this. The New Testament proves it in Acts iii. 22, and vil. 87, which show not only what Peter and Stephen were taught, but what the Jows of that time would count proof. So the Samaritans believed, John iv. 15, and they only received the Pentateuch. So Christ says Moses wrote of him, and where else So Christ

So all the Fathers, and almost all recent authorities render it, the Jews of the Middle Ages only, trying to make it the prophetical order, and nothing else, and sometimes ap-plying to it individuals, Joshua, Jeremiah or David.

Did Moses understand by his words, one or many? We cannot toll, 1 Pet. i. 11. Nor does the answer, if we could give it, affect the meaning. It is the fulfilment that interprets propliccy.

This great Prophet is to be a Jew, Rom. ix. 4, 5; to instruct the Jewish people, itom. xv. 8; to be of the people, "from the midst of thee." Ps. lxxxix. 18; and to nave a paramount claim on their attention "unto him," ac. See Matt. xvii. 5. He is to be like unto Moses, yet greater than he, see Heb. ni. 2, 8. And yet he strictly resembled Moses in two points:

(1) He revealed God, otherwise unknown to men, v. 16, and John i. 18.

(2) He did not speak his own words, but those which God gave him to utter, v. 18, and John xvii. 8.

And we should r nember, that as it was ruin to break Moses' law, it was still more dreadful to disregard Christ. Heb. x, 28,

#### ILLUSTRATIONS.

A Propuer.—Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was.—

ABOMINATIONS UNTO THE LORD .- Let those that give heed to fortune tellers, or go to wizards for the discovery of things secret, that use spells for the cure of diseases, are in league with familiar spirits, know that they can have no fellowship with God. \*\*

\* It is amazing to think there should be
any pretenders of this kind in such a
land and day of light as we live in.— Henry.

#### SUGGESTIVE TOPICS.

The loading persons among the Hebrews—duties of Leviles—priests—prophets—how God provides for man's wants—how heathenism tries to provide—examples—some false lights—Moloch—other names—where worshipped—how—the romains of this worship—divination—sorrer—the present -divination—sorcery—the present these superstitions—why so many worship—divination—sorcer forms of these superstitions words—little invented by Satan—the wrong of these things—particulars—the beings honoured in these rights—the true light meaning of prophet—use cf—example—in-excusable to seek elsewhere—example—test of true prophet the great prophet Now Testament reference, to-how the Samaritans folt—value of this propf—the marks of the great propint—a Jew.

You sennot tell the size of a flower by the rise of the seed. Nay, a grain of muni-tard seed. "inindeed the least usuall seeds;" hus when it is grown it is the greatest fairning factur." This peerst lies in this? imputations gift of growing in Kanara Tan-

## Scientific and Aseful.

#### STEWED RHUBARB.

into pieces not far from three fourths of an inch square. Place in a porcolain-lined saucepan and fill the pan nearly full of cold water. Lot it boil up onco, and ther drain off the water and set it aside. Then put in water again enough to nearly fill the pan, and stew until the rhubarb is tender. Sweeten to the taste and serve warm or cold for breaktast, dinner or supper. Rhubarb stewed in this manner requires less sugar than if the first water were not turned off, and it will be quite tart enough to be agree-

#### A GOOD WAY TO COOK ONIONS.

It is a good plen to boil onions in milk and water; it diminishes the strong taste of that vegetable. It is an excellent way of doing up onions, to chop them after they are boiled, and put them in a stew-pan with a little milk, butter, salt and popper, and let them stand about fifteen minutes. This gives them a fine flavor, and they can be served up very hot.

#### FOR HANGING BASKLTS.

Line the basket with moss, with a little soil attached. Place in the centre a small pot, containing a showy plant of upright habit; fill up the surrounding space with nich woods and old hot-bed soil; fill in with plants of a clumbing or trailing habit; when the centre fades you can replace it by a fresh plant. Infilling a basket, select plants of a similar nature—such as like shado and moisture—the Fuschia, Lobelia, Ivy Ger-aniums, Ivies, Linaria, Panieum, Balms, gold and silver Vinca, I'erns. A basket for a hot sunny situation should be filled with Colcus for the centre; also, Petunia (dou-ble), Sedunus, Convolvulus minor, Nasturtinms, Begonia, Mignonette, for trailing. A carnation will make a complete blooming centre--a Colcus a brilliant one.-American Parmer.

#### THE DAMBOO A DANGEROUS POISON.

The Strait Times, a Javanese journal, publishes some novel information on the poisonous properties of the bamboo, which heretofore has been considered one of the most inoffensive of vegetables. The natives of Java use the poison against their enemics, and obtain it by cutting the bamboo at a joint, and detaching from the saucer shaped cavity, formed by the cane at such portions, some small black filaments, which are covered with almost imperceptible needles. The filaments constitute the venom, against which no remedy has been found to act. When swallowed, instead of passing it to the stomach, they appear to catch in the throat and work their way to the respiratory organs, where they immediately produce a violent cough, followed by inflammation of the lungs. The poison, tried upon dogs, produces loss of appetite, severe cough, burning thirst, and gradual emaciation. The animal froths at the mouth, and finally dies by suffocation, as if under the influence of a deleterious gas.

#### MANAGEMENT OF CARPETS.

All kinds of carpets will wear much longer Alkinds of carpets will wear much longer if fine straw be spread evenly on the floor, about half an inch thick, before they are fastened down. When they lie on the bare floor, the gritty dust wears through them to the floor, and as they are pressed down on and among it, they will be worn out much more than when kept from it by straw. To aid in drawing carpets close up to the base board, preparatory to mailing them, drive eight or ten small mails into a niece of wood, allowing them to extend about threeeighths of an inch beyond the surface, similar to a weaver's stretcher, and file them to a sharp point. With such an instrument as this, having a long headle, one person cant thrustothe side of a carpet up close the base board, and hold it with ease till it There is some science also in the manner of aweeping carpets correctly. Instead of inclining the ladle of the broom forward, and rolling the dirt along and pressing it into the carpet, by bearing down on the broom, "he handle should be held nearly erect, and ne dirt brushed along by touching the carpet very lightly. In this way both broom and carpet will be worn less, and the sweeping be done better.—
American Agriculturist.

#### ABULTERATION OF CHOCOLATF.

Chocolate is one of those articles of food d in an unadulterat h are rarely sol condition. These adulterations are so considerable that frequently the spurious chocolate is a more imitation, containing every ingredient except the principal one, the pure cocoa. Farticularly is this the case with the important material from France, a fact very evident considering that the poorest chocolate is sold in that country at wholecale for some three conts a pound, when the cocca alone sells for 21 cents. The imitation chocoate is a mixture of cocca shells finely pulverized, burnt flour, boef marrow, and a little spice, and such is the composi-tion of much of the stuff for which medals have been awarded at fairs and expositious The purity of the chocolate can, however be determined by very simple means. One part of the material to be tested is warmed with ten parts of water. The solution is allowed to cool; and on being thrown on a blotting paper filter, leaves a reddish brown deposit. The liquid should pass through promptly, and be of a clear red, having an agreable cocoa taste. The material on the filter should also on being dried yield a light powder of very little coherence. If, how-ever, the checolate is adulterated, the liquid passes through the filter slowly, and is of yellowish color, having a sweet taste. A yellowish color, having a sweet taste. A viscous mass remains on the paper, which dries slowly into a solid form. The more viscid the residuum, the more burnt flour the chocolate contains. Glucose is often substituted in the sunrious material for came angar.

i come for him. Asta vill. 87.

## Bundom Rending.

All lives have their prose translation as Wash and poel the rhubarh stems and cut | well as their ideal meaning. - Charles Au

> Only what we have wrought into our character during life can we take away with us.—Humboldt.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—Saadi.

Every one must think in his own way in

order to arrive at truth. But he ought to keep himself in hand; we are too good for pure instinct .- Goethe. Words are things; and a small drop of

mk falling like dew upon a thought, produces that which makes thousands, perhaps millions, think .- Byron. The world is an old woman that mistakes

any gilt farthing for a gold coin; whereby, being often cheated, she will hencoforth trust nothing but the common coin,-Car-Love is like war in this, that a soldier,

though he has escaped the week complete o' Saturday night, may nevertheless be shot through his heart on Sunday morning.-Moral life is no creation of moral phrases.

The words that are truly vital for good or evil are only those which, as Pindar says, "The longue draws up from the heart." Whipple.

Our life is determined for us; and 1cmakes the mind very free when we give up wishing, and only think of bearing what is put upon us, and doing what is given us to do.

The extent of a man's carthly horizon varies with his position. He may himself enlarge or diminish it a few degrees. But to all the same wide heavenly hemisphere is revealed .- Mrs. Lowell.

There are moments when, by some strange impulse, we contradict our past selves—fatal moments, when a fit of passion, like a lava stream, lays low the work of half our lives .- George Eliot. A politician thinks of the next election;

a statesman of the next generation. A politician looks for the success of his party; a ctatesman for that of his country. A statesman wishes to steer; while the politician wishes to drift.—J. F. Clark. One very common error misleads the opinion of mankind universally; that au-

thority is pleasant, submission, painful. In the general course of human affairs the very reverse of this is nearer the truth. Command is anxiety; obedience, ease.—Pascal.

A coin doesn't grow in value by passing from hand to hand, and gotting worn and clipped. Going about and undergoing all sorts of experiences won't make a man wise if he was a fool to begin with.—Edward Garrett. Hast thou now a sweet temper, whereas

thou once wast passionate? Boast not of it; thou wilt be angry again yet if Ho leaves thee. Art thou now pure; whereas thou wast once unclean? Boast not of thy purity; it is a plant, the seed of which was brought from heaven; it never was within the heart by nature; it is of God's gift and G... along \_\_Snurgeon. Gud's alone.—Spurgcon.

Mere logic will lond itself to error as well as to truth, and will lead to any depths of falsehood, if the premises are wrong. The more closely a man reasons, the further he goes astray. It is like a compass vitinted by the ship it. which it is placed; and the more dangerous, the more it is trusted. Logic and compasses need constantly to be rectified by observations outside of themselves.

That was a noble speech made by Dr. Petri, the only Old Cathelie member of the German Parliament. On the motion to grant a subsidy of \$16,000 thaters to Bishop Roinkons, he argued that the Bishop was a true Catholic. The reasons of the Old Catho-lic movement he thus stated: "That which drove us into the field was the outery of our Catholic consciences; we would have our Cathone consciences; we would have no universal Bishop who exercises jurisdac-tion over all other Bishops; we would have to Pope who "enshrines all rights in his own breast," and for the security of this dictation dogmatically claims omnipotence; for us Popery is no divine antitution, but an historical incident, which passes away as all else does. We do no identify religion with the Church and Popery; we hold sharp lines of demarcation between them. I will say it out openly, our fight is with Rome; it is against the bondage with which Rome has custaved Christendom. We will not have a Church which is only a machine; we want a living organic Church. We do not desire a state Church, but a national Church, just such an one as that Gallican Church which Rome has destroyed."

#### Presbytery of Bruce.

This Presbytery held a special meeting at Huron on the 20th inst., for the induction of the Rev. Mr. McQueen into that pastoral charge. The Rev. A. Grant, of Ashfield, the former pastor of the congregation, being present, was asked to sit and correspond. Nesers. David: n and Forguson prenched Buitable discou we, the former in Gælic, the latter in English. Mr. Cameron narrated the steps taken in the call, offered the in-duction prayer, proposed to the paster elect the questions usually put to ministers be-fore their induction, and inducted him; he then delivered to him a pointed and solemn charge. Measrs. Grant, Davidson and Forbes addressed the people relative to their duties and responsibilities. Mr. McQueen received a hearty welcome from the members of his new charge and attended in his bern of his new charge, and entered on his

"But I am not sure if I am looking in the right way." Bo sure you look. You portant field under encouraging elicumcannot be were than those to whem God:
said, "Hear ye deaf, and look ye blind, that
ye may see." Isa. zlii. 18.

Grace is a glory militant, and glory is
every sinner must come to himself. The glory is grace, triumphant; grace is glory begun,
the minister, his Trionds, cannot that degree of glory; glory is the bignest.

come for his new charge, and entered on his
partial interesting and interesting
partial field under encouraging elicumstates."

Grace is a glory militant, and glory is
grace, triumphant; grace is glory; glory is the bignest.

come for him new charge, and entered on his
partial field under encouraging elicumstates." degree of grace.

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## British American Bresbyterian.

FRIDAY, JUNE 5, 1874.

#### MINISTERIAL SUPPORT.

The Synod of the United Presbyterian Church of Scotland has resolved to make an effort to have £200 sterling the minimum stipend to be paid to any of her ministers. We are glad to see such a proposal made, and wish it all success. Few know all the worry and pinching experienced in many a minister's house, and how much that has to do with ministerial failure and an early, and in some cases dishonoured, graves. No wonder that the candidates for the ministry in Scotland are becoming fewer every year. No doubt a person ought not to enter the ministry in order to make money, but there is surely nothing wrong in expecting a decent competency, so that the minister may not be put out by the mere mention of a new book, which he dare not purchase, or clothes which, however needed, he cannot wear, because he cannot pay for them. Some movement to secure \$1,000 as minimum salary in Canada is very much needed, though some will allege that it is only folly to propose it as feasible, and as things go, in any way practicable. We can see no difficulty in the way but the stinginess of many who are ready to make motions on the subject in Church Courts, but not ready to follow them up till the offer comes to be a glorious reality, to the glory of God, the good of the Church, and the comfort of many a home.

#### PATRONAGE IN THE CHURCH OF SCOTLAND.

Thirty-one years exactly after the disruption of the Church of Scotland, the Duke of Richmond in the House of Lords introduded a measure for the total abolition of patronage, and for giving the right of electing a minister in each parish to the male communicants connected with the parish church. What is to be done in those cases where there are no communicants, seems to be rather a puzzle, but the Duke promises some satisfactory arrangement. No arrangement can be satisfactory that perpetuates the farce of a minister being ordained and inducted to the charge of two. three or ten individuals. The measure we speak of is a ministerial one, and is no doubt framed with a view to popularizing the Established Church, and staying thereby the demands for its abolition. That it will be unsuccessful in this we most strongly believe. The measure will be opposed by the overwhelming majority of all dissenters of every name in Scotland, and it is very likely, if it is actually passed, it will tend only to accelerate instead of retarding the much-dreaded catastrophe. Logically, those who propose such a measure should also endeavour to get all the Free Church ministers who came out at the disruption restored to their parishes, with all their arrears of stipend secured to them, and every reparation made for the cruel wrongs suffered by them from the perversity and folly of former rulers. There is no provision for anything of this kind in the Bill, and even if there were, the Free Church is not to be caught in any such way. In thirty years something has generally been learned, and some opinions discovered to have been false. Insensibly, the Free Chnrch has advanced with the age, and now its ministers feel that what might have satisfied in '48 will be far from satisfying in '74. It is a risky business to try to patch up an old building, and not less risky will any attempt at popularizing the Church of Scotland without disendowing and disestablishing it. No donbi the measure will cause keen debate through all its readings, and we more than doubs of its ultimate success.

#### THE POWER OF PRESBYTERIES.

A correspondent last week called atten-

tion to a proceeding of the Paris Presby tery

. ;

which suggests very grave thoughts, and may give rise to very perplexing question. ings. We are no doubt aware that it was originally the plan in all Presbytorian Churches for the decision in reference to competing calls or translations to be given by Presbyteries or rather by the Supreme Courts. But we had thought that this was on all hands given up as untenable and upon the whole as not likely to be followed in many cases by good results. We can easily understand that in many instances the person called may be in such perplexity as to feel it a relief to lay the whole responsibility of the decision on the Presbytery. But to first give him an opportunity of expressing his mind on the subject and then for the Presbytery to go right in the face of that decision seem to us, to speak frankly, both high handed, absurd and untenable. It places all parties in an exceedingly awkward and unpleasant position, and whatever may have been either the practice or the rule in the Free Church branch of the Canada Presbyterian Church, it goes quite conuter we know to both the practise and rule of the U. P. branch, and will, we have little doubt have to be given up both in theory and practise before many years pass by. Indeed the matter won't stand argument at all. There was a show of reason in the Supreme Church deciding such things, as it was to be presumed that it was equally interested in all the sections and congregations of that Church, and could take an enlarged, comprehensive and unprejudiced view of the relative needs of different congregations and the comparative usefulness of a minister in this position or in that. But how a Presbytery with all its localized feelings and prejudices and with the natural wish of retaining able or loved ministers within its own bounds can be thought able to completely judge of the relative needs of two congregations nearly five hundred miles apart is more than we can see. If it be right, deprive the person called of any say in the matter, but if he is consulted, and an expression of his wishes and preferences extracted from him, it is both cruel and absurd to go right in the teeth of what he wants to do. Indeed, we doubt if any Presbytery has in strict law such a right, if it has, we are quite sure it will not retain it long.

### THE SWING CONTROVERSY.

Mr. Swing, the popular preacher of Chicago, has been acquitted on the charge of heresy, by the Presbytery of which he was a member, and has thereafter declared that he withdrew from the Presbyterian Church as he could not live in an atmosphere of contention. In taking this course, Mr. Swing has made a great mistake even in the estimation of his greatest admirers. Dr. Patton has appealed to the Synod and promises, if necessary to carry the matter to the Assembly. It would not at all surprise us that the issue of this case will be the rending assunder of the lately United Presbyterian Church. Mr. Swing claims that he holds exactly the opinions of the new school. Dr. R. Paterson the leading new school Presbyterian clergyman in Chiengo, defended Mr. Swing with great carnestness, and on the same grounds. Dr. P. looks forward to possible disruption as the closing words of his speech in defence of Mr. S. show:-

"The interests of the Presbyterian Church are widely involved in the results of this trial. Young men are for war; but let them consider whereunto these things will grow before they carry th conflict fo beloved church may easily be river again, and the next time it will be divided for ill the future, or at least until a broader creed is formed in explicitness as a basis for reunion. I do not believe that our Confession is incapable of improvement as a bond of union. This conviction is gaining ground far and wide."

#### GENERAL ASSEMBLY OF CANADA PRESBYTERIAN CHURCH.

This court met in Knox Church, Ottowa, on Tuesday last, at half-past seven, p.m. The retiring Moderator, Rev. W. Reid, M.A., preached from Phil. i 18, and afterwards took the chair till the roll was called, and the new Moderator chose. Rev. Thos. McPherson, M.A., of Stratford, was unanimously chosen, and upon taking the chair addressed the Assembly in appropriate terms. The Rev. Dr. Topp, seconded by Dr. Taylor, of Montreal, proposed a vote of thanks to Mr. Reid for his conduct in the chair. This was cordially agreed to and after some routine business the Assembly adjourned till Wednesday morning,

In Mr. Middlemiss letter in our last issue, a sentence near the first of the second column should read as follows: Lord ordinary (Ardmillan, I believe, for I write from memory) before whom the case first came, refused-property according to our view, but improperly according to Mr. Campball's view, to entertain Mr. Mc-Millan's application," &c.

THE "KIRK" SYNOD.

This court met in St. Audrew's Church, Ottawa, on Tuesday last. The retiring rom 1st. Cor, 4-5. There was some little diversity of opinion about the mode of choosing the Moderator, eventually the Rev. John Rennie, M.A., of Chatham was choson and took the cheir.

Reports of some Committees were handed in and replies to addresses to the Queen and the Governor General were read. The Synod then adjourned to Wednesday morning.

#### UNITED PRESBYTERIAN SYNOD, SCOTLAND.

The U. P. Synod began its sittings this year on the 12th of May, and continued them for part of two weeks. The Rev. Dr. Brown, Moderator, preached the introductory sermon, after which Dr. A. Thomson, Edinburgh was unanimously chesen as his successor in the Moderator's chair.

Mr. Jas. Poddie, who has been treasurer to the Church since 1834, resigned that position, but agreed to continue to act till a Committee which was appointed should select a successor. Twenty students were reported to have entered the Divinity Hall, leing 8 less than was last year, and the average scholarship was 520, as compared with 556 last year. It was agreed not to fill up the Chair of Church History, vacant by the death of l'rofessor M'Michael, till next year. It was reported that 48 out of 65 competitors had obtained scholarships of from £10 to £45, the amount distributed being £680. Dr. Somerville's resignation of the Lectureship of Missions and Evangelism, which he has held since 1898, was received. A long discussion took place on the subject of union between the United Presbyterian congregations in England and the English Pres terian Church. Dr. Cairns moved that the Synod agree to the consummation of the October, which was sconded by Mr. Graham Liverpool. Dr. Johnstone moved that in the meantime the negotia-tions be suspended, on the ground that of their 100 congregations in England, 50 have reported in favour of a scheme of union, that 85 have reported against it, that 21 had made no report either for or against it. that of the 40 in favour of the scheme of union 28 where unanimous, 18 were divided. and 9 did not state whether they were of the 85 returns against the scheme of union, 26 were unanimous, and 5 divided, and 4 not stated. Several other motions wore proposed, but ultimately a division took place on the above motions, when that of Dr. Johnstone for delay was carried by 185 to 175 votes. Dr. Cairns dissented, and the Union Committee was discharged. A scheme for the re-organization of the Theological Hall was submitted, and recommended that the session should consist of five or six months corresponding as nearly as possible with that in the principal Universities, in place of seven weeks as at present, that there he three sessions of attendance, that the professors be separated from their pastoral charges, that they receive a salary of not less than £500 per and that the means of maintaining the Hall be raised partly by a capital fund and partly by annual contribution. It was agreed to remit the scheme for consideration of Presbyteries and Sessions. A discussion took place as to Church extension in Glasgow, and it was agreed to leave the Henderson Fund of £5000 in the hands of a Committee for that purpose, and to ask the Presbytery of Glasgow to devise the best means for proceeding with systematic evangelistic effort. The Committee of evangelistic effort. The Committee of Church Disestablishment gave in a report, which was approved, and in terms of which the Synod agreed to petition Parliament for the disestablishment of the Churches of England and Scotland, in favour of M'Laron's Church Rates Abolition Bill, and against Prison Ministers Bill, and to oppose all legislative proposals to deal with the question of patronage in the Established Church of Scotland, otherwise than as part of a final measure for the disestablishment and disendowment of that Church. On Friday, Rev. Mr. Graham, Liverpool; Dr. Jeffrey, Glasg v; and Dr. Wallace, Glasgow, addressed the Synod on the subject of the religious movement in Glasgow, and on the motion of Art. Ritchie, Dunse, it was agreed to recommend the Presbyteries to hold early conferences on the subject, and to consider whether it might not be well to make arrangements for a series of evangelistic meetings in every congregation. Moderator having given a practical address bearing on the revival movement as seen in Edinburgh, Dr. Scott gave in the report on evangelistic work, showing that there were 7 agents employed, and that the total income was £4000, of which £640 were contributed by Mr. David Paton, to whom thanks were voted. Mr. Wood, Campsio, was appointed joint-clerk at a salary of £60. An overture from the English Synod as to recuring better lay representation in the superior Church Courts was favourably received, and it was agreed to sond it down to Presbyteries and Sessions, appointing Committees to conside the whole subject, and to report to next Synod. The finances of the Church are in a very satisfactory position. The total income of he Church for 1878 has been £838,878 1s. 7d., exceeding that for 1872 by £7424 7s. 5d., and being the largest income that has been roalised in the year since the origin of the denomination. The total amount of stipend paid is £183,236 12s. 11d., which gives an average annual stipend of £216 12s. 11d.

The average rate of contributions to con-

gregational income from each member of

the Church was £1. t. . 10d., which shows

an increase of 4d, per member on the rate of contribution for 1872. The number of

members in full communion with the Church is 184,080, showing an increase of

the Church for 1878, the Presbytery of Glasgow has contributed £85,670 14s. 6d. being about a fourth of the whole. The annual contribution from each member in the Glasgow Presbytery has been £2 8s. 2d. Moderator, the Rev. Jas. Paterson, preached | Edingburgh Presbytery has contributed 143,846 11s. 2d. A report was given, re-commending that the committee be re-ap-pointed to draw up a scheme of a Represen-tative Assembly, send it down to Presbyteries, and being it up at next Synod. The recommendation was carried by a majority. Dr. Cairus laid on the table the report on Union, and, in moving its approval, proposed that the Synod declare anew desire for union with the Reformed Presbyterran Church, and re-appoint its Committee of that Church, and to watch over the interests of union generally. The motion was unanimously agreed to. A report on the Aged and Infirm Ministers Fund showed that there were 31 annutants, and a capital fund of £23,073.

#### TRANSPORTATION TO THE NORTH-WEST.

Few things are more important to Canada than ample facilities for the conveyance of passengers and freight with cheapness comfort and despatch to Fort Garry and the North-west generally. We, therefore, with great pleasure lay before our readers a statement of the arrangements made by Government with Messrs. Carpenter & Co. for the conveyance of goods and passengers along the Dawson Route during the present season.

1st. The contractors are bound to carry passengers and freight from Thunder Bay to Fort Garry, and vice versa, during the season 1874.

2nd. All Government property given over for the use of the contractors must be kept in good order, be subject to the continued inspection of a Government Engineer, and be handed back "approved" at the close of the season.

3rd. Passongers and freight are to leave Thunder Bay and Fort Garry at least three times a week, respectively, and if necessary there shall be a daily departure for both freight and passengers from both termini

4th. Passengers are to be conveyed through at furthest in ten or twelve days, freight in from fifteen to twenty, and the contractors are to make such arrangements that delay shall not be caused by accident

5th. There must be at the different stations houses and tents, in good order, for the accommodation of passengers, and meals must be provided at 80 cents apiece.

6th. All reasonable provision must be made for passengers being comfortable at the different resting-places where they stay over Sundays.

7th. The sale or gift of intoxicating liquors is in the most absolute terms pro-hibited.

8th. Contractors to provide proper covers for stages and waggens, as well as blankets.

9th. At all stations proper notices in French and English must be posted up, giving the regulations, rates of trayel, freight, etc.

10th. The maximum rates chargeable are the following:—From Thunder Bay to Fort Garry and vice vera, each passenger, \$10; each passenger under 14 years of ago, 55; children under three, free of charge; freight (not including household furniture and machinery), \$2 per 100 lbs.; household furniture (at owner's risk) \$8 per 100 lbs.; machinery, at specified rates, to be approved by officer in charge; cattle, horses, sheep, &c., at special rates, to be also approved as above; way passengers and freight inland, 5 cents per mile for passage. 11 cents per mile for each 100 lbs; Thunder Bay to Fort Francis, or vice versa, \$7.

11th. A table of distances must be conspicuously exposed at all stations, and freight or passage calculated by it.

12th. The bonus to be paid by Government is \$74,000, in six equal instalments. 18th. Contract may be cancelled for good

If these conditions are faithfully carried

out, travel by the Dawson route will this safe, and this line ought to monopolize the whole Canadian traffic to and from the North-west.

## Ministers and Churches.

We understand that the Rev. John Somerville has been appointed to supply the pulpit of the Presbyterian Church Wardsville, during the next six months. Mr. Somerville was for some years Principal of the St. Thomas and Weston Grammar Schools, is a scholar of high attainments, and a very superior preacher. He began his labors on Sabbath last. We congratulate the Wardsville people on the settlement of Mr. Somerville in their village.-Exchange.

On the afternoon of the 21st ult., a presentation was made to Rev. G. A. and Mrs. Yeomans, of St. Andrew's Presbyterian Church, Winterbourne. The paster and his wife were invited out to tea, where they met a number of their church people, who brought forward a handsome baby carriage, with an infant's hat for summer wear, which they begged them to accept as a token of their good will and esteem. Mr. Yeomans roplied on behalf of his wife in an informal way, thanking them for is gift and speaking of it as valuable, most of all because of the friendliness that lay be-Church is 184,080, snowing matter average public attendance on the Lard's-day for 1878 has been 809,181; in 1878 it was given with which the recipients would have been 207,172. Of the gross amutally income of been better, please by the contract of the gross annutally income of the state of the contract of the gross annutally income of the state of the contract of the gross annutally income of the state of the gross annutally income of the state of the contract of the gross annutally income of the state of the gross annutally income of hind it. It was certainly a most appro-

On the 26th ult., the Roy. Alexander G. Sutherland was inducted by the PresLytery of London into the united pasteral charge of Guthrie's Church, Melbourne, and Cook's Church, Caradoc. Mr. Sutherland, of Enfrid, presided at the induction and addressed the minister in reference to his privileges and duties, Mr. Stewart of Mosa, preached a very appropriate sermon, from Acts 18-88, and addressed the people on their duties to their pastor. This promises to be a very happy settlement. Mr. Sutherland, having, with invariable success exorcised his ministry in the Church of the Lower Provinces, for upwards of twentysix years, and always ondeared himself to the affections of the people of God, is a man of great experience in the work of the Gospel and a very efficient paster. The people of his charge are intelligent, devoted and united, and such as appreciate Gospel ordinances and the distinctive principles which characterize our beloved Presbyterianism. May the Lord bless both paster and people, and prosper them to the mutual comfort of each other.-Com.

On Sabbath of last week the new brick Church in Hanover was opened for public worship. The opening sermon was preached by the Rov. R. C. Moffat, of Walkerton, the founder of the Church. The afternoon sermon was preached by Mr Campbell, Theological Student, and the evening by the Rev. W. Park, of Durham All the services were well attended, and the collections realized nearly fifty dollars. The building is a solid, respectable and roomy one, and reflects great credit on the spirit of the people in facing such a work. This Station was begun by Mr. Moffat in 1868, and all things considered, its progress has been very satisfactory. We trust before ong to hear that Hanover and West Bentwick will have settled over an earnest ministor of the Gospel of Jesus Christ. On Wednesday evening last, after the close of the prayer meeting Mrs. W. McGregor and Mr. John Hunter walked up to the platform and read a very warm hearted address, and at its close presented to the Rev. R. C. Moffat of Walkerton, the very handsome and unexpected present of a purse having inside seventy-six dollars in gold and bills. The design of the present being to give Mr. Moffat a few weeks much needed rest as a holiday. Mr. Moffat in reply warmly thanked all the givers present and absent, for their handsome gift. The last, though not the least, of the many tokens of their love and kindness he had received in the course of his ministry.

### Yook Notices.

QUESTIONS OF THE DAY, by Rov. John Hall D. D., New York. Adam Stevenson & Co., Toronto.

Dr. Hall needs no recommendation of ours, his name has become a household word in both the old world and the new. His great ambition is to be useful, not to shine as a brilliant writer. The present volume is perfectly in keeping with this ambition. It consists of the notes prepared for his congregational Ladies' Bible Class, and is published with the hope that the addresses may do still more good in the printed form than they have already effected as originally intended in the Bible Class. The subjects discussed are decidedly living questions as may be seen from the following heading; 'is the Roman Race one? 'Should we pray'? "Is Christiauity to be moderinized"? 'Is the Sabbath for us? 'May the ministry be demitted?' &c. There is, of course, nothing very original or startling in these addresses; but they are fresh, practical and pointed, and very well calculated to subserve the end proposed in their publication. The Canadian reprint of the volume is exceedingly creditable to all engaged in its production.

THE BRITISH QUARTERLY FOR APRIL reprinted by the Leonard Scott, Publishing Company, New York, has come to hand. As usual the contents are varied able and interesting.

Among the poems in this number we find, "Gowns of Gossamor," by Lucy Larcom; a jolly story in verse by Mary Mapes Dodge, called "The Sun and the Stars,' and a poem by John Hay. There is a brief account of the "Jardin d'Acclimitation" in Paris, with two captivating, pictures, one of children riding on an eleplant and another of a party of youngsters in a carriage drawn by an ostrich. The three serials are as good as ever; in "Fast Friends," Mr. J. T. Trowbridge gives his heroes some amusing New York experiences; there is a night adventure in a wood in Olive Thorne's "Nimpo's Troubles," and in Olive Thorne's "Nimpo's Troubles," and an account of the peculiar workings of a boy's telegraph company in "What Might Have Been Expected," by Frank R. Stockton. Two pictures by Frank Beard, illustrating a feud between a set of teapius and a big ball, ate, yery abusing; and there are several other humorous pictures, one of which illustrates what night, be called a "Frepch fat" house for dogs. This month the boys and girls are offered a Latin skotch for translation, the "Letter" This month the boys and girls are offered.
Latin sketch for translation, the "Letter Box" increases in interest, and "Jack-in-the-Pulpit" seems inspired by the spring breezes to new efforts of wit and, wiedom. The Editors approved fine things in story for the boys and girls, among them a bear story by Breet Electer.

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St. NICHOLAS POR JUNE

Opens with a sea-side story, "How the Gull' Went Down," by Rebecca Harding Davis, illustrated by two of Miss Scannell's characteristic drawings. There is also an English story, "The Two Carriages," by Mrs. Chanter, sister of Canon Kingsley. "Folded 'Hands" is a remarkably welltold story of Albert Durer and one of his friends. Clara G. Dolliver has a charming liti . skotch called "Mrs. Slipperkin's Family," and there is a first-rate boys' story, "The little Reformers," by Rossiter Johnson. "The Heronry Among the Guarled Pinos" is a hunting skotch by C. A. Stephens. There is an account of Isaac Newton, who is described as a nice old gentleman who hold office and was honest. and an admirable article by Wm. II. Rideing, telling how sunken vessels are raised and their eargoes saved by our coast wreckers. A number of excellent engravings show how the divers work, &c., &c.

#### Contributors and Correspondents

#### Late Rev. C. Burns in Canada,

Elito, Battisu American Proportionan.

Dean Sin,-At this time when the exten sion of the Redcemer's kingdom is interest. ing so many at home and abroad, it may not be mappropriate to refer to a season of refreshing which was given to this locality many years ago when late Rev. William Chalmers Burns visited the township of Tuckersmith, at the request of our respected friend, Rev. Damel Allan, of North East Hope and myself.

In the following extract from a letter written by the late Rev. Dr. Burns, of Toronto, we have words to this effect.

"Mr. Graham has been in Canada sixtoon years, and his settlement here is co eval with the era of the Free Church in the Province. In 1846 the visits of my nephew now in China, were to him and his people very refreshing, and to me on the present occasion it was peculiarly interesting to meet with not a few whose decided religious character and history date from the period of these visits."

These are the impressions which the Dr. had when he was assisting me at a communion season. If memory serve me well, it appears to me that it was in this same flowery month of May when Mr. Burns came. On scoing him and asking him about the state of his health he said, "I am poor and needy;" and when I referred to the Lord's hand as able to save, and to his oar as not being heavy to hear, his reply was very characteristic, "that our ears are often too heavy when He speaks to us." He conducted worship in the after part of the day in a small log school house which stood at Carnochar's corner, which was the building we used for worship prior to the erection of the church in Egmondville.

His address was on our blessed Lord's conversation with the woman of Samaria at Jacob's well, and he sonsidered, spiritually speaking, "that people were perishing not for want of water, but for want of thirst and that it was terrible to think that, in this country, fresh as it were from the Creator's hand, there were perhaps more cries (alluding to swearing) going up for its condemnation, than prayers for its salvation.

A deep impression was abroad in the community at that period; some were brought under powerful convictions of sin, and it is to be hoped that the day will de-clare it that fruit was gathered into life ternal. It was easy at that time to find a lively attendance at the prayer meeting, and the things touching the King were frequently the theme for private conversation. It looked to one that year as if for some weeks there had been a continuous Sab-

On one Sabbath day of overpowering solemnity the paster preached from Hebrews 10 and 38. "Now the just shall live by faith, but if any man draw back, my sou shall have no pleasure in him," &c. And as the case of the Samaritan woman, and the exercises connected therewith appeared to to have been blessed to one of our number. it was suggested that he congregation andte in singing that hymn bearing on the subject, which your readers may find in the Olney collection, and part of which is as foifows:

"Iesus to what didst thou submit. To save thy dear I night flock from hell; Like a poor traveller see him sit Atherst and weny at the well

The woman who for water came; What great events on small depend, The glory of His name, she found The well of life, the sinner's friend.

Oh that as we had something of the former rain, we might now be panting after the latter rain, and which the blessed spirit is so evidently at work only some thirteen miles from our locality, may his influence be poured out on this village and neighborlood as ram on the move grass, and like showers that water the earth, "Return O Lord how long and let it repent thee son-

cerning thy servants." There are many outward improvements in this part of the world since 1846, but looking at it in another point of view, have we not reason to say, O that it were with us as in days past.

Men women and children who know in some measure what it is to pray, ariso, and call upon God that he may open the windows of heaven more now than ever.

Josus where'er thy people meet, Then thoy behold thy mercy seat; Where'er they worship then art found, And every place is hallow'd ground."

Edgmondville, May 24th; 1874.

"The Medel Presliftery." Is it true that a minister of the Paris Presbytery, who has been settled for twenty years -- man and accomplishments, is only receiving five Let us aween away a probationers system, hundred sollars a year. An Thopians. which is wrong in principle, which makes

ישטורם שיותל בינ א זול וחומים

ator Chiniquy at Oxford.

The Rev. A. M. W. Christopher, Rector of St. Aldate's, Oxford, sends to the London (Eng.) Record the following interesting de-tails of recent movements in the University city :-

How from when we make one effort in the cause of God's Gospel He graciously leads us on to another of which we never before thought! Dr. Wainwright has been delivering in St. Aldate's Rectory Room, which holds 800 people, a very able course of seven lectures against the errors of the Church of Rome, in connexion with "Tho Protestant Educational Institute," 12, Haymarket. These lectures excited more and more interest as they proceeded; and Dr. Wainwright will always henceforth be able to command (D.V.) a full attendance in Ox-Dr. Wainwright Impponed to mention to me that Paster Chanquy is in England. I had heard of the great work of God by him, to which the faithful Dishop of Huron, Dr. Hellmuth, after visiting him, and examining into his work, bore the strongest testimony. I requested Dr.W.unwright to convey to him my invitation to Oxford.

The Oxford Town Hall, a large one, was crowded last Friday night to hear a lecture which the late Dr. Guthrie, of Edinburgh, said was "the most interesting 'mriative" he ever heard. Paster Chiniquy spoke with freedom, charity, and power, on the tollowing subject: " My own Conversion, and the ing subject: " My own Conversion, and Conversion of Several Thousands of my Lomanist Tellow Countrymen." Chunquy is a French Canadian, and did not begin to learn English until he was forty years of age, yet he makes innself perfectly understood; although the cloquence for which he is famed, when he speaks in French, cannot be expected in full force when he uses the English language instead of his own native tongue. In an abridged and simpler form he delivered the same address to a considerable number of undergraduates in my Rectory Room last Satur-

day night.

Pastor Chiniquy is a Presbyterian clergyman. I took the Town Hall for him that he might preach therein twice on Sunday, at times which would not interfere with the usual morning and evening Church services. He preached to a large congregation in the afternoon with touching impressiveness on cho Gift of God, from John iv. He, with persuasive carnestness, prossed upon the people that "The weary traveller at the well of Samaria" was within the reach of all who desire to go to Him by faith in His blood, that He is most ready to give them the "living water" for which He Himsoff has made them to thirst. In the evening, at half-past eight o'clock, the Town hall was crowded in every part by, perhaps, a thousand people, who manifested then, as on the previous occasions, the deepest at-tention and interest. Pastor Chiniquy's subject was "Christ the Captain of our Salvation," Heb. ii. 10. After preaching the "glorious Gospel of the blessed God," he contrasted with this the blasphemous fictions of the Church of Rome, such as Purgatory, Mariolatry, Transubstantiation, the Sacrifice of the Mass. On Monday night Paster Chiniquy gave, in my Rectory room, the most effective Temperance address I ever heard.

I wish that he could be invited to spend a year in going round the principal towns of England. Under God's blessing he might do much here, as in America, to confute Romish doctrine, and to expose the abominations of Romish practice. His long experience proves that the Confessional line a direct tendency to corrupt both priests and penitents. My conviction is, that the best and only way successfully to oppose the setting up of the Confessional in the Church of England is to show what is the offect of it in the Church of Rome; an effect of it ever denied by Romanizors, but proved to be the fearful fact by some who have had any knowledge of the interior of this unscriptural system.

Pastor Chiniquy should be invited to visit

## Concerning the Probationer's Scheme.

## NUMBER II.

HOITOR BRITISH AMERICAN PRESETTARIAN.

Sin,-It is easier to find fault, than to show how a thing can be better done. To discover evils in the working of a system is possible to an unpractical theorist. Men k to do, must adop fitted to overtake the main ends, with fewest complications. Agreed upon that; still the question is, What are the main ends? It will be agreed, that the main ends of church contrivances and work are, or aught to be, the glory of God and the best edification of body of Christ. These ends should be kept steadily and supremely in view; and have all other things, all agencies and means bend, arrange and shape subordinately, subsurviently and bramomously. The mustry is for the church, not the church for the mustry. To keep the building going on with as few stagnating chicks as possible; to have the builders at work with constant effectiveness, and with as little useless and wasto labour as possible,-should be a decisive test of any system of work. It is the vacaucies, not the changes by translations of monsters, that do harm. In many cases changes do good. The congregation lift, if specially receiving a pastor, in no way superior to him who has removed, is quickened in more ways than one; and congregation to which the minister is translated, move on better than ever before; and for better than the same minister would likely have been favoured to see in the congregation he left. Again, let a Presbytery received,—it is probably safe to say.—any one of nine out of any ten of the church's traveling probationers, and send him for the term of three months or more to work a vacancy, and the congregation will enjoy, at least an average measure of the blessing, comfort and prospority of a congregation with an ordinardy good, fath-ful and, officient pastor. And yet, under these same good mon, and often very ablo

prolonged vacancies a spiritual stagation and postilonco. Were I farther to discribe the system as a degradation to the ministry I would say only what not a few of the finest spirits in the ministry feel, including those who had a principal hand in framing the system. They, the latter, would not submit to the application of the system to themselves. I respect them not the less for that. But I appeal to them, as I feel for the excellent ministers of Christ who are subjected to it, and for the church of Christ which suffers by it.

So much are Prosbyteries who look well after their work, impressed with the sad evils of the system, that some of them sought in April last, and obtained, instead of the full number of probationers required, students to send to vacant congregations, They can keep a student a few months contimuously at a place; long enough to get over being a passing stranger; long enough for the people to feel that they are listening to the preaching of one who has, at least, begun to know them, and feel an interest in their souls, and in the good of their partheir sours, that the grad of their par-ticular congregation. Those students would be egregiously mistaken if they intered that they are esteemed above any and all probationers, for whom they are the chosen substitutes. It is the system which does apportioned and allocated for six months to the Presbyteries. In the cases of Presbyteries having only one vacant congregation, let liberty be allowed to exchange their probationers at the end of three months, if so desired. Let liberty be allowed to Presbyteries getting a vacancy filled within the six months term, to transfer an unrequired probationer to a Presbytery in which an additional vacancy may occur. The objection, that a congregation not doing well under a certain probationer will be kept too long tied to him, is more than counterbalanced by the considerations: (1.) The gain on the whole to the Church will be so great that the loss referred to will sink into comparativo insignificance. (2.) Such cases will not be numerous. (3.) Two or three such cases in a year would require to be very bad, in forder to equal in misfortune not a few cases all the time under the prosent system. (4.) I have known-probably others have known—of congregations greatly gathered and invigorated by the working of a preacher for four months, whom most congregations would weary lis-

tening to as a mere stranger probationer. After a probationer shall have been not less than three months at a place, the consequence will usually be either a very hanpy settlement or the avoidance of an unfortunate one. There will not be so many cases of a pastoral tie not long formed, until sometimes the minister, sometimes the people, sometimes both, begin to regret deeply that they had not known one another better before consenting to occupy a position evidently uninappy, unsuitable and undesirable. The plan which I advocate has neither the odium of novelty nor the credit of ingenuity attaching to it. Not a few ministers and not a few congregations in the church can testify to the happy fruits of its occosional, irregular or once more regular application.

JAMES THOM. Port Perry, 29th May, 1874.

### Assembly Reports.

Editor British American Presbyterian.

Sin,—I beg through your columns to call the attention of the approaching "Assembly" to the absolute necessity of securing a fuller and more accurate account of the proceedings of our "Supreme Court" than we have as yet in Canada been able to

Very much of the intelligent interest which we desire to see taken in our church and in her work is not evidenced, because our people have but a very vague idea of subjects which occupy the Assembly, and of the arguments, pro and con, which influence its ultimate decision.

I desire no ecclesiastical "Hansard," no authorised publication of weary platitudes, which well-meaning brethren mistake for cogent reasonings, of that we always can secure abundance; but I would re-spectfully suggest that the Assembly delegate to one or more of its members the special duty of supervising the daily publication of a well digested report, giving the substance of discussions, and in some special cases, a fuller report of selected speciles. Under the direction of this Committee" the services of at least two experienced reportors should be secured, and a fly sheet should be published daily, or arrangements made with the local press for a daily issue of a Journal during the

sitting of the Assembly. A few hundred dollars spent in securing such a report would be money well laid out and would be returned tonfold to the Church's treasury. I would burden the Assembly Fund with a small appropriation for this occasion. As there is not now time to make other arrangements, but I feel assured that there are many throughout the Church who would hail such a publication, and be ready to contribute towards its cost. We don't want a bulky pamphlet for to read, but a few issues of a live journal, oc-cupied with the work of our Church, and enriched with the best thoughts of our ablest fathers and brethren. Need I say how important it is to secure, if possible, the services of reporters who have some knowledge of our ecclesiasiastical phrase-ology and reutine. The mavellous accounts of provious assemblies, furnished by the press even of our cities furnish conclusive proof. Commending the subject to the wisdom of the brothren, I subscribe myself. A COUNTRY ELDER.

The above was crowded out of last issue. The suggestion, however, may be powerful still. Ep.] 4 191

Atheism gets on very well till it stops. It used to say the world is governed by which is wrong in principle, which makes

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It is a lawgiver.

It is a Presbytery of Ottawa.

An adjourned meeting of this Presbytery was held at Ramsay, on Monday, the first of June. The principal business before the meeting was the consideration of the resignation of Mr. Steele, which had been handed in at the meeting held during the Session of Synod, on the ground of ill-health. After hearing commissioners from the congregation at Ramsay, and finding that Mr. Steele still pressed that his resignation be accepted, the Presbytery agreed to accept of said resignation, and dieselve the pastoral tie on and after the 10th day of June. The pulpit to be declared vacant on Sabbath the 14th June. The Presbytery further agreed to record the following minute, expressive of their feelings with regard to Mr. Streles. removal from the bounds : -

That we do now record our sympathy with Mr. Steele in his present circumstances, and that we express our high esteem for him as a faithful minister of the Clospel, and a wise and prudent member of Presbytery; and that in taking leave of him we egregious wrong to Christ's ministers and tery; and that in taking leave of him we Christ's church. Let the probationers be affectionately commend him to the grace of God and the confidence of the Cauch, and will ever pray that God's blessing may rest on him and his, and that he may be the honoured instrument of bringing many souls to Christ .- J. Canswell, Clerk.

> The Presbytery of Montreal met on the 28th of May, and inducted the Rev. J. B. Muir, M.A., of Galt, to the pastoral charge St. Andrew's Church, Huntingdon. The Rev. Mr. Mason preached and presided the Rev. Mr. Morrison addressed the new minister, and the Rev. Mr. Ross the people. The congregation was well represented on the occasion. At the close of the services Mr. Muir received a cordial welcome from his new flock.-Huntingdon May 28th, 1374.—Com.

# Mr. Spurgeon on the Established Church.

At an evening meeting of the Triennial Conference, hold in London, in connection with the Liberation Society, on the 6th May, the Rev. C. II Spurgeon, who was loudly cheered, said, after some preliminary observations, that he wished to enlighten them a little, for they seemed to be in the dark about the connection between the Buble and beer. (Laughter.) Benighted beings, didn't they know that the Bible taught the right and propriety of every one paying his tithe to the Episcopal clergymen, and were they not aware that overy man must go to the public-house to pay it? (Laughter.) Did they doubt it? Why, in the parish of Croydon his brother got his summons regularly ordering him to go to a cer-tain public-licuse and pay his contribution towards the support of a minister of Christ. (Shame.) Indeed, every sober man in the place, Good Templar or otherwise, had to go their and contribute to a successor of the Apostles. (Laughter.) Here, then, the connection between Boniface and the Bishop was established at once. He did not wish to speak of the goodness of Dissent or the badness of the Church, for he believed that in many parishes the olergymen were doing an immense amount of good, and that peo-ple would be worse off it they were to leave. Still he thought that the Church ought to support its own ministers, who were thy knew, so much more divine-(laughter)so much more educated-(renewed laughter -than the ministers of Dissent. Unlesstatingly he saik that the endowment of any one Church by way of favouritism above the rest, was wrong. Now the Baptist Church was undoubtedly the true and apostolic Church-(laughter)-but, suppos ing he were to say that they had a right to the tithet from the lands, he could imagine that hisses woulk arise equal to the hissing of the infernal lake, and that every man would propose to hang him. (Laughter.) Supposing, however, he were to say, "Ah, but the Baptist Church is the best; don't you know it has all the dukes, the carls the marquises—laughter—and the landed proprietors at its back, and you ought to let her have the tithes from the land," let her have the tithes from the land," would not the answer be, "Well, if she is so wealthy, surely she will not be so mean as to demand a contribution from the State.' Applause. The system that now existed was so astrocious, that if it were proposed for the first time in any assembly of houest men, the proposition would be mot with unanimous denunciation. (Applause.)
There was no man living outside of a lunation asylum-(laughter)-not oven the greatest boliever in Conservative principles— who would not condem such a project as being absurd in the extreme. They did not wish to take from the Church that which had been given her on the voluntary principle, but only that which she had derived from the enactments of the State. Now, he would tell them a story. (Laughter). The other day he had a conversation with an interesting gentle-man who were long garments—(laughter) -and he said (mimicing his affected tone of voice), "I don't know your opinion, sir, upon the labourer's question." (Laughter.) and to this he (Mr. Spurgeon) replied, "Well, I am always for raising overybody's salary all round." (Lond laughter.) "I am sure," continued the gentleman, "from what I have observed in my parish, that if those persons had more money to spend they would simply go to the beerhouse. They have quite as much now as they ought to have, and if they had any more it have the beer house. ought to have, and it they had any more at would simply go in drink." (Laughter.) Now, he (Mr. Spurgeon) was about to answer, when a second gentleman, who was either a Radical (laughter) or a Liberationist, observed, "Sir, never say that again, wherever you may be. I take it for granted that you (the clery) have been the teachers at the agricultural normalism of England.

the poor souls under your thumbs, though you may have treated them kindly, but if those poor creatures are such seris that 2s. will transfer them into drunkards, why. what have you been paid your salaries for. (Loud laughter.) Now, he (Mr. Spurgeon) could impeach the Church at the law of public opinion, and would challenge it to dispute the fact that the rural population had not been trusted with more income than that which had merely kapt them alive. He believed that the separation of Church from the State would do the former infinite good instead of harm. His Evangelical brothren were the deg that ought to guard John Bull's yard. Now, the Ritualistic fox was running away with the goese, and was just going over the wall with it. The dog longed to get at the fox and to give him a shaking, but a chain was about his neck. (Laughter.) Loose him, loose him, before everything that was precious in their Protestantism was swept away. They must teel that the collar was a little hard, but then it shone so meely. (Laughter.) Their master's name upon it they could not see, or clse they would never have allowed Romans in to come back in the manner it had. (Applause).

AND AUSTRIA, too! She has followed the example of Germany and Italy, and broken with the Papacy. The famous Concordat, from which Austria hoped so much in the days when the Pope was in power, has proven a halter about her neck, and she has resolutely thrown it off. So Bismarck has Francis Joseph to help him fight the battle of the State against eccelsiastical tyrmny. But this only tonds to get the parties into rank for the conflict yet to be waged over cont nental Europe. Gog and Mrgog are in the not distant future.

Graco is a glory militant, and glory is grace trumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.

One third of the Catholic bishops in Germany are imprisoned for violation of the ecclesiastical laws, and two others are likely to follow, when there will be but half the whole number at liberty. forferture of their sees is a not improbable event.

In a recent address in Exeter Hall, M. le In a recent address in Execut than, at to Pasteur Fisch said, that in France, one great objection felt to a restoration of the Monarchy consisted ur the fact that there would be, besides the King, a Queen liable to be awayed by the influence brought to bear upon her by 86 bishops, 50,000 priests, and a million bigoted women.

## Official Announcements.

MONTHEAL.—At Montreal, in Presby terian College, on the 8th day of July next

Panis —Paris Presbytery meets in Knox Church Woodstock, on the second Tuesday of July at one clock p in

o'clock p in

Guellent—Nort ordinary mooting is appointed t
be held in Chalmers' Church, Guelph, on the 2n

Tuesday of July, at 9 o'clock a.m.

London.—At London, by adjournment, in 1st

Preabyterian Church, on 1st Tuesday in May, at 11

a.m. Nort ordinary meeting in Sagnia, on 2nd

Tuesday in July, at 7:30 p.m. HUNON.—At Godorich, on the 1st Tuesday of July at 11 a m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a m.

Owen Sound.—At Owen Sound, on Monday after and Sabbath in May, at 10 a.m., by adjournment; noxtordinary meeting at same place, on 2nd Tues-day of July, at 10a.m.

Bruch.—At Kincardine, the last Tuesday of June, at 2 p.m.

DURHAM.—At Durham, on last Tuesday of July at 11 a.m.

Sincos.-At Barrio, on Tuesday 7th of July, at 1 a.m.

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

HAMILTON. The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr Coswell, in Central Church, Hamilton, on the 7th of May, at 7:20 p.m The meeting to induct Mr. McGuine into the pastoral charge of Jarvis and Walpole, in Jarvis. on the 12th of May, at 11:20

#### ADDRESSES OF TREASURERS [OF CHURCH FUNDS.

Tomporalities Board and Sustentation Fund-Jamos Croil, Montreal.

Ministors', Widows' and Orphans' Fund-Archioald Ferguson, Montreal.

French Mission-James Croil, Montre al Juvenile Mission—Miss Machar, Kingston; Ont. Manitoba Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund-Prof. Ferguson Kingston,

# A LEX. GEMMELL,

BOOTMAKER,

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China and Glassware.

# CHINA HALL

71 King St. East, Toronto.

A full assortment of Glass, China, and Crockery now in stocki

China Broakfast and ToajSets, who Dinnor and Pessert Sets, Chamber Sets and Bottles, Chamber Sets and Bottles, Rancy Table Jurs, in Stone and Torra Cotta 3. Fancy Choese Covers and Biscalt Jars Bohemian Ornamouts, Victoria Vases and Lustres Parian Statuary and Busts Cut English Table Glass, Plated G. and Trays, Irish Bollook China, L. L. 1871, N

### GLOVER HARRISON.

of the agricultural population of England for the last hundred years—you have rooted ont, as far you could every Primitive Methodist, and everybody else with whom you could not agree—you have had the soun kitchens all at your disposal—you have had the soun is the second outsite and pays the best of anything every before of ore of sered. Cash wages, samples, and complete the could see from the second outsite and pays the best of anything every before of series. Cash wages, samples, and complete the could see from the second outsite and pays the best of anything every before of series. Cash wages, samples, and complete the could be set of the second outsite and pays the best of anything every before of series.

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#### Home Missionary Hymn.

Tune, Webb.

In regions to the westward, On mountains, hills and plains, Opprosed with sins and corrows, And worn with morial pains, Behold our sous and daughters To us outstretched their hands, Their need always appealing With that from other lands.

Remember Christ's commission Unchangeably the same; In Salom's home beginning, Go spread abroad my fame; To those whose claim is urgent All other claims above. First tell the old, old story Of my redceming love.

I rom Lebanon to Hebron, From Jordan to the sou,? He preached to his own people, The year of jubilce. Shall we not heed the teaching, Of his own life and word, That this, our own loved nation, May own him Christ and Lord:

Then shall the blest evangel Hasto o'ereach stormy main, Our grateful hallelujahs Roturn to us again : Then shall the deserts blesson, The dirkness flee away, And Josus roign victorious Through an eternal day.

#### The Clerical Exodus.

There seems to be quite a demand for Canadian clergymen in the United States Account for it as we may there is no doubt that Brother Jonathan likes the kind of parson we manufacture on Canadian soil. There is scarcely a popular Canadian soil. There is scarcely a popular preacher in any denomination in Canada who has not been either "called," or "interviewed" by a Supply Committee, or in some way or other given to understand that he is "wanted" on the other side of the lines. Some of the "Brethren" think the "calls" are loud, and go, whist others remain, at least in the meantime. Among the different denominations, the Canada Presbyterian Church seems to suffer the Five of her most talented popular ministers are now in the United States, and several others have been invited to go, and refused. Dr. Irvine, formerly of Hamilton, is in Georgia; Dr. Ormiston in New York; Dr. Inglis in Brooklyn; Rev. A. B. Simpson in Louisville; and the Rev J. M. Gibson, of Montreal, is on the move to Chicago. Rev. Mr. Cochrane, Brantford has been "called" quite a number of times and some think he may go yet—though we hope not. Principal McVicar, of Montreal, was once called to San Francis: o, and once to Brooklyn. It is said that Dr. Topp, of Toronto, has recently had a magnificent offer in a quiet way, but declined to "emigrate." On the whole the C.P. church has lost very heavily by the clerical exodus. Other denominations have also suffered, and the drain is continually going on. is said that Mr. Potts, the popular divine now in charge of the Metropolitan church in Toronto, was recently offered a prominent position, with a large salary, in the Epizgopal Methodist Church in the United States.

It is no part of the duty of a secular

journalist to discuss the cause or causes which lead to the removal of so many of our first-class preachers. We believe howour first case presents. We believe now-ever we could easily point out the true rea-son were it our province to do so. It has often astonished us that the Denomina-tional papers say so little on this important subject—a subject that is so frequently talked about amongst church committees and church members. Why does not our friend of the BRITISH AMERICAN PRESBY-TERIAN give the public some theory that will account for five or six of the most will account for five or six of the most popular Presbyterian preachers too mean to pay liberal salaries? Is it true that there is a growing feeling that in Canada a clergyman does not stand squarely on his merits? Is it true that there is in all the denominations a system of clorical patron-Is it true that leading clergymen in the various cities, and Professors of theolgy in the colleges are in the habit of manipulating vacancies in favor of friends, ting vacancies in favor of friends, and doing it sometimes in a not very scrupulous We think it is high time that this matter were discussed, and, if possible, remedied. Men like Inglis, Ormiston, Gibson, are a national loss, and we more "secularists" may be tompted to take a hand in if the religious papers remain much longer silent.—Stratford Beacon.

## A Public Rebuke.

Some few Sabbaths ago an amusing, if indeed it was not an instructive, incident, happened during one of the services in a certain cathedral church in the north of Scotland. During the sermon a male hearer openly drew out and consulted his watch while the minister's "eye" was upon him. The offending hearer was at once pointedly addressed in a few impressive sentences bearing on the griovious nature of his offence; and not content with re-proving for the present offence, the minister added that he had observed the culprit indulging in the like practice on the vious Sabbath. The offender, however, patiently he might have been prepared to submit to the rebuke for the immediate offence, was not inclined to sit tamely under a charge of having been previously guilty, and with a courtesy becoming the sanctuary, he rose from his seat and said, "I beg your pardon, air, but I wasna here last Sunday." He then it is added, took up last Sunday." He then it is added, took up his hat, and quietly walked out of the

## Playing Tricks.

Some children, and some foolish grown-up people, think it very smart to deceive others, and even frighten them, "for fun." others, and even frighten them, "for fun."
Sometimes such fun turns out very serious.

If. Hear what the Bible says about it:
As a madman who casteth firebrands, are "wa, and death; so is the man that deceived his neighbour, and saith, am I not in eighbour, and saith, and sa

#### Germans in America

New York is actually the third largest German city in the world. The Germans as found there are to a great extent infidels or scoptics. They have great faults, but they have also great excellencies, and what we see of them there is not to be taken as we see of them there is not to be taken as a fair representation of them as they are to be found in Germany. "German infidelity, theman rationalism," one hears of every-where; as though infidelity and rationalism and the present materialism were thought to be German characteristics. Darwin is not a German; Huxley is not a German. Their books, it is true, have been translated into German, and some of the Germans read and accept them; but they come to them from England. So, too, in the first place, did infidelity: coming through the French. German infidels! In Germany they are educated in the Bible; they are taught religion in their schools; and they have produced beautiful religious hymns they have noble Christian and theological writers; they have men who have laboured in the missionary field side by side with our own missionaries; and Luther—the first man to declare religious independence in opposition to t'opish intolerance. The Germans are a religious independence in opposition to Popish intolerance. The rmans are a religious people, but their religion is very much mixed up with the State. They are baptised by order of the Government; they are taught religion in the schools by order of the Government. Their thoughts and ideas of religion are therefore unfortunately associated with State authority. In the United States there are 365 German political newspapers, and the majority of them are bitterly hostile to religion, and to the Church and its ministry.

#### Romanism in China.

Dr. Newman gives the following items of Roman Catholic progress in China. At Tientsin a chapel and orphanage are in process of erection on the site where the Sis were massacred, and a new cathedral is being built in the foreign concession. At Chefow and Hangkow their buildings are Chefoly and Hangkow their buildings are extensive. At Kiukiang part of their establishment consists of a tea factory, whose outside trade is done by Chinese converts, and the inside by priests. The profits for 1878 were \$10,000. At Shanghai they are very large landholders. Six miles outside the city they have an establishment covering transport core insulainment covering transport. ing many acres, including a church, orphanage, a college for 200 boys and girls, and an observatory. At Canton they are erecting a cathedral of Hong Kong granite, 100 feet wide and 250 feet long. The site of the control of the cont it occupies was once the residence of the Chinese Government, but the French army gave it to the Church.

"From the bishop to the humblest priest, from the Lady Superior to the least Sister of Charity, all wear the costume of Chinese. In the garb of traders they penetrate into the interior, and are to-day where no Protestant missionary has over been. They mingle freely with the boat population on the Min, at Foochow, and on the Pearl River at Canton. They do not preach; they River at Cauton. They do not preach; they teach. The Catechism is offered to the people instead of the Bible. They are clastic and accommodating. The transition from Paganism to Catholicism is made easy by an exchange of forms and ceremonies e crucifix and rosary are toys in the hands of the natives. The aucestral worship of the Chinese has its counterpart in the worship of saints practised by the Papists. Money is the most effective grace in multiplying

## Religion.

Religion is life, rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was man of turning into speculation wint was given to live by. The intellect busy with ideas about God, may not only fail to bring a man nearer to divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of truth, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart and are taken in by the whole man, are apt in the philosopher and the theologian, to stibule of and nover to get farther. The trained in-tellect is apt to eat out the child's heart, and yet "except ye become as little childstands unpleaded.

Gothic churches of iron are becoming the fashion in England.

In the lives of the saddest of us there are bright days when we feel as if we could take the great world into our arms. Then come the gloomy days, when the fire will neither burn on our hearths nor in our hearts, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not; and often we call la man cold when he is only sad.—Longfellow.

Lord Shaftsbury recently stated, in a public meeting in London, that, from personal observation, he had ascertained that of the adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived au honest life up to twenty-five years of age, there were forty-nine chances in his favor, and only against him, as to an honorable life

hereafter. The Rev. W. H. Murray, in a recent sermen in Fancuil Hall, Boston, dealt with the subject of temperance thus: "You are talking like silly idiots when you say there is no danger in the cup. 1 know from the blood of five generations of elder-drinking ancestors in my voins the danger there is in this thing. There is not a sent of liquor that is not pleasant to me, that would not be a precious drop to my tongue. Look at me. Do I look like a man easy to be over-

#### REVIVAL IN MITCHELL.

in regard to the remarkable which has for some time been going on in Mitchell, a few farther notes will'I am sure be acceptable. The continuous services have after about three months duration been brought to a close, though I trust the revival itself is not at an end, still the present seems a suitable time for recording some of the characteristic features of the movement.

#### SPECIAL PRAYER, has certainly been one of the most marked

of these. Indeed the origin of the whole

seems traceable mainly to the interest produced by the week of prayer in January last. This seems to have inflamed the desire and expectation of God's people, in others as well as the Presbyterian Church for revival and to have emboldened them to enter upon special services trusting the promise that thus waiting on the Lord their strength would be renewed. At the outset it was thought desirable to go together for prayer and conference by a few who were likely to take a leading part in the work. An hour was announced and when it was found that the first morning a dozen came, the second twenty, the third nearly forty, and that it proved a time of quiet refreshment to all attending, and a source of blessing to others, it was soon decided to continue this meeting. I think few who gathered their morning by morning over know so much of what it is to sit in heavonly places. Certainly I never witnessed more humble and holy boldness at the throne of grace, nor have I read amid the records of the Fulton Street Prayer Meeting of more striking answers to special prayer than were youch-safed to these effectual forvent supplications. Believing wives asked prayers for the conversion of their husbands and ere long rejoiced in the fulfilment of their desire. Parents travailed anew for the spiritual birth of their children and laboured not in vain as some future notices of the work among the young will show. One example however, in passing. A mother one day asked prayer for her boy, about whom she was very auxious, as he was in a situation where he was exposed to much ovil influence. The very next day a request for thanksgiving came in from the lad himself, who had found the Saviour. A man who at first had neglected and made light of the meetings, sent in a thankful acknowledgement of special blessing he had received in attendance upon them. Shortly after this same man had the faith to ask special prayer for a neighbour who was a most degraded drunkard. That prayer has, as far as man can judge, been directly answered and the subject of it, to the astonishment of all who knew him. been for now about two months leading a new life in dependence upon divine grace. Several other somewhat similar cases, not confined to Mitchell, might be mentioned among the recent points of revival. Well might God's people amid such experiences sing as a new song the 12th Psalm. They found how faithful He is to meet with him that worketh righteousness and rejoiceth. In regard to the

## EVANGELISTIC SERVICES

hold every evening, I need say little as to the preaching, except that its themes were the Sinner and the Saviour-a full, a free, and an immediate salvation for all who would receive it. There was nothing of what is usually called excitoment attending this or any other] part of the work, but a calm and earnest giving heed to the things spoken. The addresses were accompanied by frequent brief prayers, with psalms and hymns between. The evening invariably closed with an

## INQUIRY MEETING.

which all who participated in the work must have found to be, as it has proved in the revivals in the old country, a most invaluable instrumentality. It affords opportunities such as perhaps no other plan could secure, of reaching those who are under impression, removing their difficulties and shutting them up to a prompt acceptance of Christ and the great Salvation. In a large proportion of the cases there was just as in the old country, great engerness to understand and receive the truth, and with wonderful simplicity inquirers allowed themselves to be taken by the hand and led into the kingdom, and peace and joy in believing speedly followed. With not a fow, however, the case was different. Their convictions were deep, their agony great, and their darkness prolonged for many days ere peace was attained. Yet it cannot be said that in these cases the result seems more hopeful than in the others. To this after meeting only those who were at peace with God and those who were seeking peace with Him were invited to remain, so that iew were present who did not sympathise with the work. Those not engaged in conversation with enquirers, united in praise or engaged in silent prayer. There were no disturbing out-cries or confusion, but there were not wanting signs of the deepest emotions, as God's spirit wrought most manifestly and mightly on many souls in these assemblies. Only two orthree tlines

the after meeting brought to a close with tout one er more professed decisions for From the general interest which provails | Christ and confessions of Him as an accepted Saviour.

But it must not be supposed that all the work was done in these meetings. There were at times as many as four or five gatherings held in the church in the course of the day, very much at the desire of the people themselves, (younger or older.) and there was also, much

#### HOUSE TO HOUSE VISITATION,

and much personal dealing with the concernel and unconcerned early and late, whenever and wherever opportunity was found. Invalids were brought to Christ in their sick rooms, workmen between their rising from bed and their going to work One young man, who had waited for help in the after meeting without getting it, sought the sympathy and experience of a newly converted friend as they walked home together, but without finding hope for himself. At home his carnest scoking continued and when he went late to bed it was to find little rest for mind or body till, some hours after midnight, the light suddealy dawned upon him, and he said how near Josus was to him and he knew it not. This gracious manifestation was immediately followed by a joyful assurance of Salvation which has since continued with little interruption. His first impulse after awakening his wife to tell her the good news, was to get up and w ite to his sister, then at a distance, who had long been praying for him, and seeking his spiritual good. In more than one case workmen under conviction at their usual toil were so wrought upon, that they had to lay aside their tools and go apart to seek peace with God. Thus God's spirit wrought mysteriously and mightly as He listed.

#### OTHER FRUITS

soon showed themselves, such as the restoration of peace and brotherly love, where for a time these had been interupted. One evening I found two young ladies sitting together singing from the same book the praise of the great Peace-Maker. Though intimately connected they it old me they had not spoken for a year past. Towards the close of the special services upon revisiting Mitchell it was easy to see that many both ef the young converts and older believers, had received great quickening and made rapid growth in this stimulating spiritual atmosphere, withal this too there was not lacking one of the trues, signs of soul, life, and health, an oarnest desire for yet further baptisim of the spirit, an evident counting that they had not yet attained or were already perfect, but a disposition to forget things behind and reach forth to those before. There is a readiness too for the exercise of gifts already acquired in works of practical usofulness. Under the wise direction of their pastor, I trust this congregation in its renewed strength will soon take a foremost place among our living and working churches. While referring to our worthy brother, with whom we rejoice at having received such a blessing at the Lord's hand, it will be pleasing to his many friends to know that during this period of protracted arduous labour he has been most graciously upheld and strengthened, and comes out of it greatly refreshed in body and mind, as well as in soul. Most cordially and unsparingly did he give himself to the work and rich has been his reward.

## THE WORK SPREADS.

It seems as if we were at the beginning of a wide spread revival in our land. There is the sound of an abundance of rain. Should we not in preparing, "employ vessels, not a few," to receive the blessing. In the C. P. congregation of Fullarton, nino miles from Mitchell, under Mr. Hamilton's charge, special services have for some time past been hold with much interest and profit and now a similar work is begun in the adjoining hurch at Downie. The same two is the case at Clinton in Mr. McCuaig's congregation and also, at Listowell in Mr.

At Peterborough the meetings have been brought to a close, but the fruits I trust will be seen many days hence. There the work amougst the young was of great interest as well as at Mitchell. But of that

W. M. R. May 18th, 1874.

Scottish dialocts are peculiarly rich in terms of endoarment—more so than the pure Anglican. Without at all pretending to exhaust the subject, I may cite the following as a subject of the subject o lowing as examples of the class of terms I speak of :—Take the name for parents, "Daddie" and "Minnie." Names for children, "My wee bit lody," or "laddy;" "My was bit lamb." Of a general nature, "My ain kind desric." "Dawtie," especially used to young people, (described by Jamieson, a darling or favorita) and relications. Jamieson, a darling or favorite), one who is dawted, i.e., fondled or caressed. My "joe" oxpresses affection with familiarity, evidently derived from joy—an easy transition, as "My joe, Janet;" "John Anderson, my joe, John." Of this character is Barne, at joe, John." Of this character is Burns' address to a wife, "My winsome"—i.c., charming, engaging—"wee thing;" also to a wife, "My winsome marrow"—the latter word signifying a then control. word signifying a dear companion, one of a pair closely allied to each other; also the address of Kob the Rantor to Maggie Lavin the whole course of, these services was der, " My bounte bird."

#### "Psalms and Hymns."

Editor Britian Aubnican Presetterian. DEAR Sin,-I received, in common, 1

DEAR, Sin,—I received, in common, I presume, with the other ministers of the Church, a Circular from Messrs. Campbell and Son, in relation to "Psalms and Hynns for Divine Worship," as used in the English Preshyterian Churches. The information is given in it that "since its publication, it has been adopted by the Synods of New South Wales, of New Zealand, and by other of the Preshyterian Churches throughout the of the Presbyterian Churches throughout the Colonies; while in the Canada Presbytevian Colomes; winto in the Canada Presbytevian Church, many of the congregations, of which we subjoin a partial list, have, after a close examination, adopted it as their Manual of Pruse in the House of God." It is certainly something new to me that any one of these congregations of the Canada Presbyterian Church which have adopted this Manual of Praise, over gave it anything like a "close examination." Had they done so they could not have failed to see that some of the hymns contain serious error; that a large number of them is mere exhortation to fellow creatures; others of them only soldeny, and many are in praise of things and not of God, while many, or what are said to be other versions of the Psalms than the "Scottish," are no versions at all, but mere imitations and mutilations of David, such as would not be tolerated for a moment in the case of any other eminent poot. Specimens under each of the above heads might easily be given.

But there is one piece of information eycluded from this Circular, which, I think, should be given for the benifit of all orderloving and law-abiding congregations. It is this: In 1868 this same Hynn Book was sent down by the Supreme Court of the Canada Presbyterian Church to be considered by Kirk Sessions and Presbyteries and reported upon at its next meeting. A majority disapproved of it and the Supreme Court of the Church, in 1869, refused to sanction it as a "Manual of Praise in the House of God." Hence those congregations which have adopted it have been guilty of insubordination to the highest authority in the Church; and the Circular of Messis. Campbell & Son is calculated, in my humble opinion, greatly to promote this insub-ordination. There is certainly no need of ordination. There is certainly no need of anything having this tendency, for this spirit of insubordination seems to be so widely spread in the Church as it appears to not a tew to be of little consequence as to what decisions may be come to as articles of Union adopted by the highest authority. All seems to depend upon the temper, taste and disposition of the majority, and many appear to do that "which seemeth good in their own eyes," or which may seem to be the most profitable to themselves.—Yours truly—A Pressyter.

## Presbytery of Manitoba.

This Prosbytery met at Kildonan on the 18th day of May. Mr. Matheson reported that Mr. Roderick McLeod had been or-dained and inducted as an elder at Portage la Prairie, and Mr. James O. Fraser induct-ed at High Bluff. Mr. Robertson, on behalf of the deputation sent to visit the Portage fields with a view to the increase of their subscriptions, &c., reported that \$681 their subscriptions, &c., reported that \$684 in all had been subscribed; that the people not being able to agree on the division of the field, had left that matter to the Presbytery, and recommending that Burnside and Portage is Prairie be united and constituted a supplemented congregation, and that High Bluft, Portage Creek and Poplar Point be constituted as a mission field, or as a supplemented congregation, as so as a supplemented congregation. as a supplemented congregation, as soon as the requisite amount for a settled minister can be raised. This report was received. and the division, &c., recommended sanctioned. On applications made, moderations in calls to ministers were made as follows: Knox Church, Winnipeg, on the 24th day of June, Mr. Black to preach and preside; Portage la Prairie and Burnside, on the 17th day of June, Mr. Donaldson to preach and preside: Union Church, White Mud River, on the 22nd day of June, Mr. Fraser to preach and preside. M. Fraser was removed from Little Britain and stationed at High Bluff, &c. Mr. Vincent was stationed at Pembina and Emmerson, and Mr. D. D. Frazer for July and August at the Boyne; and the division, &c., recommended sanc-Frazer for July and August at the Boyne; Mr. McKellar at Union Church, W. M. River; Mr. Currie at Rockwood, &c. Little Britain to be supplied from the College. It was agreed that in case application had not been made to any other Presbytery to be taken on trial for license, this Presbytery do make application to the Assembly for this purpose. this purpose. Mr. Frazer's reasons of protest and appeal against the decision of the Presbytery in the matter of the Registration Act, were read; also the replies thereto prepared by the committee appointed for hat purpose. Mr. Frazer stated, that as he could not be down at the meeting of the General . embly, his appeal would be vewed as fallon from; he therefore asked and obtained leave to withdraw said protest and appeal. It was agreed to apply to the General Assembly for leave to take Messrs. Samuel Polson, William Knipe and Mr. Duncan, students of Manitoba College, under the care of the Presbytery, as studenst for the ministry, to receive instructions in Manitoba College, according to the plan arranged by the Senate. An overture, signed by Messrs. Black, Robertson and Prof. Bryco, on continued co-operation with the Presbyterian Church of Canada, in connection with the Church of Sextland, and my tion with the Church of Scotland, and providing certain regulations therefor, was read and transmitted to the General Assembly. The next meeting of Prosbytery was appointed to be held at Winnipeg, on the Stinday of Laboratory and Laboratory an day of July, at ten o'clock, n.m.—A. Francer, I'res. Clerk.

A theological class for young ladies s about to be started at the Free Church College in Edinburgh.

Men of science tells us on every side that Men of science tells us on every side that science teaches them nothing of God. That is the very thing we are told in the words of the Scripture, "Thou sanst not by searching find out God." Mysteries are brought before us which no effort on our part enables us to resolve. So far from indusing doubt they should secourage our. faith. As we are in the presence of infinite space and infinite time, so also are we in the presence of infinite time, so also are we in the presence of infinite wisdom and power:—I'rector.

#### Consequences.

In a country town many years ago some children were met for a social evening at an cold farm house,' and while the sport was at its height, a little bey thought it would be "funny" to draw a chair from under a little girl and let her down on the floor.

He watched his opportunity and made the attempt, but the little girl, seeing what he was doing, jumped back into the chair, and, striking her spine upon one of the pro-pections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carited from her chamber to the parlor but once. Thirty years have passed. I have just returned from a visit to her sick chamber. Thirty years of d sability and pain as the consequence of a thoughtless deed by a halle boy. A few strangers minister to her world but the strangers and particular strangers are site of the world. duly wants, without whose aid she would be sent to the "poor house," or home for the wretched and homeless poor.

### "I Can Never Be a Drunkard."

In our youth we had a very dear friend in our youth we had a very dear friend who often used this expression. He was a proud boy, and a prouder man. He was baid of what the world calls pleasure, and finally ran into the vortex that leads to inn. Social in his nature, he was often ampted at parties to take wine, and berated his triends who refused when he accepted.

And when in his calm moments, these very blends would warn him of his danger, he would reply, "I can never be a drunkard."
The habit grow upon him, and after awhile he commenced taking his dram regularly. Ashamed of his habit, and fearful that his friends would discover it, he used clates and other available to destroy the cloves and other articles to destroy the smell of his breath. Often remonstra od with by his watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and, returning to his old home, where his friends hived, about soventoen years afterwards, the hist time he saw him he was down on the seewalk drunk, and a year afterward he was found dead in the same street.

lound dead in the same street.

loung men, beware! There is not one in ten thousand that can always he moderate in drinking. If you touch it at all, you are in danger. The ingenuty, of man has fully given you the means of destroying, the smell of liquor upon the breath, but not or saving you from a drunkard's fate.

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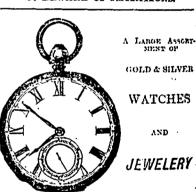
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