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Contributors and Correspondents. only in the community, but throughout t'.

NOTES FROM THE NORTH-WEST.

Rifor British American Presentivian.

DEAR SIE, -Since my last letter was for warded, your commissioners have spent their first Subbatio in the North-West. In the morning Mr. Ure preached at Kildonan. and in the evening in Winnipeg, while your correspondent occupied the pulpit of Winnipeg in the forenoon, and that of Kildonan in the afternoon. In both cases and at both diets of worship, the congregations were large and attentive.

Although distant but five miles from each other, the general appearance of these two congregations is vastly dissimilar. The Kildonan Congregation very much resombles a Scotch country congregation, -a large portion being men and women, at or past the middle term of life, and some indeed who have been in the parish for over fifty years. Although to a great extent, until very lately, shut out from the busy world, they have by no means been left destitute of general literature, and are specially well informed in the history of our Church in latter years. By means of congregational and Sabbath school libraries, regularly supplied with the newest publications, they are fully abreast of the average of our congregations in Ontario. While, as regards the Catechism and Confession of Faith, and the general principles of Presbyterianism, I have no doubt, the younger members and adherents are much better informed than those of the same age in our Canadian Church. Thorough religious family training and regular catechetical exercises, have not altogether become a thing of the past in this quiet parish. How soon the influx of other denominations, who attach less importance to such matters, may produce a change, we cannot tell. The Kildenan Church numbers an ong its members men of considerable intelligence, who represent the district in the Legislature, and several catechists who have done good service in connection with the Home Mission Committee, in supplying new stations with the means of grace. The influence of this one congregation, standing all alone for so many years, in this far distant country, has been of the most beneficial kind, and well deserves the gravitude of the Church at large. To such of my readers as desire further information regarding Kildonan, Mr. Grant's interesting book "Ocean to Ocean," supplies, on page 69, the necessary

The town congregation in Winnipeg, has grown up in the short space of three years, the church having been twice enlarged during that period. A more intelligent audience than that of last Sabbath morning it is indeed hard to find. The place was literally packed, and gave abundant evidence of the immediate necessity of better accomodation. A very large proportion of the congregation are young men, lawyers, bankers, clerks, -employees of the Hudson Bay Company, and in the Government offices: with the addition of several of the officers and men at present stationed at Fort Garry. 'The leading officials (Protestant) connected with the Government, are of the Presbytcrian faith, (including Governor Morris), and have pews in Knox Church. Altogether the congregation is one of much promise, and under the pastoral care of an efficient minister, devoting his entire time to the work, cannot fail of lecoming in a very short time, the leading Presbyterian Church in the Province of Manitoba. The average Sabbath collections and contributions compare favorably with the most liberal churches in Ontario. But for the aid rendered by our Home Mission Committee, it is hard to say whether we should to-day have such a congregation. Now, it has become entirely self-supporting. and offers \$2,000 per annum to its first minister. Such instances should increase the liberality of our members in aiding weak congregations, until they have acquired sufficient strength to bear alone their financial burdens.

This week has, so far, been devoted to conferences with the building committee of Maniteba College, the Board of Management for the present year, and other parties interested in the object that has brought us here, namely :- the claims of Kildonan or Winnipeg to Manitoba College. We have also attended a welcome meeting given our commissioners in Knox Church; lecared in Kildonan in aid of the Presbytery's bud for erecting new churches, and taken art in the weekly prayer meeting. It has iven us much pleasure to notice the good seling existing between the members of rown Church and the Prosbyterian Church connection with the Kirk of Soutland. refersor Hart has done noble service in cooliege, and is highly spoken of, not

duties he has acted the part of Missionary, and is to be found every Lord's Day, engaged in our Mission work. But for his self dunying labours, the Home Mission Committee would have been under the necessity of employing another ordained Missionary during the past year. Some special recognition of such officient and cheerfully rendered services is due Professor Hart

from the Home Mission Committee of our Church. The Rev. D. J. Macdonnell, of Toronto, is expected in the Province in a few weeks, on behalf of our sister Church; we trust his visit may result in his sending us, without delay, another Missionary, in accordance with the decision of their last Synod, and at the same time cement, still more firmly, the bonds that unite us as evangelical churches, having a common faith.

In some respects the time of your Commissioners' visit is inopportune, in so far as scouring large week-day congregations. It is what is called "haying time" in Manitoba, when the farmers clear out to the plains to gather in the hay. The "hay privilege" as it is called, is greatly exercising the good people of Kildonan and vicinity; not contented with their two miles of hay privilege," they are suing for four; and deputation after deputation haug round the Lieutenant-Governor's room, determined to carry their point. As to the merits of the question in dispute we say nothing. If it be a just thing that their hay privilege should be increased, and within the bounds of law and possibility, Governor Morris is not the man to refuse. But there are things that even Governors cannot do with a due regard to the claims of others and the interests of the Province at large; and it is just possible that there may be unreasonable men even among the good Scotch farmers of Kildonan and neighbor-

The duties of a Governor in this Province are of the most multifarious description. Certainly if his labors are to be rewarded in proportion to their merit, the Governor of Manitoba deserves a much larger salary than those of Quebec and Ontario. In the present unsettled state of political affairs, our relations with the sister country requirè ca eful handling and constant watchfulness. If to this be added the complicated questions connected with our Indian territory, the constant disputes about land grants to emigrants and others, and the thousand other matters of detail, that seem all to be brought directly before the Governor, we have an amount of labor almost beyond the strength of any man.

Day after day the town receives large importations of emigrants and visitors by the Dawson route. We have spoken with several of them, in order to find out whether the road and supplies are what rival newspapers describe them to be. The result of our enquiries leads us to conclude that very much yet remains to be done to make the road comfortable and somewhat expeditious for emigrants. It is only the question of cheapness that can, in present circumstances, attract emigrants to the route. Your Commissioners made the journey from Samia to Winnipeg, via Duluth, in a little over nine days, while sins? In the latter it is in certain cases comfrom Thunder Bay to Winnipeg by the Dawson route. We must not, it is true, expect too much from a road but recently begun. Next year, it is said, there will be a vast improvement, both in the read and in the means of transportation. All who come by it speak in the strongest terms of the unparalleled beauty of the country, and are willing to endure some hardship and inconvenience, to enjoy the scenery, which everywhere attracts the eye.

Passing from matters more immediately connected with our mission, we need scarcely add that the town is still excited over the "Lord Gordon" kidnapping case, and the matter is still before the judges. All of the five prisoners have been committed for trial at the assizes. The question of admitting them to bail is now under discussion. If bail is granted, it will be a long time before some of them are seen in British territory. "We'll gang nae mair to you toon" will be the decision of our American cousins, once safe across the lines. Considerable sympathy is evinced regarding several of the prisoners, who have clearly been dragged into this offence by the ignorance or recklessness of Yankee lawyers in Minnicapolis. There can be no doubt that they imagined they were acting legally, and had sufficient documents to warrant the apprehension of the prisoner. Ignorance, however, is no palliation in the eyes of the law, and the crime is one deserving of severe punishment. As for "Lord Gordon," unless transported by due process of law to New York, it is not likely that he will visit the "metropolis" during

country. In addition to his professional the North-west are in present circumstances much more pleasant and intigorating than the sufficating atmosphere of New York. Attorney-General Clarke and Mc. Cornish are more attractive companions than Jay Gould, or U. S. detectives.

> Winnipeg has had another thunder shower, accompanied by torrents of rain. In a few hours the hard roads are impassable. We should like some chemist of celebrity to analyse the ingredients of Manitoba soil. Its sudden transformation from the hardest kind of macademised read, tas smooth as the new pavement in King-st.,) to the softest, most adhesive, and abominable kinds of clay, is wonderful. Another great drawback to the prosperity of the town and the health of the inhabitants is the filthiness of the water. There are few or no wells, and filtering is a process but seldom resorted to. There is no help for it but to drink the pure (1) Red river water -an experience most unpleasant at the time, and frequently accompanied by deleterious results on the constitution.

Yours sincerely, W. C. Winnipeg, Manitoba, July 26th, 1878.

PROFESSOR McLAREN'S TEMPER. ANCE ADDRESS.

Editor British American Presbyterian

DEAR SIR,-The expression of Professor McLaren's views on the question of Total Abstinence, as a term of communion in the Church, published in your issue of the 18th ult., has given pain to many. I feel sure that the quotations selected by four correspondent, "A Minister," will be, as they have already been, thrust in our face as high authority against the principle of Total Abstinence, as unsupported by the Bible, and contrary to it. If "it ends in a pit or mire, no one knows how deep," it must be opposed by the Holy book, as all such "short cuts" are. The professor has undoubtedly done himself injustice in the address referred to,—that is, if it has been that such utterances will be greedily seized by those who are in opposition to the Tem-perance movements I believe and regret; that Professor McLaren's sentiments will be fairly represented thereby I doubt. The question, "Is the principle of total abstinence right, according to the Word of God," Professor McLaren will never dispute. We have notable examples of it in three of the greatest men, whose history the sacred volume records, viz: Samson, Samuel, and John the Baptist. Nor are these solitary in that matter; some of the strongest imperative precepts of the Bible are straight in the line of total abstracted—"Woo unto him that giveth his neighbor drink," is surely hinding enough on me as it respects my treatment of others; "Look not then upon the wine," is intensely stringent as it respects the government of myself. It cannot be unscriptural to follow out these teachings, on the contrary it would be sinful not to follow them in the circumstances to which they refor. The only question to be deter-mined is, what are the circumstances which require the application of these precepts as a binding rule? There is room for difference of opinion, and here is the place in which I think Prof. McLaren intends to put his demurror against : aking total abstinence a term of communion in the church. I am not prepared to dispute with him on that point. Mr. McL. has no difficulty in regard to drunkenness, the exclusion of that must be a term of commumon. So with adultery; but what is the one or the other of these ton or twelve days is the average journey mitted when a man "looks upon a woman," and in the former we are charged "not to look upon the wine." Even the "look," it seems, may be the first element in either of these sins, yet no one would propose to enter these looks as rules and terms of communion; for we are not able to know of what sort the looks are. Nevertheless there is a limit, beyond which we are bound to say to our members, "outside of this you cannot be a member of the church." And it may be that, in the circumstances of our aged country, the standard of total abstinence in and modified form will be found nearor than any other to the requirements of the Word of God. Still I would join the Professor in demurring to make total absti-nence, as commonly defined, a term of communion, while I protest against admitting such as bar-keepers, spirit-dealers, and all who willingly and knowingly put the bottle to his neighbor and make him drunken. cannot drink the cup of the Lord and the cup of devils too; not should any one be allowed to distribute both within the church of Christ. In this age it will never do for men to tell us that, because the fruits of the vintage—so healthyand feeding—were freely used and commended in the lands and age of the Bible, therefore men in this age and country may take unlimited liberty in the sale and use of brandy, rum and gin, and possonous whiskey, and retain their seats as members in the Christian Church. It is time we were rising up in the might of faith and truth, and demanding the expurgation from our church of this most deadly and destructive leav , intemperance, of which the deepest fountain and fatal source is respectable moderate drinking. In that none

> I regret, Mr. Editor, the use that has heen made of the Professor's address, and the meaning that has been attached to his statement. I suspect your correspondent, "A Minister," has taken more out of the address than it was designed to express. I must also add my dissent against anyone Bay.

can take a large share and say " I am free

from the blood of all men."

the hot resson. The refreshing brozzes of publishing a criterium of a gentleman by the North-west are in present circumstants. Possibly I may also be doing the Protessor injustice in the above remarks; if so, it is ertamly unintentional and not under cover.

> I am, &c., J. STRAITS Paisley, Aug. 7th, 1873.

> > DRINK AND TOBACCO.

Editor British American Presbyteman. DEAR Sin,-Allow me a small space in your valuable paper for a few remarks on the above heading, viz., "Drink and Tobacco," in the Church. People give very little attention to the injurious effects of drink and tobacco. If we would lessen this evil it is not necessary for us to consider whether prohibition in this case or any other means is better, but the thing is for us to do the work about us and to help our brother. Godliness without cleanliness is an abomination unto the Lord. The whole body is impregnated and saturated with drink and tobacco. Not a single organ escapes. Ministers smoke, elders, deacons and members smoke and drink. What, "Know yo know not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For yo are bought with a price, therefore glorify God in your hody and in your spirit, which are God's"-1 Cor. vi. 19, 20. I am sure this text excludes to bacco from our use, and why should people defile God's house by spitting the slime upon the floor? I appeal, too, to you min-isters to give up the sinful practice, for the sake of the Divine Master and for the sake of your children. Will those boys learn from you how to smoke and drink? Be careful and watch, for instead of a fish ye may give them a scrpent. I was in hope the General Assembly would deal with this subject. When will the Church in her majesty rise and expel the reptile from its pale? "Purge out therefore the old leaven pale? "Purge out therefore the old leaven that ye may be a new lump as ye are unleavened." "For Christ our passover is sacrificed for us"—I Cor. v. 7. The pulpit should make war on rum and tobacco, because they make war on the pulpit. The assertion of the Apostle Paul is proved true: "Ye cannot drink the cup of the Lord and the cup of devils." My charge against drink at this point is single and simple. It drink at this point is single and simple. It is an obstacle to the spread of the Gospel the chains it forges are the strongest and most galling ever fastened on the human body or the human soul. Many a poor broken-hearted wretch has staggered up to the altar for prayer, and cried earnestly for mercy, and has reeled away again to drown his sorrows in the bowl which caused him this sorrow, and which will aggravate it until he is amid unquenchable flames You need not repeat in his ear the fearful assurance that no drunkard shall inherit the kingdom of God, when this is inevitably the case. What is to become of the ven-dors and distillers, or under whatever name they may be called? Are we not all responsible for the evil of this enormous sin "Woe unto him that, giveth his neighbor drink." How can we pray for a blessing from heaven on the Lord's table when there is a curse on the wine we use? "Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright" (when it is formented). Why not use unformented pure and sumple, as in the days of the Apostles? At the time of the passover the Jows allowed nothing leavened or fermented in their The greatest blessing that can be ontailed u on a family is to have the wor-ship of God kept up in it from generation to generation. Temperance, self-demal, and mortification to the world do very

A. B. C., JUNIOR.

We give the above as it comes, though we think the writer weakens his statements by putting tobacco and strong drink on the same footing. We condemn the use of tobacco as much as we possibly can, but we could never put its disastrons effects on a level with those resulting from the use of mtoxicating liquors -Fp. B. A. P.]

much befriend the exercises of piety, and

help to transmit the observance of them to

posterity.

MISSION NEWS SOUTH OF THE GEORGIAN BAY.

Editor British American Presbyterian

DEAR SIR,-I am glad to see through the columns of your much needed-paper occasional notes from our Mission Fields.

Mission fields bear a similar relation to the Church as leaves to the tree. The one is dependent upon the other. The trunk sustains the leaves, the leaves the trunk. In like manner the church sustains the mission fields, the mission fields the church; the former by drawing out the sympathies and energies of the church, thereby making her healthy, vigorous, and strong; the latter by feeding and sustaining the infant mission fields until able to step out boldly themselves and take others by the hand. Recogning this relation in view, which is too often lost sight of, let us give you a few jettings of our mission fields in Medonte and Tay extending north to the Georgian

This field extends over two townships nd comprises four stations in all, viz. Mcdonte, Russels, Waverly, and Victoria Har-

Medente is a farming-humbering township and both branches of industry are driving a good business, the one facilitating the labor of the other. The forests of pine are still ample to supply the lumber morket. The hardwood has (in general) given way before the sturdy stroke of the early pioneer. Alas! He and his companion now moulder in the dust, yet his stalwart sons and fair daughters inhabit the home nestling on the sunny hill side, overlooking the orchard, environed by the old home trees which remind them of those who have gone before.

The people in general at this station are in good circumstances driving about and to durch in their "Democrats."

We worship in a crazy old log hall purchased from the followers of William III. The inside is fitted up neatly and is more inviting to the worshipper than the bold, bare logs of the outside. This church is situate in the centre of Medontc, from the Presbyterian congregations of Rov.'s Messrs. Fairbairn and Craw, nine and eight miles respectively. Average ettendance, 100.

You now drive (I have sometimes to walk) north-westward about ten miles and arrive at Russel's station. You have only driven ten miles; but you have come from an old settlement to an almost entirely new one, the result of Governmental policy in granting large tracts of land to companies. The Canada Company having held blocks of this land for tens of years, thereby retarded progress in industry and civilization, as is fully amplified by the rudimentary condition of the farms, roads, school s and churches o this locality in striking contrast with the well cultivated farms, beautiful houses, and fruit-bearing orchards which you left in teh centro of Medonte, whilst the primitive ha-bitations of these settlers denote a population struggling to pay from six to ten hun-dred dollars for a wild bush farm of a hundrod acres, which they ought is all justice to have got, not from the Canada Company, but from the Government gratis. Yet, notwithstanding the a untoward circumstances our Presbyterian brethren have this summer gone into the work of church building with heart and hand. They have succeeded so far that they have a substantial frame building 40 × 28 finished upon the outside, their means not allowing them to finish the inside this summer. It will be opened for Divine Service (D.V.,) on Sabbath, 17th inst.

Even in this unfinished state, it will be a happy exchange from the log school house which scarcely contained the people though they crowded upor the boards, benches and dosks. Will some of the readers of your paper and lovers of Zion help these first settlers to finish their dear Zion which they have so nobly undertaken? Any aid sent to their elder and treasurer, Mr. WEL. Stewart, Pasey, P. O., will be gratefully received, and duly acknowledged. Average attend-

The road to our stations now branches off in two directions, let us take the southward one and drive over a rough road four miles to Waverly.

This is a nuclous of a small village and is likely to remain such as position and natural facilities are against its growth. It is protty well drained by other branches cf our church, yot all classes coming to cur evening service give us an average attendance of over 100. Retracing our steps to Russel's station we set out in 2 porth ward direction for Victoria Harbor, a distance of eight miles, six of which are through a dense forest of hardwood and pinery, without a habitable spot save one where lumberers "rough it" for the winter season. The son in this primoval forest is average but a heavy deposit of 'bolders' has as yet prevented its cultivation.

After driving through deep mud holes, and over snags and cradle knolls, scarcely passable for a wheeled conveyance, (I go on horseback) you are rewarted for your fati-guing journey by a beautiful view of the Georgian Bay as it spreads out before you dotted with green islands, and massive rocks; while at your feet lies Victoria Hai-Lar, protected by an outstrotched arm of land slightly curved, thus giving to this place a natural harbor, second only to Midland City, on the south side of the Georgian Bay. A saw-mill hero turns out about 75,000 ft. of lumber daily. This is the only branch of business transacted at this place. There being no farming done the population are exclusively in connection with the lumber trade, and the majority of these are Roman Catholics who show their regard for the sacred day of rest by boating, numping, wrestling, throwing the shoulder-stone and such like. When will such workers of iniquity coase calling themselves Christians?

The Protestant population welcome the Evangelical missionary and give an attendance of from twenty to thirty. There is no church of any kind hore; we worship in a frame school-house. At present we are the only Protestant denomination which occuples the field.

Thanks, Mr. Editor, for your valuable space; and to the reader who rambled with me over our Mission Field. One word before we part, remember our unfluished church at Russell's station.

Truly yours,

S. A.

CHRISTIAN EXPEDIENCY OF TOTAL ABSTINENCE.

No. 2.

BY THE REV. A. WALLAGE.

The christian expediency of total abetinence appears also from another consider-ation. God deals with communities and individuals according to their a lvantages and opportunities for knowing His will. This principle is eleatly set forth by Paul in principle is clearly set form by Paul in preaching to the people of Athens, when he says with reference to the heathen practice of idolacy, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." This principle of progress in the moral practice of mankind of progress in the moral practice of mankind—according as our advantages increase—was also applied by our Lord in the matter of divorce. He declares that while Moses, because of the hardness of their hearts—or because of their ignorance and stiffucek-fidness as nowly recanined slaves, not prepared for the high and pure morality implied in the original law of marriage, suffered them to divorce their wives, yet He will entered that law as it came from His Father's hand. On this principle we hold Father's hand. On this principle we hold that God requires more of christians in our day on this question of total abstinence than he required of our fathers. The subject has been thoroughly examined in the light of the teachings of Scripture, and of the increasing evils which the liquor traffic is inflicting on society. It is therefore evident that in view of the greater light we enjoy, our responsibility is greater, and we cannot meet the requirements of Scripture, in the general principles laid down for the guidance of christians, without doing what we can by our own example to banish this fearful evil from modern society. Is it possible for us to avoid the appearance of evil, to be conformed to the world, while we contime in any way to countenance the drink-ing usages that confesselly cause most of the vice and crime and misery of our day? Can we expect a holy God to hold converse with us, to make us his children, or to fit us for Heaven, while we make, sell, or use as a beverage that which is annually sen! ing thousands of our fellow men to perdition While acting thus can we exhibit the noble self-denying magnanimity of the Apostle Paul who, rather than place temptation in a brother's way, would willingly forego the use of that which he considered lawful for him to use, and which was right in itself As alcohol is not a good creature of God, and as formented, mixed, or intoxicating wine was not approved by God, this greatly epliances the duty to abstain from it. But even if it were a good creature of God, the principle laid down by Paul requires us to abstain because of the injury the use of it rinciple will apply to the general use of even the simplest wines. If we could get pure wine such as was approved of in the Scriptures, and such as the pious Jews used this principle of christian expediency would require us to abstain from its ordinary use as a beverage because of its association with the drinking usages of society, and the like lihood, yea, the almost certainty that some of our weak brethren would be misled to their present injury if not their eternal ruin. We say that in the midst of the light which Divine Providence is causing to shine on this subject, christians cannot with safety continue the too common habits of former times in this matter. They cannot expect to grow in grace, to obtain nearness of access to God, or enjey the higher manifesta-tions of his love while shutting their eyes to the light, and stifling the voice of consci-ence. We hold then that it is the bounden duty of all who desire to be christians in the Pauline sense, to make not, sell not and

Some say that total abstinence supplants the Gospel. We do not say that total abstinence will save a man whether he believe in Christ or not; but we do say without total abstinence there are thousands was never can become christian, and thousand more who without it never witi.

take not the accursed thing.

We first preach to the drunkard as I am did, do thys if no harm; and then when he ceases from doing this eva thing, we teach him to do well by believing on the Lord Jesus Christ. While his brain is mu idled and his reason celevica, he cam t intelligently receive Carise as his bave or and Lord. Lead him to pause and think and in order to do this get him to sign the Total Abstinence pledge, or at least sommaly to pledge himself to give up the use of intoxicants. Cast out this unclean devaand then he will be prepared to eat at the foot of Jesus, clothed, and in his reach You do not preach the Gospe' t. those starving with hunger, or drowning, you first supply him the want of his body or save him from drowning. So also the drunkard is not in a condition to receive the Gospel or to profit by it. The Gospel is adddressed to men who have their natural faculties, but the drunkard is partially be-reft of reason, and his will is enslaved by passion. He is like a servant with his feet and hunds tied who must first be unbound before he can obey the orders of his master. The object of total abstinence is not to make men Christians, but to remove a barrier out of the way of their coming to Christ. And we know as a matter of fact and experience that hundreds, yea, the usands of reformed drunkards and their families have been led with joy to hear the glad tidings, and to believe in the Lord Jesus Carist to the saving of their souls.

In seeking the suppression of intemperance as of slavery and Sabbath breaking, we must employ specific measures specially adapted to that end. And the Bible itself teaches us that it is 'only when we are willing to give up evil habits that God will he are our cry for mercy.' That is plain'y set forth in Is. i. 16-18.

In asking those addicted to intoxicants to become abstainers in order to their becoming Christians, we are simply unitating Christ in the raising of Lazarus, who directed them to roll away the stone from the sepulchre. He could have done so himself as easily as raise the dead; but this they were adequate to and therefore Ho equired it of them. This is God's usual method of working, and the first step the Gospel takes

in saving the drunkard is to lead him to abstain altogether. May we not tell a thirt to a handen his dishenesty, or a swearer to with despising the grace of God? When Ezekiel prenched the hones came to their several hones, and flesh and skin covered them, as preparatory to the heath of the Lord breathing upon them in order to impart life to them. All therefore that we claim is that when sober they are in a far better condition to receive the Crospel, and for more likely to believe on Christ to their salvation.

A WONDER THAT WE LIVE AT ALL

It is really a great wonder carries Dr. Hall) that everybody is not dead and buried, and the world itself used up entirely, if the thousandth part of what is told us about inferescopical and other "discoveries," so-called, is true. One man has discovered myriads of insects (gregarines) in the chigmons of the ladies, terring into their skulls and sucking out all the remaining brains of the dear creatures. A German savan now tells us that every sip of ten we take is full of only globules which got into the lungs direct, weaken them, set up a cough, and the person dies of consumption. Another man has found that the purest spring water, clear as crystal to all appearance, if let alone, will deposit a settlement, which generates typhold fever; hence he proposes that every one shall leave off drinking water. Another says that the bread has so much lime in it that it is turning us all to bone, and makes us stiff in the joints, that being the reason we have no lithe, sprightly old men now-a days, hence we are full of rheumatic pains long before out time; therefore we had better leave off bread altogether, and live on rice, and sago, and tapioca. Some folks assure us that pork and ham are full of abominable tri-chinac, and that if one is swallowed and gets fairly nostled into the system, it will breed a million more in a short time.

And here come other philosophers, laden with microscopes and spy-glasses which show as plain as day that the air is swarming with living monsters, which fly into the mouth, and crawl up the nose, and creep into the car, hence it is death to breathe such pestilential air, and that the best way is to keep the mouth slut, plug up the nose, and ware cetter into the and ram cotton into the cars.

Ever so many learned professional gentlemen have undertaken to prove that everybody is either erazy or soon shall be; that the annual increase of crazy people is ton per cent., consequently in eleven years everybody will be grazy.

The fact is, that the people who spend their time in hatching these vagaries, ought to be put to work to earn an honest hving. This world has been pretty well taken care of for some thousands of years, increasing in comfort, and wealth, and life the average length of which last has doubled within two centuries, and the population increased perhaps three fold; and the presumption is that the Great Maker of all will so arrange the various antagonistic forces of life for the future as eventually to make "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose, and the race be happy still.

KEEP UP FAMILY ATTACHMENTS.

One of the saddest things about a large family who have hved happily together for years under the old roof tree, is the scattering to distant homes, which takes place as they grow up, one by one, to years of maturity. It is often the case that, in the cares and pustle of business, letters grow more and more unfrequent, and finally brothers and sisters will sometimes entirely lose sight of each other. These kindred ties are much too sacred to be thus lightly severed. It takes such a little while to write a letter, and the expense is so trifling, that there can hardly be an excuse for the neg-

A loving family circle, thus widely sever ed, adopted a beautiful but curious plan for keeping informed of each others' welfare. The two most remote, on the first of each month, write a part of a page on a large sheet containing the principal news of the month, and this is sealed and forwarded to the tamily next in order. Some member of the household adds a little contribution, and sends it on to the next, and so on till circle goes its rounds twelve times a year, and each one is kept well-informed of the others. Family gatherings are frequent in such households, and the old home attachments never grow cold.

Sons, in particular, away from home, are apt to grow very neglectful in letter writing. It they knew how many heartaches such neglect often causes to the loving breast that pillowed their tired heads in childhood they would not be so thoughtless. If they knew the joy that a letter brought, and could see how its lightest words were dwelt over, and taiked over by the fireside, they would not be so sparing of the samessages Are not some of us sadly in arrears in this particular?

THE POOR IN HEAVEN.

Hire comes a great column of the Christian poor. They have always walked on earth. The only ride they ever had was in the is aree that took them to the Potter's Field. They went day by day poorly clad, and meanly fed, and insufficiently sheltered. They were jostled out of houses whose rents they could not pay, and out of churches where their presence was an offence. Conwent out of the world, the poor doctoring, the coarse shoud, and the inste of the obsequies, you might have expected a tame reception on the other side; but a shining retinue was waiting beyond the river for then departing spaces, and as they passed a celestial escort confronted them, and show white chargers of heaven were brought in, and the conquerors mounted; and here they pass in the throng of the victor—poorhouse exchanged for palaco, rags for imperial attire, weary walking for seats on the white horses from the king's stable. Ride on, ye victors!—Talmage. I WILL NOT LET THEE GO.

will not let Theo go, Thou help in thus of Le odd Henp ill on ill. I trust Thee still, E'on when it seems as thou wouldst slay indeed. Do as Thou will wift me, Lyot wid ming to Theo. Hide Thou thy face, yet, flelp in time of need.

No Lord Thou'rt mme, And I am Thine; Theo will I hold when all things else I miss. The dark and ead the might, Joy come in with the light, Oh! Theu, my sun, should I forsake my bliss?

1 will not let Thee go !

I will not let Thee go.

I will not let Thee go, should I loranke my bliss?

I will not let Theo , o, my God, my life, my Lord! Not death ear tear Me from bis care,

my sake his soul in death outpoured.
Thou "fed'st for love to me, I say in love to Thee E'en when my heart shall break, my God, My Life, my Lord, I will not let Tues go !

—From Lyra Germanica.

A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dail, rounded seissors and some old magazines, was just as busily cut-

· It would litter the carpet," so said Aunt Martha, who had come in for a cosy chat. Mamma knew tms, but she knew, too, that a few minutes' work would make all right again, and Josie was happy.

Ail went well till the little boy found he had cut off a leg of r horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one. "Mamma, see! and half crying he held

it up. "Play he's holding up one foot," the mother said, quickly.

"Do real horses, mainma?"

"O yes, sometimes."

"I will;" and the sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer but the quick sympathy and ready tact made all right. The boy's heart was com-forted, and he went on with his play, while the mother sewed quetly, with no jar of nerves or temple, and auntie's call lost none of its pleasantness.

"I am tired of cutting pieces, mamma," said Josio after a while.

"Weil, get your horse-waggon, and play those bits of paper are wood, and you're going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling-box; play that's the woodhouse."

Pleased and proud, the little teamster drow load after load till the papers were all picked up, without his ever thinking he was doing anything but play.—Selected.

THE COINCIDENCES OF SORIPTURL

"What is known as the argument from undesigned coincidences is familiar enough to all who are in any degree students of the evidences of Christianity. It has been argued with great torce and clearness that if in two books, or sets of books, manifestly independent of each other-such, for in stance, as the Acts of the Apostles and the Epistles of St. Paul, or the historical books of the Old Testament and the writings of the Prophets—we find an agreement in such points of minute detail as were not likely to attract the notice of any writer trying to pass of a spurious document as genuine, we may fairly look upon that agreement as going far to prove that the facts of the narrative are true, and that the prophecies or epistles were written by those whose name they bear. These coin-cidences may often, at first sight, appear to connect themselves with the facts of Scripture so far only as they stand on the same level as those of ordinary history. But if it is found that the natural and the supernatural elements of the history are closely interwoven, that it is altogether impossible to draw a hard-and-fast line dividing them, that the facts which seem natural-i.e., not above experience-rest upon and imply those that are supernatural as the ground on which they stand, and cannot be explained without them, then the support which this line of argument gives to the one set of facts must be admitted to extend also to the other, and the argument from coincidences not only supplies interesting illustrations, but strongthens our bolief in the Divine authority of the writings with which they are connected."—Bible Edu-

CRAD-TREE CHRISTIANS.

If there is one virtue which most com-meads Christians, it is that of kindness: it is to love the people of God, to love the church, to love the world, to love all. But how many we have in our churches of crabtree Christians, who have mixed such a vast amount of vinegar and such a tremendous quantity of gall in their constitutions, that quantity of gar in their constitutions, that they can scarcely speak one good word to you. They imagine it impossible to defend religion except by passionate ebullitions; they cannot speak for their dishonored Maeter without being angered at their op. | now are—at least, such character, known ponent; and if anything is awry, whether | abroad as richy deserving success, as will the in the house, the church, or anywhere | secure your being sought after, not needing else, they congive it to be their duty to set | to seek. It is the mouster who is currestelse, they conceive it to be their duty to set a their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. They float about on the sea of forgotfulness, until at last they are implied and gone; and though, good souls, we shall be happy enough to meet them in heaven, we are precious glad to get rid of them on earth. They were always so unannable in disposition, that we would rather our day when he indignarily exclaims:
live an eternity with them in lieuven than "Do we begin again to commend ourselves? r—poor—five minutes on earth. Be yenot thus, r impeon the kindly, act kindly, and do kindly, that men may say of you, "He has been with
Jesus."

approfessor so very extraordinary that it is best to rest any value therein upon his suggestions, rather than upon his name.]

Never write a letter. Dear brothren, that is my first position this morning! Of that is my first position this morning! Of course, I am not speaking of communications with your relatives, provided they wholly omit the least hint wacerning matters upon which I am about to speak. Nor do I dare suggest even the least diminution of those paper offerings to the beloved of your heart, wedded or betrothed, which flame from your hand like the gift reams of a Chinamar, in his loss-house and reams of a Chimman in his joss-house and before the pig-tailed idol of his soul. If nothing else prevented, you will be too careful of yourself as her object to shatter yourself headlong at her feet by writing to her on the matters which I deprecate. Nor do I object at all to any manly letter by way of reply, square and frank, to any correspondence in good faith with yourself; premising this, that said correspondence shall in no sense have originated, directly or indirectly, with any letter to anybody of you own.

The one thing I mean is, never write letter to a soul toward securing to yourself a pulpit! You cannot but have observed the manifold wrinkles upon my face, the exceeding whiteness, if I may be allowed to refer to the same, of this hair and beard. If, then, my age and observation are of any value, accept, I pray you, the ungent suggestions I make. Take the most pressing of emergencies as illustrations. Lou are and for the best of reasons, out of charge or are thoroughly dissatisfied with your present pulpit. You have struggled long and silently, doing your very best, day by day. For years you have made your case your continued player. I will even suppose your health to be failing under the long-lasting stress, without and within. Granted that your "Alexander the Coppersmith" has transferred his hammer from his copper vigorously and exclusively to you. I will even acknowledge that the town of your charge is malarious, physically and spiritually; that something has slein its prosperity in a pecuniary sense; that your salary is microscopic as to the present and telescopic as to the future; that things are as hopeless in every sense as possible! Still, I venture to urge it, and with all possible emphasis: Do not write a letter! You understand me? In a certain other place a church is vacant. The paster of the other church there was your chum in college and seminary, or it is an officer or leading man of some church thereabout who is your friend. Perhaps you have no personal friend there; but you have one elsewhere who has. Whatever be the wire of a minimization (over few poles or many, long or short, straight or circuitous), send no telegram about yourself.

Why? You have only to see the face of even your old chum as he reads your letter to know why. His lips may be sealed, but his countenance says: "On! bother." his countenance says: "On! bother." He loves you dearly. He regards your abilities beyond your own estimate. He would rejoice, on his own account as well as yours, to aid you. He knows the church in question would ultimately look on him as a benefactor in case he succeeded in placing you over it. None the less does he take your letter as he would medicine; because, in mentioning your name, he makes himself a sort of candidate before the church, even if only for another; because he knows his success will be merely in having your name the twenty-fifth upon a naving your name the twenty-inth upon a somewhat dubious roll; because, as he is well aware, the only result, in all probabity, will be your failing to be called at last, and all the pains to you and to himself of that. The "compensation," in a scientific sense, of all the immense correspondence of this kind, and to each of the three particles. ties in question, where there are three, is that the writing is of a purely formal nature, like the cards of Chinese ceremony—eight feet long, in brilliant vermilion, meaning nothing! Of course, your lettery ticket—I beg pardon, your letter—may draw a prize; but the probabilities are that it will be rather like the lettre de cachet of the pre-revolutionary period in France-a document consigning you more hopelessly to your Bastile! If only for fear of heaping figure upon figure, we will omit any allusion to frying-pan and fire. Pardon any seeming levity; in overy light the subject is too scrious. Possibly every denomination will speedily establish a "board of correspondence" for this yery purpose, to which any minister or vacant church can write, as is now done to all existing boards or committees. Until then, whatever le if your only mone of flight be upon the paper pinions alluded to. Say to yourself: "Why art thou east down, O my soul, and why art then disquieted in me? I am here by the placing of the Master. When he wants no to labor in another field he will open to me himself the way thither. With renewed labor and prayer I will throw myself upon the people and upon God for my success. These terrible trials are slaying self and exalting Christ in mehis hand evident in them just because of that. Perhaps this is the very process by which I am being made into finest steel to other fields; at any rate, into purer gold for Heaven."

Certainly, if you toil persistently, prayerfully, you will chieve a success where you now are—at least, such character, known ly desired and enticated to a chaich who can enter on his work therein with the commanding certainty, please God, of glorious results. It was not Faul calling, In the first place, to any man of Maco donia: "Den't you want me to come over and help von?" Quito the reverse. Was the apostle a prophet also in reference to live an eternity with them in heaven than Or need we, has some other, opisites of commendation to you, or letters of com-

the second secon

THE PROFESSOR EXTRAORDINARY. tise upon the conditioned of upon the un conditioned, but not a letter of the ked incentioned. Break your inkstand, use your pens to tack pastonal reminders of your study walls, coase from all use of your study walls. well worn writing table, and extompora-in the pulpit instead, if you risk being tempted there letterward. Plunge head long far down into the depths, limple or otherwise, of some new stream of study, though you risk breaking your head against though you risk breaking your head acting its hidden rooks or unexpected shahow, better still, enter upon a new round of patternal visitation, with special proper before you set out, earnest supplication as you wait upon the threshold for the door to opened; but do not write letters to the dearest friend of your soul, nor in reference to release from the worst to the best charge in Christendom. In this matter make in Christendom. In this matter make your closet your only post-office. Your chief Friend holds all the churches in his hand. I misquote. He stands among the seven golden candlesticks, which note the churches, holding in his right hand the stars, which are the ministers of the same—you as firmly hold as any other. In tast matter, unless the case by indeed, exceptional, say all your heart to Christ, as you sede correspondent. More bitter than the writing the four eats will, in all probability writing the feer eats wil, in all probability be the result in other hands. From Him are you certain of having answers in peace.

— Lathan, in N. Y. Independent.

MODERN DEISM.

It is, unhappily, only too true that re ligious unbelief is widely provident at the present time; but it is neither so novel nor so significant a phase of religious thought as its apologists would have us believe. In much of what is now presented to us as the fruit of the superior knowledge and conscientiousness of the present day, we recogmze an old acquaintance in a new dress much of the teaching which boasts of its freedom from traditional methods of treatment is but the revival of an obsolete tradition, which became obsolete because it was worthless. The English Deism of the last century, like the English gentleman of the same period, has made the grand tour of Europe, and come home with the fruits of its travels. It has reinforced the homely bluntness of its native temper by the aid of the metaphysical profundities and pon-derous learning of Germany, and the super-ficial philosophy and refined sentimental-ism of France. Yet under a good deal of foreign lacquer and voncer, we may still recognize some of our-own cast off goods returned upon our hands; and discover that free thought, no less than orthodoxy, may have its foregone conclusions and its traditional methods of treatment.-Dean

SUGGESTIVE PARAGRAPHS.

Prayers need not be fine. I believe Ged abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloudly means of a very magnificent cration. He used grand language in very pompous style, and I daresay he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt more inclined to laugh at his bombast. Is it not likely that many great prayers are about as useless? Many prayer meeting's prayers are a deal too file. prayer meeting's prayers are a deal too fine. Keep your figures and metaphors and parabone expressions for your fellow-creatures, use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best-Spurgeon.

But what is it to delight in Christ? He has felt our pains. He has tasted our griefs. He has wept our tears. He has acquainted Himself with our heart-yearnings. He has tried our woes. His heart is full of sympathy. He paid our ransom,—paid it at a cost that is a mystery to angels and saints. But He paid it fully, freely. He fought our foe, and the laurely of rich and the laurely. of victory are on His brow. The perfect system of His providences is beating with the inoving of His great heart. His faithfalness is not excelled by His wondrous affection for us. Wonderful is His love, His ways, His power, His victories, His grace, His salvation, His inheritance ! But in loveleness has character excels all sublimity. Then shall not our souls delight all our days in Christ, our Redeemer ?- Religious Tele-

All who insist upon a blind faith only show the feebleness and timidity of their saith. Nay, at the very moment when they are calling upon mankind to cast down then understandings before what they assert to be an incomprehensible mystery, there is no little self-exhaltation in assuming that their own understandings are the measure of human capacity, and that what to them is obscure and perplexing must needs be so forever to all mankind.—Julius Charles Hare.

Urbanity is like a garment to the mind, and theretore ought to have the condition of a garment; that is, 1, it should be tashonable; 2, not too delicate or costly; 3, it should be so made as principally to show the reigning virtue of the mind, and to small the should be so made as principally to show the reigning virtue of the mind, and to supply or conceal deformity; 4, and lastly, above all things, it must not be too straight, so as to cramp the mind and confine it must make the confine it must make the confine it must be so that the confine it mus

ne its motions in business.—Bacon. There is no creature more fatal than your pedant, safe as he esteems himself, the terriblest issues spring from him. Human crimes are many, but the crime of being deaf to the God's voice, of being blind to all but parchments and antiquarism rubrus when the Divino handwriting is abroad on the sky—certainly there is no crime which the Supreme Powers do more ferrilly oftens. terribly avenge. - Carlyle.

What else is Holy Scripture but a letter from the Almighty God to his creatures. The King of heaven, the Lord of men and of angula have the control of t of angelsidias sent you a letter to conduct mendation from you?"

If you must write, exhaust the cacocthes read it zealously. Learn the mind of God seribends in poolsy in some profound tree. in the Word of God Spurgeon.

Sabbath School Teacher.

سملاللياء فالزايد بييياه ع LESSON XXXIV.

August 21, 1878.

THE TWO FOUNDATIONS. Matt. vii. 21-29.

COMMIT TO MIMORY VS. 22-23. PARALLI L PASSAGES .- Rom. ii. 13; Ps. i.

With vs. 21 read Luke vi. 46; with v. 23

Man vs. 22 read Educe vs. 10; with v. 23, 24, 10d John vi. 51; with v. 24, 25, 1cad 2 Jun. ii. 19; with v. 26, 27, read Ps. ii. 6; and with v. 28, 29, read Act; xiii. 12. CENERAL TRUTH. - Christ the one founda-

INTERNATIONAL TEXT.—Behold, I lay in Zon, a chief corner stone, elect, precious; and he that believeth on Him shall not be

confounded. 1 Pet. ii. 6. This is the closing portion of the sermon and the 'Jount—direct, pointed, and practical. It brought home the truth to the hearts own bosoms, as all sermons and Sunday school lessons ought to do.

We cannot better introduce the points the we cannot center introduce the points the Satiour makes, than by referring to the impression which Matthew tolls us this reaching made. This instance, no doubt, stands for many others, as in xui. 54, and Mark vi. 2.

The people (multitude), were struck, am-The people (mututude), were struck, am-sized with his doctrine; not his learning; nor his opinions; nor views; but his me-thed of teaching. The scribes gave their opinions; and no doubt often supported turn by the views of others, as Jewish wri-ters have a habit offdoing, as Robbingers. ters have a habit offdoing, 'as Rabbi—says.'
Jesus spoke as one who knew of his own truth he was telling, and whose manner, without being boisterous, or violent, or odd that is not power), showed that he had a certain right to speak, By this greatness of character, he awed mon, as we can see in the purifying of the temple. John ii.

The classes described in this pointed appeal, wo may call Dond Professors, Believers and Despisers.

- I. DEAD PROFESSORS.—How far they may go! This is shown by the dialogue, which for the sake of vividness, Christ gives, and not as if it would actually be spoken, but as what men think now, as God sees them.
- 1. Mero professors may prephesy—even foretell events, like Balaam (Numb. xxiv. 3, 4), who was a wiched man. Numb. xxxi. 8, and Rov. ii. 11. The word, however, often means to declare God's will, to teach, as in Sabbath-school. So Judas; so Demas; so Simon the sorcerer; so unconverted mi-
- 2 They may have a commission to teach from him, attested by the signs which he gard the twelve, "casting out demons," the common name by which the supposed inferior gods were described among the hea-then, and which the Hebrews at this time applied to fallen angels. The two uses of the word come together in 1 Cor. x. 20, the things which the Gentiles sacrifice. they sacrifice to devils, and not to God," not to the Devil (one leading accuser and a proper name.) He gave this power to the twelve, Matt. x. 8.
- 3. They may work miracles generally; for such power could be given to men whose hearts were not right with Gol. When such gifts were bestowed, men would be taken at their word, so to say, as men are taken in the church, now. The word fer "wonderful works" might as well be miracle. It is a solemn thing to see that men may look not only like saints, but highly honored saints, may do a great deal of good, be great workers, got up and carry on societies, cast out devils, of drink and other vices for example, and yet not be the Lord's.

It is to be noticed (1) that no grace is here mentioned—only gifts. The least por-tion of true faith, or love, is of taore value than great gifts.

(2) That great alarm will be felt at last do, but they would know it referred to some time of examining, rowarding, and punishing. We know it as the judgment day. How eager, tremulous, and amazed, they now are! They used to have God's name frequently on their lips, "Lord! Lord!" Now they "opent it in awful alarm, "Lord! Lord I have we not, &c? Is it possible we shall be east out?"

(8) That their end is lamentable. They were doing their own will. The love of learning, knowledge, power, consequence may set men to many things outwardly useful. But nothing is obedience and groot of feith, but doing God's will—the will of the Father. To them who do not obey the fuller will be the feeth of the feeth Judge will say (they professed; he also will "Profess" with a sincority they never felt,
"I nover knew you, never owned you as friends, atways know you as doing your own will, and so my real enemies." Then felwill, and so my real enemies." Then follows the sentence, "Depart," (see Matt. xxv. 11, 12, and 41,) and the kind of persons on whom it falls. "Ye that work, make a term of the sentence of t make a business of, iniquity.

H. Bellevere. Two things mark them, hearing "Christ's saying, having know-"hearing" Christ's saying, having knowledge and intelligence ("faith cometh by hearing") and "doing," He says "repent." They repent. He says "believe." They believe. He says "follow me." They follow him. So did the caints in that noble list in Heb. xi. "According to all that God commanded him, so did he." Gen. vi. 23.

shows. Possibly something had occurred in the neighborhood, that showed the dil erence between building a nouse on the sand mass.) Heavy rains often fell and washed away, as in all lands like Palestine, the dry sandy earth; so terraces are made to keep clay enough, he the vines and fig-trees on

All ere builders. Each can build but one All ere builders. Each can build but one house. The believer legins on the right foundation. His building is tried, like others, but it bears the teal, fells not, for founded on a rock. The dangers great, rain storms, carried by flerce winds, making treshets, inling on the house, but does not fall. So, by figure of the tree, in Psabn i. 3.

So alarms, temptations, false doctrines, the rearing hea, all try bein vers, but "who shall be able to separate," a.c., Rom. vm. 55, 39. Exposed buildings, like light nouses, have then lower stones let into the fiving rock. So saints and Christ. Rom, vii. 1.

III. DESCISION OR NEOLICIERS. - They also hear, or at least might, if they would. It is the other side of the picture. But there is no believing, as proved by no doing. So, many of the Lord's hearers at that time. So, many of Ezckiel's. Ex. xxxiii. 81, 82.

They are toolish, irrational, making no provision for the inture, not like the steward, whose forethought (not his honesty,) his master commended, not like the ants, but master commended, not like the eats, but "careless," "simple," as in I.a. xxxi. 9, 10; Prov. i. 22, 32. Wise enough, often in early things, foolish in spiritual. The very same text applied to their building, for all are building, but oh! how different the result! "It ell, and great was the fall of it," impossible to "ebuild, ruin final, eternal." How shall we escape, if we undertain. "How shall we escape, if we neglect so great sal, ation? Heb, in 3. Not a whisper or hint of another offer after death?

These lessons (among others) may be learned.

(1) Dead professors, and open unbelievers come to the same end. Both lost. No gain to a man that he can say. "I never proten ded to religion."

(2) There is but one rock. Scamen know the rocks to shun them. Wise builders know them to build on them. Let us not miss the rock!

(') But there aromany kinds of "sands;' our prayers, tears, works, honesty, church, good forefathers, sacraments, &c.

All alike in this, what is built on them falls and perishes. All good in their place, but it is not their place to save.

ILLUSTRATIONS.

Going to Jesus.-A Christian mother was once showing her little girl, about five years old, a picture representing Jesus holding an infant in his arms, while the mothers were pushing their children towards him. "There, Carrie," said her mother, "this is what I would have done with you, if I had been there." "I wouldn't he pushed to Lean goal little Carriement. be pushed to Jesus, and little Carrie with benatiful and touching carnestness; "I'd go to him without pushing."—The Biblical Treasury.

DISMAL PEOPLE.

There are many people who take a strange delight in being dismal. Some of them are so selfish that nothing is over right, because schish that nothing is over right, because they imagine they ought to have something extraordinary in the way of luck. A few are ill-tempered, and adopt the dismal line on purpose to spite those who live with them being well assured that this is the most effectual way of so doing. But the majority of the Dismals are good people (or, at least, people who want to be good), and they appear to be dismal strictly on conscientious grounds. If they put their feelings into words, they would probably say something

"This world is made up of sin and sor row, and suff ring. It is a probation, and we need not 'ook for anything pleasant until we pass into the next. We must not give way to happiness, or encourage joy. It is true that God gives the sunshine and the flowers, but He intends that while looking at them we constantly remind ourselves that the rain will come, and that the flowers will die."

It sooms impossible that such hearts can love, but perhaps they do so after their own dismal fashion. Everything is done for duty, and if by chance in performing this duty they stumble upon the doing of anything pleasant, they are sale to spoil the taste of it. The question is, what pleasure do these people find in his? The best thing that mostles can do while passing through by such. The Lord's hearers would not as that mortals can do while passing through clearly understand "in that day," as we this thorny world, is to pluck as many reses as possible.

ON ACQUIRED PHYSICAL HABITS.

"The effects of disease and injury on the memory are so marvellous and diverse, that only a very general indication of them can be here given. Cases are very common in which the form of impairment just spoken of as characteristic of old age shows itself to a yet greater extent; the brain being so disordered by attacks of apoplexy or epilepsy. for example, that it seems altogether mea pable of retaining any new impressions, so that the patient does not remember any tinng that passes from day to day, whilst the impressions of events which happened long before the commencement of his malady recur with greater vividness than ever-The memory of particular classes of ideas is frequently destroyed; that, for example, of a certain language, or of some other branch of knowledge, or of the patient's demesta c. soond relations. Thus a case was recorded by Dr. Beattie, of a gouth man who, after a blow on the boar, found that he had lost his knowledge of Greek, but did appear to have suffered in any other way. A similar case has been recently communicated to me in which a last who lay for three days me membe, in consequence of a severa blow on the head, found himself on recovoring to have lost all the music he had learned, though nothing else had been thus Such are were (Dan. xn. 8), as their course how. Possible some than the authority of an eminent medical friend, in which a surgeon who suffered an injury of his head by a fall from his horse, on receivering from or eath, and on the rock (which in the ha mesusibility, gave minute directions in mysett as I sat at her table. That is one against Bible, as in England now, never regard to his own treatment, but was found thing I will nover allow to my house, and regard to his own treatment, but was found thing I will nover allow to my house, and to have lost a I remembrance of having a see I made a note of a good many things means a novembrane fell and washed wife and children, and this did not return t which helped me a great deal afterwards.

Many a sin all the left of the lost of the lo uttil the third day. Sirailar losses of par-ticular languages and other kinds of acqui-red knowledges have been noted as results of fovers.—Contemporary Review.

Our Joung Soths.

ST. CHRISTOPHER'S SEARCH.

Among all the beautiful legonds of the middle ages, none is more pathetic and suggestive than the story of St. Christo-

Colossal in stature, unequalled in strength, there dwelt in the land of Canaan a giant named Offers. Feeling in his heart the want that comes in time to all hearts, he travelled far and wide, seeking to find the mightiest prince on earth, that he might serve him. From one to another potentate he went, ever finding, after a short period of labor, that his new master stood in fear of some other and stronger. listing at last in the service of the devil, he worked for him faithfully, till he discovered that the sight of a cross by the wayside caused him to tremble with fear. So he left him, and marched on, seeking but not finding Christ, and scorning to follow the fast and pray. Then the hermit bethought him doubtless that in Christ's economy there is scope for all natures, and to this man, who did not comprehend tasting and prayer nor the gentler aspects of religion, it ought be that hard work might become the chosen means of grace. So he told him of a perilous river, in fording which many pilgrims perished, saying, "Since thou wilt neither fast nor pray, go to that river, and use thy strength to aid and to save those who struggle with the stream, and those who are about to perish. It may be that thus good work shall prove accoptable to Jesus Christ, whom thou desirest to sorve, and that Ho may manifest Himself in thoe!" To which Offero replied, "This I can do. It is a service that pleaseth me well!"

Patiently, then, by the side of the river, by day and by night, the strong man waited, aiding the weak, carrying the helpless, and stoadying those who were in danger of going down with the current, till one day our Lord, coking on him well pleased, said, "Behold this strong man, who knowoth not yet the way to worship me, but has found the way to serve me."

So the legend goes on, telling of quiet and faithful service, willingly naid, till there comes a dark, stormy night, when the wind means drearily, and the dronching rams fall. To the giant, resting in his hut, comes, faint and tremulous, the cry of a child, "Carry me over, carry me over this night!" Twice and thrice came the pitous call ere the weary Offero answered. piteous call ere the weary Offero answered, when going forth from the shelter into the tempest, he found a little child who, borne upon his shoulder, grow heavier and heavier till, almost fainting, he reached the other side. "Henceforth shalt thy name be Christopher," then said the child, "for thou hast carried Christ."

It were idle to try to parallel this poetic legend exactly with the meanings of our daily life. The heart of it is the same that beats in the beautiful utterance of our Saviour, "Inasmuch as ye did it to the least of these my servants, ye did it unto me!" Those who have found out how to love and labor for Christ's friends are on the way to the knowledge of the best Friend himself. There are some who pitifully complain that they cannot find the personal Jesus. They believe that He is a Redeemer, but their faith fails to appropriate Him as their own. To such, groping in the dark, and knowing not how to find rest, the story of Christopher finds a pro-cious suggestion. Work for the Master, though yet you know Him not. Don't let onterprizes languish which your hands may help; don't let suffering souls and bodies near you suffer for lack of your tonder ministry; give the cup of cold water to the disciple, and you may yet gain the disciple's reward. Not that the good work shall save you, but the germ of faith that prompts to the good work, so tiny perhaps that you do not recognize it, shall be cared for by Hun who sees and blesses all who trust in Him.—Christian Intelligencer.

A LESSON IN GOOD MANNERS.

"Mother, Sarah Price is such a rough, illmannered girl, I wish she would not come to our school. She is always saying something unpleasant when we girls are playing together, and making fun of those who do not dress as handsomely as she does. She thas four gold rings now, and says her fa-ther is going to get her a pearl set on Christmas. She told Lina Rockwoll she would not wear such a mean little plain ring as that of heis. It made Lina feel badly, as the ring belonged to her mother, and she gave it to her the day she died. Strah knew that, too. Should you think she would have been so unkind?"

"I should not, indeed, but still I think you can learn valuable lessons from Sarah Price's example.

"I what respect, mother?" asked Nelly, wonderingly.

"You may learn lessons in good manners

Nelly smiled a little puzzled smile, but aid, "I just wish you could see that girl behave for one day.'

"I can form a pretty good idea from your statements, and think I have seen many very much like her. But you may tearn good manners by seeing how very uniovely the opposite traits look. Whenever you see the feelings of a schoolfellow huit by a rude remark let it be your study carefully to avoid overything of that kind in your conversation. Let an example of folly and unsuitableness in dress teach you to be humble and tasteful in your appearauce. Learn from the faults as well as the virtues of people, all along through life,

all through the journey of life. It is a very easy matter to get along well with agreeable people, but how to do the same with disagreeable one is a more difficult prob-lem. Every thing that helps us is a real blessing.

THE SONS OF HAM.

"What the Africans now are the people that once inhabited these islands were, There is no superstition there that had not its counterpart here, no deed of faulness and barbarity committed there that was not per petrated here. We now enjoy all the benefits that have accrued to us through long ages of civilization, through having been brought mee harmony with the highest forms of the world sprogress; whereas they have been until lately isolated from the rest of the world by physical causes, quite as circly as the ocean separated the Sand wich Islanders from our knowledge, and of no people is it recorded that unassisted they have been able to raise themselves from barbarism. It was the sleve trade that broke the spelt of Africa's seclusion, and in this fact has the explanation of its continued degradation. But looking at the tone of technic amongst all civilized nations with reference to slavery and the slave trade, and the interest new excited amongst all classes by the geographical discoveries of Livingstone and others, the future is full of hope for Africa. The motives of Tasmania have disappeared, the Australians are nearly extinct, it is but an actuary's question as to when we shall see the last of the New Zealanders and the Indian of America die out in the presence of the white man. Not so the Africans, Place him where you will so long as he gots sunshine, and under what circumstances you may, and Israel in Egypt scarcely increased faster. It is estimated that there are fifteen millions of people of African descent in the mainland and islands of America. Africa is more thickly peopled than was supposed; instead of thirty it probably contains a hundred millions of people."—Cornhill Magazine.

Bandom Beadings.

The Word of God is clear enough, but our human minds are dowdy, and, like bats, cannot face the light.—Francis H. Sales.

Let us keep to Christ, and cling to him, and hang on him, so that no power can sovor us. Then soon we shall see him with joy at that day.—Martin Luther.

Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blot. -Quarles.

All trials are by His appointment. They are ordered and regulated by His all-wise providence. They are actually brought about by His will, and their precise measure and weight depend upon that will.— Guillore.

How fast time flies when you are working against it, how slowly when you are working to fill it up! What a difference between trying to get your work done before your dinner hour and trying to fill up your hour before dinner with work !

All ceremonies are in themselves very silly things, but yet a man of the world should know them. They are the out-works of manners and decency, which would be too often broken in upon if it were not for that defense, which keeps the enemy at a proper distance.

He that converses much and is humbly confident with God in prayor, shall certainly be heard; and these answers of prayer and undemable evidences of the truth, faithfulness, and love of God, will greatly strongthen his faith, and at last bring him to be intimately acquainted with him. The more we receive, the more we are enligh-tened to see how much there is still wanting. This stirs us up to more frequent prayer, and to desire evermore; and the more we desire and believe that we shall receive it, the more shall be granted. Un-belief receives nothing. Matt. xiii.: 58. But faith opens all th never goes empty away.

An Italian prince, as much delighted with the person as grieved with the prodigality of his oldest son, commanded his steward to deliver him no more money than what the young prince should tell his own selt. The young gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but (because there was no remedy) he set himself to task, and being greatly tired with telling a small sum, he broke off in this consideration. Money may specify be spent, but how tedious and troublesome it is to tell it! And by con-sequence how much more difficult to get it! Men may commit sin presently, pleasa tly, with much minth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly full accounting thom! And if so hard truly to sum their ams, sure harder sincorely to sorrow for them.—Fuller.

Grace is not given us to abandon, labor, but labor required lest our sluggishness should make the grace of God unprofitable. Shall we betake ourselves to our case, and in that sort refer salvation to God's grace, as if we had nothing to do with it, because without it we can do nothing? Paaging urged labor for the attainment of orernal life without necessity of God's grace; if we teach grace without necessity of man's la Lor, we use one error as a nail to drive out another. David, to show that grace is needful, maketh his prayers unto God, sayvertues of people, all along through life, Nelly. Some of my best lessons in house-keeping I got from a very disorderly house-head house it will be begand to-day. The vice of human-ty are decked in new girbs or hidden under unfamiliar goise. Miscay calls itself by new hames, suffering Juts on a new house-head house it with all the custody and care that head with a contract of the very house-head house it with all the custody and care that head with a contract of the very house-head house-h

Scientific and Assent.

APPLICA AS REMA FORD.

It is stated that by cureful imalysis it has been tound that apples contain a larger amount of phosphores, or brain Jood, thun any other fruit or vegetable, and on the saccount they are very important to redentary men who work with their brain cather than muscles. They also contain the holds which are needed every day, especially for adentary men, the action of whose liver is diggish, to eliminate effects matter, which, if retained in the system, produce in ection of the brain, and, indeed, of the whole systen, causing jaundice, sleepiness, scurvy, and trouble some discases of the skin.

POISONOUS WALL PAPIR.

Cases of arsonical poisoning from wall-aper have been frequently made public, A short time 250 a Roman, Carbolic priest died at Hinsdale, Massachusetts, index che ouristances which indicated prisoning by arsovic, although it had been supposed that he was the victim of cancer in the stomach. It was ascertained that another parson who had previously occupied the room where the priest died had also died with similar symptoms, and a third person had been made ill, but recovered on removal. On examination the walls of the room were found to be tutted with Pavis green, which m analysis showed the presence of arsenic in considerable quantities.

KINDNESS TO CATTLE.

A Massachusetts farmer says in regard to the management of cattle: My cattle ike my company. When in the pasture they will follow me until I leave the lei, and as a general culo they come up to the bara-yard every night about suaset, and in their way call for a lock of hay. Though I give them all they want, they take but a few monthfuls, which satisfies them; and I am confident that it does them a good deal of good. It keeps their bowels regular and they thrive well and are happy. They do much better than they did when I changed pastures once a week; for now they knve a change of food every day, instead of once a change of tood every day, instead of once a week. Cattle need kindness, and they pay well for it, I can handle my steers and others as I please. They will nome up to me while I am milking, and invite me to play with them. The time I thank is not far distant when soiling cattle will be the most profitable where most of the farm can be callivated. Provide a small lot for them be cultivated. Provide a small lot for them to run in, feed green fedder, save all the manure, and our farms will grow richer.

PAPER BAGS FOR COAL.

You know what a racket is caused, even by the most careful hand, in supplying coals to a grate or stove, and how, when the performance is undertaken by the servant, it becomes almost distracting. If you don't remember take notice the first time you are ill, or you have a dear patient in your care, or the baby is m a quiet slumber. Let some one bring on her coal scuttle or shovel, and revive your recollection. Well shovel, and revive your recollection. Well the remedy we suggest is to put the coals in little paper bags, each holding about a shovelful. These can be laid quietly on the fire, and, as the paper ignites, the coals will softly settle in their place. You may fill a coal scuttle or box with such parcels, ready for use. For a sick room, or a nursery at winter a coan few a biterust the when is ed. night, or even for a library, the plan is admirable. Just try it. Besides, it is so cleanly. If you don't choose to provide yourself with paper bags, you can wrap the coals in pieces of newspaper at your loisure, and have them ready for use when occasion requires.

A DURABLE PASTE.

Four parts by weight of glue are allowed , to soften in fifteen parts of cold water for some hours, and then underately heated till the solution becomes quite clear. Sixty-five parts of boiling water are now added with stirring. In another vessel 30 parts of starch paste are stirred up with 20 parts of cold water so that a thin milky fluid is obtrined without lumps. Into this the boiling glue solution is poured, with constant stirring, and the whole is kept at the boiling temperature. After cooling, 10 drops of car-bolic acid are added to the paste. This pasto is of extraordinary adhesive power, be used for leather board with great success. It must be proserved in closed bottles to prevent evaporation of the water, and will, in this way, keep good for years.

SUNFLOWERS GOOD FOR SOMETHING.

A writer in Colema'n Rural World urgen farmers to put in a patch of sunflowers. The yield, he says, is about equal to corn, and they require about the same attention. As food for poultry and hogs they far exceed corn. A little occasionally raixed with horse-feed gives a fine cont. Every farmer's wife, especially on the prairie, will be clea-sed to see a goodly lot of the stalks stacked near the kitchen. For kindling these have no superior, and are easily prepared, for a feeble child can break the largest stalk across the knee. The stalks make splendid bean poles. Plant as soon as the frest is out of the ground, and when it comes time to plant the beans the sun-flowers will be knee high. Then thin out to a single stalk-and plant the beans at the soot; you wil-thus get two crops. Chemists tell us its ashes contain four-fold more elkali than ordinary wood. It is also a splendid pretecand west fonces. Cattle take to it, and do not pull it down as they do straw or stalks. Again, if a man lives in a maliotous district and owns an acre of land, it would pay him we'l to devote half of it to the snutlewer, which is an acknowledged absorber of noxious exhalations.

GENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTER IAN REV. A. MILNE, M.A. P. O Address:

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FRIDAY, AUGUST 15, 1873.

OUR POSITION.

We thought we had sufficiently defined our position when we first began our editorial labours in connection with the PRESNY-TERIAN, and in statements which we had subsequently occasion to make in reference to the matter. It seems, however, that there is still misapprehension on the part of a few of our readers, as the result of which we have had one or two complaints about our overstepping the line supposed to be marked out for as. We never hoped to pivase every body. Matter of satisfaction it is to us that we seem to have pleased so many, and that fault-finding with our course has been both so mild and so rare. This, however, must be understood by all, that we shall never be deterred from following what we believe to be the right course, or from expressing our opinions frankly and foarlossly on all subjects, by any threat of "storping my paper," or of withdrawing patronage and countenance. We know well that no Editor can prosper, or do his work effectually, unless he be, in the main scope of his opinions, in accordance with the great mass of his readers. But neither will his work be of any importance or use if he be at every turn affeld that this statement may not meet the approval of some, or that may give grievous offence to others. We shall never, we trust, narrow the PRESBY-1KRIAN down to the groove of mere political partizanship; but to fancy that the political, social, and material condition of our country and people are to be tabooed in the columns of this paper, is to expect what shall never be realized so long as we have the management of it. There never has been a greater mistake than to seek to divorce the religious from the political and secular, and to try to make people believe that religious men and religious periodicals have nothing to do with the ordinary affairs of life or the political institutions of the country. Canada has suffered, and is suffering, from that foolish delusion as unmanly as it is unpatriotic. We have not very frequently as yet referred to secular and political matters of our country. We are quite sure that we have never done so once, in the spirit of the partizan. So far has this been from being the case, while so thoroughly does it appear that the spirit of party has taken possession of almost all minds, that we have been blamed as a strong Conservative, as a rabid " Grit," and as an incurable trimmer. So differently do the same statements appear to different eyes. In the struggles of party warfare we have no wish to mingle, but when occasion requires, when the interests of morality, truth, and honour make it necessary to be outspoken, we shall not fail to call things and men by their right names, " impugn it whose listeth." If, in following this course, we must part company with even one who has been in the habit of taking the PRESBY-TERIAN we shall be sorry, but we shall not the less hold by what we believe to be right. To follow any other course would involve a loss of self-respect, and this gone, we should have very little hope of securing or retaining the sympathy, respect, and support of any considerable number either in the church or the world. Friendly hints and wise considerate suggestions we shall always receive with gratitude, and weigh with attention and respect. We have already had to thank not a few kind friends for these once and again. But threats are all thrown away upon us. Those who indulge in them don't respect themselves, and therefore cannot be

KENDAL STATION.

expected to respect us.

We have received a letter complaining of the hardship under which me station at Kendal labors. It appears that it liad some time since been disjoined from the congregation of Orono and connected with Perrytown and Oakhills, in order with them to form a separate charge. Our correspondent says that this arrangement has not been found to answer, and that the Kendal people wish to get back to their old

connection with Orono. It is quite possible that there may be some hardship in the caso, but the Preabytory is the proper party to go to in order to have a remedy. If the Prosbytery fail to do justice, then the local Synod can be applied to, and as a last resource the Assembly may be asked to interfere. The matter can be much better managed in this constitutional way than by any appeal to the public through the newspapers. If we admitted our correspondent's letter we should have to publish others in reply, though no principle is involved, and nothing of general interest could possibly come out of the discussion. In any case of wrong done and persisted in, whether by Presbytery, or Synod, or individual, for which there is no proper constitutional remedy, our columns shall be always open for its ventilation. But it would not be for edification to set neighbor ing stations by the ears. The Presbytery can have no possible motive but what it thinks to be best for the advancement of the cause. It may be mistaken in the conclusion at which it arrives. In that case the Synod is constituted for the very purpose of reviewing and if necessary reversing its decision.

We therefore, in all kindness, advise our correspondent to take the constitutional course. If after doing this he fails to get justice, we may be more inclined to let him state his grievance to the general public.

DR. WALLAGE, OF EDINBURGH.

At a late meeting of the Edinburgh Presbytery of the Established Church of Scotland, the case of Dr. Wallace came up for consideration. No less than five resolutions were submitted. One by Dr. Phin was to the effect that there was causa probabilis for a libel; a second, by Mr. Smith, Kirknewton, declared that Dr. Wallace's preaching "is calculated to unsettle the minds of ordinary hearers, and to create doubts as to the fundamental truths of our religion," and therefore renders him liable to severe censure, but also appointed a committee to confer with him on the charges brought against his preaching. Dr. Nisbet proposed that the views ex pressed by Dr. Wallace in his sermons are not satisfactory, and have a tendency to unsettle men's minds, and therefore that the Presbytery refer the whole case for the judgment and instructions of the General Assembly. Dr. Gray moved a resolution counselling Dr. Wallace [so to express himself in his pulpit ministrations that no ground will be given for unfavorable impressions for the future; "and Mr. Lindsay Mackersy proposed a motion simply thanking the committee for their investigations, and declaring further steps unnecessary. This, however, found no seconder, and fell to the ground. As between Dr. Nisbet's and Dr. Gray's resolutions, the latter was carried by 15 to 5. Mr. Smith's was carried over Dr. Gray's by 25 to 9, and over Dr. Phin's by 81 to 2. Mr. Smith's resolution was therefore carried. Dr. Phin and Dr. Stevenson dissented, complained to the General Assembly, and craved extracts. Dr. Nisbet also dissented, as did Dr. Wallace, in so far as the resolution agreed to contained reflections on his ministry which had not been established by regular proofs.

STATISTICS OF THE CANADA PRES-BYTERIAN CHURCH FOR 1872-3.

We rather think that by far the majority of our readers take the Record of the Canada Presbyterian Church, and have, therefore, examined with some measure of care and interest the statistical tables given August number of that publication. A considerable number, however, have not likely seen the document in question and therefore one or two extracts from it may not be without interest and profit

For a good number of years past these statistical tables have annually been prepared with a very large amount of care and with ever increasing fulness, Some five congregations still neglect to send in returns, but their number is small, and, as might be expected, there is either somthing unfavorable about their condition and work, or something at any rate supposed to be unfavourable which leads their officebearers to prefer having no returns to letting the nakedness of the land be laid before the whole body. There may be a few instances in which neglect springs from more indifference on the part of the office-bearers of the longregation, and of course that is about as unfavourable a feature in church life as can well be thought of. In the overwhelming reports of cases, however, the returns are given with great particularity and accuracy and materials are in this way being laid up from year to year for the subsequent history of the progress of the whole body or of any of its different congregations.

There are two general sections in the returns. The first gives the general facts about numbers of ministers; of families;

63 that a complete view is every year given of all the more important external facts in the history of each congregation, while all these returns have been carefully tabularized, and the various lists accurately added up so that the whole can be taken in almost at ..

The names of all the ministers with the date of their ordinations are given in the first place as well as the names and numbers of their congregations. Then we have the number of families in each church; communicants; accessions; removals; baptisms; Subbath scholars; prayer meetings, pastoral visitations ; elders; deacons ; Sabbath school teachers; congregational libraries; sittings in churches; and whether or not there is a manse; this, it will be observed, is very exhaustive, and if in every case complete would be all but invaluable. We are sorry to see so many blanks under some of the headings and cannot imagine why ministers and elders should allow these to stand against their names. Are they ashamed or afraid to let the actual facts be known? Or are they so shp-shed in their ways of keeping accounts that they could not tell? Some Presbyteries, we notice, have far more complete returns than others; and many congregations have not a single blank.

The result of all is that there are 19 Presbytories with 698 regular charges, and 50 preaching stations not forming part of regular charges; as also 815 ministers on the roll. This is a gain of 18 congregations and 8 ministers during the year. The number of vacant congregations is 67, being 14 more than last year. Only 14 ministers send in no report, while 28 vacant congregations are also defaulters. The number of families connected with the church was, as reported, 30,397-a gain of 1833 on the year; with 3928 isolated individuals. 'The communicants were 51,612—a gain of 1840. As many as 4692 infants were baptized, and 188 adults. In the Sabbath-schools there were 84,592 and in the Bible Classes 8950. The week-day meeting service 437; elders 1881; managers 3145; Sabbath-school teachers 4122; books in libraries about 103,-000; sittings in churches 134,491-a gain in the year of 6,281; with 164 missionary associations. During the year 17 churches were built, and 8 manses with 10 places for worship which may be called lecture rooms. The number of manses is now 176.

The financial statistics show also gratifying progress. The stipend promised amounted to \$216,912 or \$13,745 above the previous year, while \$221,281 were actually paid an increase over '71-2 of \$17.570. On church and manse property \$158,676 were expended during the year. An increase of \$35,481. Other congregational contributions, not otherwise reported, amounted to \$83,431an increase of \$5,853. This made the total congregational contributions, for srictly congregati mal purposes, \$463,390-an increase of \$54,870. The College Fund amounted to \$15,951, an increase of \$5,350; the Home Mission Fund \$18,777, an increase of \$6,206; the Foreign Mission Fund \$8,216, a decrease of \$425; Widows and Orphans Fund \$3,662, au increase of \$518; Assembly Fund, \$2,412 an increase of \$10; French Evangelization, \$5,454, an increase of \$892; Kankakee Mission \$2,640, a decrease of \$100; Sabbath School contributions to Missions \$3,973, au increase of \$295. This gives a total to the schemes of the church of \$61,170, Jor an increase of \$13,079. Other benevolent purposes \$26,340, an increase of \$6,836. The total over all presenting the very encourage desire a change in their ecclesiastical relaing sum of \$550,901, or an increase over the tions, to present their petition to the Kildoprevious year of \$77,786. There is another nan Session for transmission to the Prosbyaverage of contributions for schemes of the church for each congregation and induct elders, in connection with that in the different Presbyteries. Hamilton mission. Mr. Nisbet having stated that it Presbytery gives the largest average stipend | was of great importance that a treaty should sonto—the former being \$878 and the latter \$806. Ottawa comes next and Paris fourth. This is in the matter of promising but the to the petition sent down to the Home Misperformance tells quite a different story, son Committee, asking leave to open classes.

a promise of \$745 and an actual average payment of \$685.

The average annual payment of each member for all church purposes is \$10,97 or an increase of \$1,19 over last year. The highest ' the items we have given it may ! easily gathered that church ba statistics when given honostly, fully, and clearly, may, if read aright, be very profitable and very interesting, calculated to

raore than it used to be. It is more than Providence, it has been your loss to sustain many reckoned on its being. There is room for regret that it is not more. There is the ovident duty-"Forgetting the things that are behind to reach forward to those that are before."

Ministers and Churches.

The Beaverton correspondent of the Linday Post says :- "The Rev. Kennoth McLennan, M.A., of Peterboro', who is spanding a week or two with the Rev. D. Watson, M.A., pastor of St. Andrew's Church, Thorah, preached an eloquent and impressive sermon to a large and appreciative audience in the Orange Hall last Sabbath ovening."

The congregation of Dumfries Street Pres bytorian Church, Paris, have presented their pastor, the Rev. F. W. Farries, with a sum exceeding \$200-another of the many expressions of kindness and affection which he has received from his people during his pasto rate, which he fully appreciates. The rev. gentleman has left for a few weeks' sojourn at the ea side for the benefit of his health, which has been none of the best for some months past.

After copying the PRESEYTHRIAN'S account of the induction of the Rev. D. MacIntonh, the North British Daily Mail (Glasgow, Scotland) adds the following :-"The foregoing will be gratifying to Mr. MacIntosh's numerous friends in Glasgow, Mr. MacIntosh received his theological education in the Free Church College in this city, where he proved himself a distinguished student, having in his year obtained the Clark Scholarship. We know him to be an accomplished scholar, a good man, and one sincerely de. voted to his high calling."

PRESBYTERY OF MANITOBA.

This Presbytory met at Kildonan on the 16th and 17th day of July. In the absence of the Moderator, the Rev. John Black was appointed Moderator p. t. The Rev. R. Ure, of Goderich, and the Rev. W. Cochrane, M. A., of Brantford, Commissioners from the General Assembly, being present, were invited to sit and correspond. Mr. Matheson reported that the Lord's Supper had been dispensed at the Portage and six persons elected to serve as elders. Messrs. Morrison and Cunningham, of Headingly, were associated with Mr. Matheson as a Session, for the ordaining of these elders elect. Arrangements were made for the Sacra. ment of the Supper, at Park's Creek, Springfield and Rockwood. Mr. Mc Nabb was instructed to dispense the same ordinance at White Mud River at such time as he may find convenient. Petitions were presented from Springfield and from certain persons in Kildonan, praying to be recognized as a congregation, receiving supploment from Home Mission Committee, and with the right to call their own minister. There was also read a petition from part of the people of Springfield, and from settlers in the Township of Sunnyside and Cooks's Creek, praying for the services of a stated missionary among them. The petitions from Springfield and Sunnyside were laid on the table till next meeting and a deputation, consisting of Messrs. Bryce, Donald. son, and Frazer, ministers, and Mr. Sutherland, elder, was appointed to visit this field and report to next meeting. The petitioners from Kildonan were instructed, should they very suggestive tabular statement giving the t 5. The Rev. James Nisbet, of the Prince various Albert Mission, was authorized to ordain though it is a very short way ahead of Tor- be made with the Indians of the West, as onto—the former being \$878 and the latter soon as possible, Prof. Hart and Mr. Nisbet for in the latter work, Toronto Presbytery is

\$10 better than its promises, but Hamilton

\$10 better than its promises, but Hamilton is \$144 worse. Ottawa is \$10 worse than its in which the petition had passed through promise, and Paris \$4 better. None of the the Presbytery, but as to the transference other Presbyteries come up to their promise except On tarie which shows an advance of W. Cochrane of Brantford, had been appointed Commissioners to inquire into the matter on the say. The average over the whole church shows | matter on the spot. These Commissioners being present, a conference was held and the members of Presbytery questioned as to their views of the subject. Arrangements were made for the Sabbath services of the Commissioners during their stay in the Province. It was agreed that this Presbytery apply to the Home Mission Committee for average per member is the Presbytery of a grant to Prof. Hart of \$100 for past ser-Manitoba; the next Montreal, and the low-sic Durham, which is about \$6. From for this year.

IN MEMORIAM.

Prof. Bryce, on behalf of the Committee a pointed to prepare a minute expressive of the sympathies of the members of this able and very interesting, calculated to of the sympathies of the memoers of this minister reproof and afford material for discovery, with the Roy. John Black, in his late bereavement, read the following minute, which was adopted and ordered to ful comparison; while leading also to in-be engressed, and a copy given to Rev. Mr. creased exertion, stendy perseverance, and Black:—"Your Brethren, of the Presbytery while the second deals exclusively with the pacuniary contributions and intromissions for the year. In this way it will be abserved all to Him. But it is something. It is on the pacuniary contributions and intromissions and intromissions and intromissions for the year. In this way it will be abserved all to Him. But it is something. It is on the pacuniary contributions and intromissions for the year. In this way it will be abserved all to Him. But it is something. It is on the pacuniary contributions and intromissions and intromissions of the year. In this way it will be abserved all to Him. But it is something. It is on the pacuniary contributions and intromissions of the pacuniary contributions are pacuniary contributions and intromissions of the pacuniary contributions are pacuniary contributions.

is one of the most trying that we can be called on to endure in this vale of tears. called on to endure in this vale of tears. You have lost a prudent, thoughtful, and devoted wife; your children, a careful, at fectionate, and fender mother; your people, a wise, faithful, and generous friend; and all a noble example of fidelity in all the relations of life, and humility and carrest, the service of Him who level here. relations of life, and humility and earnest, hass in the service of Him who leved her and gave himself for her. Into the deep recesses of your grief no human sympathy can enter. Our best efforts to console, however well intended, are the "Vacant chaff" and can accomplish but little in alleviating your sorrow. You have, however, consolation that surings from a high a consolation that springs from a high source, you have the satisfaction of know. ing that your beloved wife, whose early death we mourn, was long a sincere and carnest follower of Christ, and as she lived the life of a Christian, she died the Christian's death. To her, death was the messenger of peace. On earth she loved and served Him who has abolished death and conquered the grave, and now she has gone to dwell forever with the Lord. Her death, though early, was not untimely. Her work on earth was done, and she has entered into her eternal rest. Her's is the blessing of those who die in the Lord, and whose works do follow them. Death forms no break in her existence Her being goes on uninterrupted, far removed from the clouds and shadows of earth, in the unclouded glory of that land where there is no need of "The sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

A. FRAZER. Pres. Clerk.

PRESBYTERY OF SIMCOE.

A meeting of this Presbytery was held at Barrie on the 5th day of August, all the clerical members, and five elders, being

Mr. J. Gray was elected Moderator for the following year.

The following minutes in reference to the resignation of the Clerkship, by Mr. Gray, was adopted:-

"In accepting Mr. Gray's resignation of the clerkship, which they do with reluct-ance, the Presbytery would place on recon the expression of their high appreciation of the admirable manner in which, ever since the erection of the Presbytery, five years ago, the duties of the office have by hm been discharged. Of the careful and judi-cious arrangement of the business, the correct and beautiful style in which the proceedings have been recorded, and the accuracy and promptitude with which the necessary, and often large correspondence, has all along been conducted, the Presbytery cannot do otherwise than express their high approval. The extensive and minute acquaintance, too, on the part of their clerk with coclesiastical procedure, so greatly conducive to facilitate the transaction of business; his readiness at all times to communicate information on all points of law, and his unvarying urbanity and gentlemanly bearing towards all with whom his official relations brought him into contact, have been such as to command the Presbytery's respect and esteem. In now, therefore, relieving Mr. Gray from the duties and responsibilities of the clerkship, the Presbytery, while wishing him all comfort and prosperity in his sphere of pastoral labour, would beg his acceptance of their most cordial acknowledgments for the valuable services rendered to the Church, for all these years, in an office for which he has proved himself so eminently qualified, and which he has filled with so much honour to himself, and so much satisfaction to all his brothren.

Mr. R. Moodie succeeds Mr. Gray as Clerk.

A minute was also adopted accepting Mr. M. Fraser's resignation of the Convener-ship of the Presbytery's Home Mission Committee, and recording the thanks of the court for the officient and faithful manner in which Mr. Fraser has for five years discharged the duties of that important position. Space will be asked in a future number of the British American Pressythetax for insertion of the minute.

Mr. D. B. Cameron was chosen Convener of Home Mission Committee instead of Mr Fraser.

Mr. R. Knowles was instructed to organize a congregation in Adjala, to be united to the first and second congregations of Tecumseth.

A petition from congregations of Nottawa and Duntition, asking that Nottawa be disjoined from the congregation of Colling-wood and united to Duntroon, was heard and prayer granted, the united congregations to be called Duntroon and Nottawa-

A unaumous call, signed by 105 members and 102 adherents, to Mr. R. D. Fraser, from Cookstown, Townine, and Ivy, was sustained. Mr. Fraser's acceptance having been signified, it was resolved that the Presbytery meet at Cookstown, on Monday. Sept. 29th, at 10 a.m., for the trials and ordination of Mr. Fraser, and for the transac-tion of other business—Mr. Gray, Moderator of Presbytery, to preside at the ordina-tion, Mr. Moodie to preach, Mr. McConnell to address the minister, and Mr. Fairbairn the

Ordination service to begin at noon.

The Treasurer was instructed to appor-tion to the congregations of the bounds the amounts necessary to meet the Presbytory's share of the General Assembly's expenses for this your.

Dr. J. B. Fraser, student in theology, read a discourse, which was very favourably received.

The Preshytery adopted a report recommending that a Sabhath School conference be held at Collingwood, on 16th September next .-- Com.

The Wesleyau Church in England raised last rear for missions \$700,000. One of the secretaries being asked how they were able

Contributors and Gorrespondents.

THE LATE MR. KENNEDY.

Editor BRITISH AMERICAN PRESENTABIAN.

DEAR SIE,—As it was through the medium of your paper that you kindly gave an op-portunity of bringing under the consideration of our ministers and people the case of the widow and four children of the late Rev. Robert Kennedy, presenting to them the bereated and helpless condition of that broken family, and calling for sympathy and liberality towards them, which call has been generously responded to by contributions of appeards of \$300, I again request a little more space in your paper to show how the to raise as much money as might in some measure enable Mrs. Kennedy to begin supporting herself and the children, and what founds might be obtained wore to be expressly devoted to that purpose. It soon became evident that in her circumstances she could not accomplish this in Canada, and that she behaved to return to her native Scotland, where she has relatives. Accordingly, in the month of June she sailed for city of Glasgow, and safely arrived c. Spending a few days with her mends, she then went to Saltcoats, a town on the coast of Ayrshire, where the aged mother of her husband and two of his brothers live, and where she intends to make her abode. I have had a letter from her, and may give an extract from it as bearing upon her future course. She says, "I will need to live among friends here for some little time, yet the sooner I can get into a way of doing for myself the better. I feel that the best thing I can do is to keep hoarders, if I could only furnish a house If I had a house, I could get it well occupied in the summer months, during which Salt-easts is a resort for son-bathing visitors, and I may get some boarders in winter." In another part of the letter she says.—"I can never forget what you have done for me. never lorget what you have done for me, nor be thankful enough to the kind friends who so generously responded to your call. That God may bloss you and them is my daily prayer; and if we never meet again on earth, I trust we shall meet in that place where you and they shall have your roward when you shall hear our dear Saviour say "inasmuch as ye did it to the least of these my brethren, yo did it unto me."
I at once saw the propriety of remitting

to her, from the bank where the contribu-tions had been deposited, \$800, and have done so, for making a beginning in setting up house. There is still a small balance in the bank to be remitted; but before doing this I would like much that some additions were made to it, as being really needed and I am sure that Mrs. K. will very judi-ciously make use of all that is done for her. I may be allowed to give a reminder here, that her husband fell in harness, fatally injured, while prosecuting his evangelizing work in preaching the gospel of salvation and circulating his very useful religious papers. His course was indeed a self-sacring one, labouring to do good unto souls, and the resources for his wife and young children fell with himself. They are thus well deserving of what has been done for them so far, and of more yet. My hope was that at least \$500 might be obtained, and surely this might be realized over our congregations in Canada, honourably to Christian widows and the fatherless are specially pointed out in the New Testament as entitled to help according to their particular necessities. Hore, this is plainly signal case owing to circumstances, and it is hoped that some further donations will be forthcoming, to increase grateful reminiscences of Canadian bountifulness. Yo ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive" (Acts 11. 85).—Respectfully submitted by ANDREW KENNEDY,

Receiver for Mrs. R. Konnedy. London, Ont., Box 15, C.

PRESBYTERIAN MISSIONS IN MUS-KOKA.

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR SIR,-Having been appointed by the Presbytery of Simcoo to take charge of the missions of our Church in this district, I entered upon my labors here some months ago. Since doing so we have had a great increase both in interest and attendance at all the places occupied. I preach every Sabbath morning at Bracebridge, and at Monck and Sou h Falls on alternate Sabbaths in the afternoon. Besides this, I have visited awarded and solutions. have visited, preached, and administered the ordinances at several stations occupied the Messrs. Armstrong and Goldie, student missionaries, laboring in Muskoka and I have engaged to do the same in other of their stations, they each time supplying my lack of service at Bracebridge, &c. Yesterday we had a united communion in our church here. There were present members from Monck, South Falls, Graven-hurst, and other places. We had 70 com-municants, 20 of whom were now members, and a large crowd of spectators, who packed the church to the door. All the services were deeply solemn and spiritual, so that yesterday was a great day in our town.

At our Kirk Session, held last week, we had 6 elders present, and a large amount of business was done. Amongst the rest a resolution was passed to build a house for the mission. The brothren present pledged themselves to give timber, labor, &c., and resolved to fell and prepare the wood during the fall and winter and his great thee. the fall and winter; and by a great "bee to get up the building next spring.

At South Falls we have a commodious church, but it wants pewing and plastering inside. We have elected committees to Collect funds and finish the church, and the ladies have commenced operations. We hope to get it completed before winter.

At Mouck we have a very large attendance—the place always crowded. Five sites of land have been offered to build a church, and we think to make the attempt before long.

At all the stations the people are willing to do their utmost towards the accomplishment of these objects; but still at the families are poor in Muskoka, and will be for a few years; but afterwards I believe will be a school-house for the use of pretty well off. In the meanting a little

help from the outside is much needed and thoroughly appreciated. I am arranging in a few weeks to visit Toronto. Hamilton, other towns to attempt by subscription to raise two or three hundred dollars by which to assist the friends here in carrying out these important undertakings. A gentle-man has offered a cite for a church at Huntsville, when we can take up that rising village.

Gravenburst is a rising and important place, and could we supply it with services we could soon get a church there.

I fool thankful to the Great Head of the Church for these tokens of his favor, and pray that Ho may still lead us forth in his providence.

I remain, sir, yours very truly, John Marches, Bracobridge, August 11, 1878.

A CORRECTION.

Editor British America Presenterial.

DEAL SIR, -Among the many interesting things in the PRESERVERIAN of last week, there is a communication in regard to the congregation of Indian Lands, giving a most satisfactory account of the state of things there. It contains, however, a reference to the Home Mission Committee, which requires some explenation, not for the sake of defending the Presbytery's Committee, which is quite unnecessary, but lest any of your readers should suppose that this supplied an instance of the defective working of the General Assembly's Home Mission scheme. The writer of the communication says that he was given to understand, "That the supplies given to Indian Lands by the Committee was very scanty indeed," tory." Now, h and " not always satisfac-Now, he might have spared that reflection, and probably would have done so, had he known what he might also have been given to understand," that the Presbytery's Committee offered that congregation supply at the beginning of their vacancy; but the offer was declined, and, on being repeated at a subsequent period, was declined again; and when, at last, they felt the necessity of applying to the Committoe, it was at a time when preachers were specially scarce. It seems hardly just to that noble scheme of the Church for a congregation first to decline all help from it, and then to complain that it has not given them help, or for brothren, in ignorance of the circumstances, publicly to abet and encourage such complaints.

It has not been observed that congregations, acting as the one in question has done, always succeed either sooner or later in obtaining settlements, than those that loyally fulfil their duty to the Assembly, and avail themselves of arrangements that have been devised for the best interests of both probationers and congregations, and matured after years of deliberation and experience.

A MEMBER OF THE PBY.'S H. M. COM.

BAPTISM OF ONE HUNDRED AND FIFTY INDIANS.

The Mainland Guardian gives an account of an interesting ceremony held at St. Paul's Mission, Lytton, British Columbia, on Sunday and Monday, the Whitsuntide festivals of the Church of Eng-

During the preceding days, Indians steadily assembled to the number of about six hundred, and took up their positions in encampments according to their villages, all about the picturesque site of the Missien. Between three or four hundred horses adorned with highly colored furniture added to the romantic surroundings, as well as attested the increasing prosperity of the native race. The church was decorated with the beautiful wild flowers of the land.

Solomn, hearty, and protracted services were held, at which many addresses were given by the Bishop of Columbia and Mr. Good. Native speakers also exhorted their On Sunday afternoon the Bishop baptised 124 adults, and 19 in the evening were confirmed out of those baptized last year. On Monday, 18 infants, children of the baptised, were admitted to the Chris-tian Church. Among those baptised were 28 chiefs and hondsmon. Most of them had been for five or six years under instruction and probation. The improvement in knowledge, good habits, and appearance is manifest.

Mr. Spurgeon, the greatest of modern preachers of which the English metropolis can boast, states his position upon Christian fellowship, in a recent sermon, in this emphatic manner. All know he is a Baptist :- "At the Lord's Table I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart, fervently, and am not separate from them. The pulse of Christ is communion; and woo to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ." Not a few of our Baptist friends in Canada might get a useful hint from the above.

Rev. John B. McDongall has at length been able to secure for the Free Italian Church in Florence a suitable edifice. For £2,000 a suppressed Roman Catholic church and monastery, situated very advantageously for Protestant purposes, Lave been pur-chased, and an additional sum of £1,000 (of which Mr. McDongall has already obtained part on the spot, and hopes to collect the rest this summer in Scotland) will adapt them for their new destination. The church will be used for public worship; the conschool-house for the use of the EvangeliTHE LATE DR. GUTHRIE.

The following sketch of Dr. Guthrie is from notes made upwards of twelve years ago, when that distinguished prescher and philanthropist had reached the pinnacle of his popularity and usefulness; and, as it appears to me, his death has not called forth on this side the Atlantic the amount of attention that his remarkable powers and character meritod, I place this sketch at your disposal as a slight contribution to the memory of a great and good man, whose name will long be cherished with gratitude and affection by the citizens, not only of Edinburgh, but also of all "broad Scot-

A volume might easily be written, and no

doubt will now be written, telling of this

wonderful man, his queer sayings, and cele.

brated achievements among the poor, the

intemporate, the ignorant and the degraded.

Brought to Edinburgh under the distin-

guished auspices of Dr. Chalmers, he imme-

diately set to work in "excavating" the

Cowgate, Canongate, Grassmarket, and the grimy wynds of "Auld Reeky." His was just the nature for such a work-full of tendorness and sympathy with the wretches he visited, there was an exuberance of wit and humour which bore him trumphantly through scenes which would have utterly disgusted and disheartened men of a more saturnine disposition. As minister, first of Old Greyfriars, and thou of the new Parish of St. John's, specially erected for him, while connected with the Established Church, and afterwards of Free St. John's, when he chose to cast in his lot with those who went out in 1843, he was necessarily thrown much into contact with the denizons of the worst lanes and courts of the aucient capital. For the task of elevating the debased, rescuing the wandering, and leading the erring into the right way, he had rare qualifications. He was the prince of city infirmaries. He could turn the jokes and gibes of wretched profligates, the lowest of whom partake to some degrees in the intel-lectual brilliance that characterizes Edinburgh, upon themselves; and thus defeating thom with their own weapons, he compelled their deference, and gained an entrance into their hearts for the message of grace and love which he brought them from his Divine Master. The very appearance of the man excited attention. About six feet high, with long daugling arms, thin hair inclining to yellow hanging down his neck, enormous somewhat leathery looking jaws, large fleshy nose, from which the perspiration kept dropping when he grew warm, a mouth extending almost across his face, about which froth perceptibly gathered in his passionate flights of oratory, and huge, light groy eyes: there was a comicalness about his appearance, every feature in his countenance seeming to poke fun at you : so that strangers meeting him on the street instinctively turned round to look after him, won-dering who the odd looking person was. Yet, withal, there was such a sunny play of kindliness, and sweet benevolence in the eyes and face, as made it very attractive in spite of unhandsome features. And his appearance afforded a fair indication of the man. There can be no question that a sense of the humorous was the strongest characteristic in his mind, although it had many distinguished features. I do not know that he ever wrote verses; but I do not doubt that, had he given himself up to poetry, his humor and pathos would have approached, if not equalled, those of Burns. So masterif not equalled, those of Burns. So masterful was his fancy that it seemed literally to run riot; and every sentence he uttered had in it many of the essential attributes of the highest poetry. He looked upon everything with the eye of genius. So exuberant was his wit, so much was it a part of him, that there was risk of it predominating over decorum in some instances. I cannot help feeling that the stage or the platform rather than the pulpit was his proper arona. Not that the pulpit should be necessarily dull; not that Dr. Guthrie did not fulfil all the duties of a minister with the highest success. But even in the house of God, which, to the British mind at least, is associated with gravity and sciemnity, the potent command he had of the ludicrous, and the familiarity of his mind with what was humorous and witty in thought and language unconsciously discovered themselves, and that continually, the result being to provoke the less grave of his hearers to inward mirth, if not to audible auffaws. I know his biographers in the Sunday Magazino have declared the contrary. But I am stating only what I know by experience, that whatever effect his pulpit humor produced upon his stated hearers, occasional hearers were often moved to laughter by sudden and unlooked-for witticisms in his preaching, and even in his prayers. I do not mean to insinuate that this was designed—far from it. I believe his mind was so constituted that, when he was true to himself and spoke naturally, he employed phrases and images which to a discerning and appreciating listoner had ludicrous associations. And all this time there was not only the outward gravity of facial expression which all mirth-provokers display, but also a subjective earnestness, which showed that it was us far as possible from the intention of the speaker to be humorous. His mastery of the pathetic ought not probably to be esteemed a distinct his mind, but only the obverse side of his humorousness, like the opposite sides of a shield; for his transitions from the one to the other was often so sudden that they who this moment felt an irrepressible tendency to laughter, the next moment found themselves bathed in tears. His descriptions of sorrow and suffering were so vivid as to be harrowing. I have heard him speak of unconscious babes going to their mother's coffin, and amusing themselves by rattling the iron handles on it, so that the hearers could almost fancy they heard the hollow sound, while every eye filled with tears. Speaking of the assurance of Chrisrians, and of the strength of their trust in

manufactory recatled that scene in the "Lady of the Lake," where Fitz James put his back against the rock and challenge Roderick Dlm and all his killed host, saying, "When I find the everlasting throne behind me, this rock will fly as soon as I."

Describing the variations of public opi-

of a pendulum, when, sutting the action to the words, he swung his long arms from side to side of the pulpit surprisingly like a pen dulum. Once preaching upon the resurrection of the Saviour, in the hearing of a friend of mine, he described with great vividness and beauty of portraiture the descent of the angel as he hovered from the skies, and rolled away the stone from the door of the sepulchre; the audience, excited into fuller sympathy with the preacher's glowing picture, waited in breathless attention, as he seemed to be about to cap the climax of his apostrophe, to see what the angel would do "and then," said ho—"and then"—"and then he said in it." If wit is rightly defined by Dr. Campbell as "something which exited in the mind an agreeable surprise," then Dr. Guthrie was the wittest of men, for he constantly surprised his heaven. for he constantly surprised his heavers, by the abruptness of his transitions "from grave to gay, from lively to severe," and by the overflowings of his fancy. It was a cover retort of his to Mrs. Stowe, when, on the occasion of her visit to Scotland, sho was animadverting upon some things she saw there, and compaining them with lar institutions in her own country, he re plied, "Gin your hum will have reoked as lang, maybe it'll need cleanin too." Still less than even Dr. Norman MacLead, was Dr. Guthrie an ecclesiastic. It is true he took a prominent part in holping onward the fortunes of the Free Church; and the numerous, admirable and comfortable manses occupied by the ministers of that Church bear testimony to the zeal and efficacy with which he conducted its manso scheme during the time he was its convonor; but while he threw in his whole energy into that department of its organization, which brought into play his characteristic benevelence; and though he was clovated to the Moderatorship of the General Assembly, the highest position in the gift of the Church, he seems to have occurred beneated to the Moderatorship of the work of the Church he seems to have occurred beneate but little with the work of pied himself but little with the work of church courts. His vocation did not lie in that direction; and he wisely gave himself up to promoting temperance societies, Mag-dalone Asylums, and Ragged Schools, the last of which, more than anything else, perhaps, achieved by him, gives him a right to a niche in the temple of perpetual fame.

Montreal, Aug. 7, 1878.

PRESBYTERIAN UNION IN CANADA

The Presbyterian Banner of Pittsburg, Pa., referring to the early prospect of union, has the following :--

"The indications are pretty clear that the union of nearly all the Presbyterian bodies in British America will soon be effected most probably within the next twelve months. Some time ago articles of Union were agreed upon by a committee representing the seve ral Presbyterian branches, at a meeting held at St. John's, N. B. The General Assembly lately in session at Toronto, adopted these articles by a vote of one hundred and twenty-five to twenty-five on an amendment to the effect that a statement regarding the headship of Christ should be included in the articles. The basis of union is, therefore, accepted so far as the General Assembly is concerned. The Synod of the Church in Canada in connection with the Church of Scotland, in session at Montreal, also accopted the basis of union, though in a less hearty manner than the Assembly. The Articles of Union will now be sent down to

the Presbyteries for confirmation.

The union of Presbyterians in the Canadas is a subject for sincere congratulation and thanksgiving. In their divided state there was often competition in places where only one church was needed; the councils were wanting in concert, and strongth was diminished. A grand field is open to Presbyterianism throughout British Amorica, which should be thoroughly cul-tivated. The ministers are learned, able and devoted to their work, so that we expect to hear of rapid progress in the extension of the Church. Prosbyterians of the United States rejoice at the prospect of union among their Canadian brothren."

A ROMANIST MISSIONARY SOCIETY.

From the London Nonconformist we ex-Catholic "Society for the Propagation of the Faith." "This association," says the Nonconformist, "is the largest and most extensive missionary society in existence, under the 'especial patronage' of His Holiness Pius IX, and the whole of the Roman Catholic Episcopate throughout the world. has just issued to its members a summary of its receipts in subscriptions during the past year. In consequence, chiefly, as it would appear, of the blessing bestowed on it by the Holy Father on the occasion of the fiftieth anniversary of its foundation, its income has shown an increase of nearly 582, 000f. upon the income of the previous year, having now reached the large sum of 5,602, 645f., equivalent to 224, 106?. Out of this 645f., equivalent to 224, 106! Out of this amount, 8,660,000f., or considerably more than half, was contributed by Franco. Germany and Bolgium cach sent, as nearly as possible, 360,000f.; Italy, 346,000f; the British Isles, 188,000f. (the larger part coming from Ireland); Russia and Poland sent a little over 1,000f.; Spain, 81,000f.; Alvaco and Lerraino (in spite of the late war), 189,000f.; Switzerland, 54,000f. The total is 000f.; Switzerland, 54,000f. The total is swelled by 12,000f. contributed from Asia, 28,000f. from Africa, 201,000f. from North America, 63,000f. from South America, and 5,764f. from the different dioceses of Oceanica. The great power, and, indeed, the vast income, of the Society for Propagation of the Faith arise from the aggregate of very small but regular contri-butions."

News of the death of Mr. Moffat, Dr. Livingstone's nephew, comes from Zanzibar. The unfortunate young man had been ill God, I have seen him draw himself up The unfortuna against the back of the pulpit, in a way that for some time.

CONFERENCE OF CHRISTIANS IN NEW YORK.

The Evangelical Allianos have made arrangements for the next great gathering of Christians of all nations, to on held in New York on the ten days from the 2nd to the nion, he said they were like the oscillations 12th of October. Dr. Parker, one of the tepresentatives, had his farewell meeting on Thursday evening, in the hall of the Canon Street Hotel; and that gentleman, with several others, sails on Thursday next for New York. Among those who will be present at the conference, it is expected the sent at the conference, it is expected the following representatives of the Christian Church in England, France, Germany, Holland, Belgium, Italy, Spain, Russa, Sweden, Switzerland, and the United Sweden, Switzerland, and the United Sweden, Switzerland, and the United States of America will be in attendance:—For the Church of England, the Very Rev. the Dean of Canterbury, and Professors Perowne and Leathes; Scotch Presbyter-iaus, Dr. Cairns, Eadie, Brown, Rainy, and others; Congregationalists, Drs. Parker and Stoughton, and the Revs. Aveling, Baldwin Brown, J. C. Harrison, &c., the Wesleyans, Drs. Arthur and Rigg; the Church in France, Pastor Borsier and Dr. Pressense; the "Old Catholics," Father Hyacinthe; and a host of others from the countries above-named. The subjects for conference and discussion are varied and momentous, embracing a large variety of momentous, embracing a large variety of topics, among which are the following:—"Christian Life," "Christian Life," "Christianity and its Antagonisms," "Christian Missions, Foreign and Domoctic," "Christianity and Social Evils," &c. Each subject will be written upon by one of the delogates, and discussed in the order set down in the programme. Each day's proceedings will be full of interest, and dove-tional meetings will be interested.—Weektional meetings will be interspersed .- IVeckly Review, (Edin.)

Miscellaneous.

Queen Victoria intends, while visiting Inverlochy Castle in the autumn, to ascend Ben Novis and picnic near the summit. The Empress Eugenie will probably accommany the Queen.

The Baroness Burdett-Coutts and Mr. Coulthurst, senior partner in Coutts' Bank, have each given £15,000 to form a fund for the widows and orphans of those who die in the employ of the bank.

The Duchess of Cambridge completed her seventy-sixth year on the 25th ult.

Wolves are so plentiful in Labrador that they have entirely broken up one settlement.

Gordon, of kidnapping notoriety, has disappeared from Manitoba, and is reported to have gone to the Rocky Mountains.

A writer from India says that while schools prosper at the older stations, children are sometimes scared away from new schools by reports that foreigners were around gathering up children to make play actors of them.

Jerusalem the Christian schools established in 1817 with but nine members have multiplied into five schools with upwards of one hundred scholars. Palestine has twenty-five Protestant schools and about one thousand pupils.

Hungary is the most Protestant of Roman Catholic countries. Of the thirteen millions of inhabitants that Hungary proper and Transylvania at present count, we have not less than three million and two hundred thousand adherents of our religion, or the fourth part of the population; and this numerical importance is still further surpassed by the great role which the Reformed and Lutherans have played in literature and in the different political parties. The census of 1870 gives 1,118,508 members of the Lutheran communion, 1,081,248 of the Reformed, 54,822 Unitarians, etc. There are scarcely any Protestants in the annexed provinces, Croatia, etc.

A late number of Nature states that, under the auspices of the Society of Biblical
Archaeology, it is intended shortly to publish a series of translations of all the important Assyrian and Egyptian texts which exist in the various collections of England and the continent, and thus place before the English student the remains of undoubtedly the oldest and most authoritic literature in the world. Nearly all the principal transthe world. Nearly all the principal translators have offered their services for this purpose, and while each author will be alone responsible for his portion of the work, the general arrangement of the materials will rest with the President of the Society. The selection of the records will embrace the entire range of Egyptian and Assyrian history and literature. Each translation will quote the authorities upon which it is based, or the monument from which it is taken, and all other notes will be as few and brief as possible, to avoid controversy and expense. The first volume will be issued by Mesus. Bagster & Sons.

The great work accomplished in the Island of Madagascar by the missionaries of the London Society will nover cease to be surprising; and in view of future possibilities, that Society has just sent its entirent secretary, Dr. Mullens, to the island, where for a year he proposes to devote nimself to its increasingly important interests. Just before he left London, Dr. Mullons stated, in some farewell remarks, that his Society, during the past four years, had enlarged its force of English missionaries in Madagascar from twelve to thirty, and that four more were soon to follow. Their training meti-tution on the island has now sixty native young mon studying for the ministry, and in the Normal School forty are fitting to become teachers. In addition, a large number of native agents are required, with an English missionary in every large district to assist them with his counsels. The whole island has practically abandoned idelatry, and the London Missionary Society is moving with the utmost zeal and wisdom, to secure it permanently in the folds of Christianity.

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PROSPECTS OF PRESBYTERIANISM

From the Edinburgh Presbyter in (which we are sorry to hear has been discontinued) we make the following extract on the Prespects of Presbyterianism in the British Em-

" If Presbyterianism be only true to itself, its prospects in this country, and over the British copies at large, are excellent. We say this, though fully aware of its liability in Scotland to love certain classes of the people-the aristocracy almost wholly, and the class who prefer culture and leanty to solid truth and rigid duty. The loss of these classes is undoubtedly to be deplored in their own interest, and in the interest of the country; but it does not necessarily impair the real vitality and strongth, or retard the progress of the Presbyterian Church. Our chief reasons for believing that the prospects of the Presbyterian Church are, on the whole, favorable, are such as the following. We need hardly say that the only ultimate cource of presperity is the good will of Him that dwelt in the mish; and that all to which we are now to refer must be regarded as subordinate to this.

"1. The prominence of Biblical instruction in our arrangements for worship is eminently fitted to seems the continued vitality and usefulness of the Presbytorian Church. It is this means that is most likely to be effectual for barring out necesies and heretical tendencies of every kind. Were our sermons but little essays of fifteen minutos, coming in after an exhausting service of more than an hour, the case would be very different. Were our mode of preaching such that exposition of Scripture could be easily dispensed with the minds of our people would not be so likely to have that full acquaintance with the scheme of divine truth which makes false systems appear to them very strange and repulsive. The concricuous place which Scriptural teaching has in our meetings for public worship is a great security (as far as any such arrangement security). ment can be a security) for a wholesome and scriptural public sontinent. In other words, it is a security for that on which, next to the power of the Spirit of God, the health and the life of a Church must depend. And we may be very sure that so long as we make the proclamation of divine truth, in its purity and fulness, a leading object, the hearts of the best people will be drawn to us. They will instinctively cling to a Church which proves itself to be what the Church was meant to be—the pillar and ground of the truth. We do not say that there will be no defection, but only that we are in the best way to prevent defection.
"We would, indeed, be very far from con-

voying the impression that preaching God's truth is the only part of our public worship which needs to be much attended to. On the contrary, we believe that the scandalous neglect of other parts of worship is one of the points on which Presbyterianism has not been true to itself, and is in some danger of perpetuating its old error. Undoubtedly there is a very pressing need for improvement both in the prayers and in the psalmody, and in the devotional tone of the whole service. The two classes of objects have no necessary antagonism: but on the century. necessary antagonism; but on the contrary, they work into one another. Although we may not have a liturgy, a more liturgical structure of prayer (that is, a structure more adapted to be taken up by a whole congre-gation) is often to be desired. Although we may not fall down before mere taste, and make it our god, a greater regard to taste and culture in the conducting of our worship would be of great benefit. Although the great fundamental truths of the gospel must never cease to be the backbone of our sermons, a little more variety of subject, and application to the lesser matters of ordinary life, would both prevent monotony and pro-mote edification. Although there must be no tampering with the fundamental doctrines of the faith, a greater candor in acknowledging difficulties, and a measure of greater freedom in the interpretation of parthe vital interests of our people. Such things are quite compatible with what ever ought to be regarded as one of the chief bulwarks of our Presbyterian system—the full and conspicuous promulgation of the trath of God.

"1. The popular government of the Presbyterian Church is, in these times especially, eminently conducive to her prosperity and extension. A Church which virtually exeffect on many. In proportion as men get accustomed to the idea of taking a part in the affairs of the State, they get a desire, more or less consciously, to have something to say in the affairs of their Church. The growth of popular rights and popular government has always been favorable, coleris paribus, to the Fresbyterian Church. In the United States of America, it is said of those who are Episcopalians when they emigrate thither, no fewer than eighty per cent. ultimately join one or other of the non-episcopal denominations. We cannot vouch for the number, but it is admitted that the genius of the Episcopal Church does not harmonize with the feelings of the great bulk of the Apparit great bulk of the American people. They are too much accustomed to take part in the management of their affairs to be easily reconciled to a system where the government is so much in the hands of the clergy. This, too, let it be observed, is the state of things in a Church which has admitted the laity to much more important place in its affairs than the laity either of England or Ireland possess. It is instructive at the same time to observe, even in Episcopal Churches, how much the laty press for power. Either they will succeed, or they will not. If they do not succeed. their attachment to the Episcopal Church will decrease, and perhaps they will cease to belong to it. If they do succeed they will so far check and impair the bishop, and bring him down from his preeminent position.

"Let us look for a moment at the Episcopal Church of Ireland. The present arrangement which makes voting by separate orders necessar, and virtually gives all the power to the clergy and bishops, can hard-be expected to be long Lorno with. The

to attend accetings where they meet with such treatment, or they will insid that their voice shall have more authority. In other each they will weaken the Episcopal element, and reduce the bishop nearer to the position of John Knox's superintendent —n very useful functionary, that it might

sometines be well to revive.

"Presbyterianism in Scotland was grievenely untrue to itself during the reign of Moderatism, and especially in its protection of a rigid lay patronage. Nothing comes more bitterly keme to the feelings of an intelligent and earnest people than to be excluded from all share in the election of their paster. Lay patronage in a Presby-terian church is in every sense a grievous blunder. The Moderates thought that it would preserve the connection of the aristocracy with the Church—in that it has most conspicuously failed. It discouraged and drove out the serious and the independent members of the congregation, and ul-timately it has evented an amount of nonconformity which more than threatens the existence of the Establisement itself. Much t the rapid progress of the Secession churches in the beginning of the present century was due to the fact that, in their government, the place of the people was recognized. Take, for example, the case of Edinburgh. In the earlier part of this century, several very massive congrega-tions of dissenters were formed. One does not find that all these congregations were pervaded by the tone of Ralph and Eben-ezer Erskine. To a considerable extent they were made up of men who recognized indeed, the importance of religion, but who also felt that it was right that in the also felt that it was right that in the Ohurch to which they belonged they should have a share in the government. In the Established Church of the day that was not accorded to them. Even the Chapels of Ease were governed by elders appointed by the kirk-session of the parish church. There was little or no standing ground in the establishment for that class of people who like to have a voice in the affairs of who like to have a voice in the affairs of their Church. Consequently they became Dissenters. And so it has always been. Patronage cannot exist in a popular Church. Under its influence the people either leave, or they assume a mere passive attitudetake an active interest in nothing, and become languid and dead. Presbyterianism is a system that, duly carried out, allows a place to the popular voice, and in these days when the popular voice, and in these days when the popular voice is uttering itself so loudly, this circumstance, so thoroughly accepted in nonconformist Presbyterian Churches, gives them great advantage over Churches whose government is exclusive.

"3. Presbyterianism is remarkably well adapted for working out the principle of the 'universal priesthood,' or many members in one body.

"It has its ordained ministry, but not its single minister. Ruling elders and deacons are formally ordained to office likewise And around this central group it is easy to have revolving an almost numberless, band of Sunday School teachers, helpers at children's churches, district visitors, collectors for sundry objects, helpers at mothers' for sundry objects, helpers at mothers' meetings, and at Doreas meetings, young men's associations, fellowship associations, psalmody associations, singing choirs, and all the other institutions that are to be found in an active congregation. There is hardly a difficulty or a question about the proper place of any of these. Nay, a congregation, through suitable agents may gregation, through suitable agents, may undertake mission work and mission meetings, and may find a suitable channel for the services of members gifted with more than the ordinary power of speech and canacity of exhorting. It is plain that any Church that cannot readily provide for the use of the talents and graces of its most carnest members is in an unfavourable position in these times. Whence comes Plymouth Brethvenies. mouth Brethrenism in its more aggressive orm but for the want of sphere for the activity of church members who have been powerfully moved to work in the vineyard? The Church of Rome found scope for the energies of its most active spirits in the various religious orders, and undoubtedly the more gushing souls in any Church will go off somewhere if provision be not made for using their energies within its pale. If Presbyterianism were fully developed in this direction, we should not find our home mission work half so arduous. In past ages Presbyterianism has been allowed to and in our country parshes at this day we fear that there is very little idea of the universal priesthood. The development of this truth in theory and in practice is one

of the crying demands of our time. " It is plain that in a lively, and at the same ime stable Church, you must have a combination of two things—authority and freedom. A central authority, a backbone, a pillar to prevent things from drifting away into mere Brethrenism; and, at the same time sufficient scope for the act ve energies of men who desire to serve the Lord according to the best conceptions they can form of how the Lord desires them to serve The idea of Presbyterianism includes ooth of these things, and therefore, when duly worked, this system is susceptible of having connected with it the highest strength of spiritual activity—the fervor and

fire of the deenest earnestness. "Presbyterianism is oftened weakened in dractice by an excess of uniformity. Some have the idea that it is not Presbyterian to be in any respect different from their neigh-bours. And so it is not Preshyterian in their view to adopt any practice which has not been handed down from our forefathers, or to drop any that has. But this idea of rigid uniformity is absolutely unceriptural. The Presbyterianism of the New Testament Church admitted of a great deal of home rule so to sperk, in different localities. Undoubtedly the vinculum that bound together neighbouring groups of con-gregations was looser than that to which we have been tending in Scotland. The seven churches of Asia had all a considerable degree of independence, and were not much controlled by any single court, close though they lay to one another. For the healthy development of Presbyteriansm it be expected to be long borne with. The laity cannot tamely look on and see the measures of which they are in favour carried by considerable lay majorities, but refused, because the clergy are not equally in favour of them. Lither they will coase

ments, will not find in the New Testament any court exercising the powers of the mod-ern General Associate. We rather think it will be found that the tight government which has been so much the vogue, instead of premoting union, or preventing distance has had the opposite effect. A greater degree of local and congregational freedom will in the end be more serviceable for the purpose in view. What can be more evations than the demand made by some that a congregation must have the permission of a unanimous Church before it shall sing God's prilses in particular words? It is contrary to the very sense of freedom that ruch matters should be regulated for con-gregations by persons outside. The dis-cussions of late years have doubtless done a good deal towards securing more freedom for congecgations and districts; but we do not think that the maximum allowable has yet been reached. Perhaps the day may come when even this will not be counted enough, and then the Church will have to fall back on its authority, and remind its people that there are two factors—author-ity and freedom—essential to its right order and true prosperity.

"Into such questions, however, we do not onter now. We have pointed out some particular features of the Presbyterian system, that, if properly worked out, will prove favourable, under the Divine blessing, to its permanence and extension in those times. It is obvious that when Presbytorianism has anything like an equal chance with Episcopacy (as in our colonies) it gains much more than a proportional position, in the ratio of the population of Scotland to England. Many questions arise as to the true development of Presbyterianism, the best way of adapting it to the wants of the times, the practical defects needing to be corrected or supplied, the Ifmits within which change is allowable, and the like. These questions will evidently afford employment to men's minds for some time to come. If they be solved with wisdom, the Presbyterian Church may yet become the most extensive and influential in this em-

HEROES AT HOME.

People who live on the outside of the charmed circle of letters, but who believe that the men and women that compose it

are of a different mould from the rest of

mankind, and who long to be permitted to penotrate the "rose hedge" and learn the facts of the Armida's garden for themselves, sometimes learn them too clearly for their dreams to be ever possible again. They have a favorite author—a poet, say, or a novelist. If a poet, he is probably one whose songs are full of that delicious melancholy which n akes them so divinely sad an esthetic poet, a blighted being, a creature walking in the moonlight among the graves and watering their flowers with his tears; if a novelist, he is one whose sprightly fancy makes the dull world gay. A friend takes the worshiper to the shrine where the dol is to be found; in other words, they go to call on him, at his own house. The melaucholy poet, "hidden in the light of thought," is a rubicund, rosy-gilled gentleman, brisk, middle-aged, comfortable, respectable, particular as to his wines, a con-noisseur as to the morits of the chef, a bon vivant of the Horatian order, and for talk prone to personal gossip and feeble humor. the lively novelist, on the other hand, is a taciturn, morose, kind of person, afflicted with a perennial catarh, ever ready with an unpleasant argument, given to start disagreeable topics of a grave, not to say depressing nature, perhaps a rabid politi-cian, taking gloomy views of the currency and despondent about our carrying trade As for the women, they never do look the thing they are reputed to be, save in fashion and sometimes in heauty. A woman who and sometimes in beauty. A woman who goes to public meetings and makes speeches n all kinds of subjects, tough as well as doubtful, presents herselt in society with the look of an old maid and the address of a shy school-girl. A sour kind of essayist, who finds everything wrong and nothing in its place, has a face like the full moon, and looks as if she fed on cream and butter. A novelist who sails very near the wind, and on whom the critics are severe by principle, is a quiet as a Quakeress in her conversation and as demure as a nun in her bearing while a writer of religious tracts has gowns from Paris and gives small suppors out of the proceeds. The public character and private being of almost every person in the world differ widely from each other; and the hero of history who is also the hero to his valet has yet to be tound. Some people call this difference inconsistency, and some manysidedness; to some it argues shallow-ness, vencer, unreality, and is therefore un-worthy of esteem; to others it is but the necessary consequence of a complex human nature, and a sign that the mind needs the rest of alternation just as much as the body. We cannot be always in the same groove never changing our attitude or object inconsistency or supplement, contradiction or compensation? The sterner moralists and those whose minds dwell on tares, say the former; these who look for wheat even on the stony ground and among thorns, assert the latter. Any how, it is certain that those who desire ideals, and who like to worship heroes, would do well to content theriselves with adoration at a long range. Distance lends enchantment and ignorance is bliss in more esses than one. Heroism at home is something like humanity in Brobdignag, and the undress of the domesbroughing, and the underes of the demes-tic hearth is more favorable to personal confort than to public glory. To keep our ideals intact, we ought to keep them un-known. Our goldesses should not be seen eating boofsteaks and drinking stout; our poets are best in print, and social small-talk does not come like truths divine mended from their tongue; our sages and philanthropists gain nothing, and may lose much by being rashly followed to their firesides. Yet, after all, a man's good work and I rave word are in any case a part of his real self, though they may be very far from being the vhole; and, even if he is not true metal all through, his gold, so far as it goes, counts for more than its alloy, and his public hereism overtops his private puerility."—

Saturday Revisio.

No great work can be done without much opposition.

A REPORTED FALSE PROPUET IN ARABÎA.

According to a writer in the New Free Press a would be Mussiah has appeared in Arabia. The protender, a Jow of Sana in Arabia. Yemen, is said to have foscinating exterior and a molodious voice. After studying the mysteries of the great cabbalistic work, the Zoher, he withdrew from intercourse with his fellow men, and eventually retired into a desort, where he suffered from bodily mor-ficatious and self-denial. He soon became distinguished as a worker of miracles, and as such attracted the attention of the superstitious Bedouins. These, seeking to obtain his good graces, brought various descriptions of food, and were pleased that he condesconded to accept their offennes. The increase of their flocks and of their household and even their success in the attack upon hostile troops were attributed to the power peculiar to this worker of marvellous doings. His reputation spread far and wide among the Arabian population, and many incredible stores were circulated about this "wise man." His Jewish compatriots were not pleased with the connection between their worite scholar and the members of a strange religion; and they determined to bring him back to his own people. A sudden calamity gave the position of this man a new turn. An epidemic broke out amongst the flocks of the Bedouins, who in consequence of this calamity were in a short time reduced to extreme want. These changes in the fortune of the Arabs were assigned to the secret influence of the mysrerious man. It was then remembered that he was a Jow, and he all at once became the object of bitter hatred. The recluse had meanwhile quitted his solitude and returned to his native place. Here he was declared, chiefly by the Arabs, to be a Mes siah, and he became a dreaded and unap proachable power, even in the eyes of his fiercest enemies. His Jewish countrymen were in expectation that he would crush the Arabs and lead his own countrymen to the Holy Land. His heated imagination accepted the Messianic part which the delusion of the people had conferred upon him; and he beheld in the opinion of the multitude an evidence of his high mission. He received everywhere magnificent presents, lived in a princely style, was reverenced by his own people, and dreaded by the Arabs, continues to the present time to maintain his position, but does not appear to have attempted the restoration of his followers. Being a cabbalistical outhusiast, he remains passive and awaits a miracle that shall accomplish for him a new and extraordinary feat in regard to the deliverance of the peo-

THE POPULAR CAPACITY FOR SCANDAL.

One of the most saddening and humiliating exhibitions which human nature over makes of itself, is in its greedy credulity touching all reports of the misdemeanors of good men. If a man standhigh as a moral force in the community; if he stand as the rebuker and denouncer of social and political sin; if he be looked up to by any considerable number of people as an example of virtue; if the whole end and power of his life be in a high and pure direction; if his personality and influence render any allegation against his character most improbable, then most readily does any such allegation find eager believers. It matters not from what source the slander may come. Multitudes will be influenced by a roport against a good man's character from one who would not be believed under oath in any matter involving the pecuniary interest of fifty cents. The slanderer may be notoriously base—may be a plunderer to the worst passions and the lowest vices may be a chameless sinner against social virtue-may be a thief, a notorious liar, n drunkard, a libertine, or a harlot-all this matters nothing. The engine that throws the mud is not disregarded. The white ob-ject at which the foul discharges are aimed are only soon; and the deligat of the bystanders and lookers on is measured by the success of the stain sought to be inflicted.

As between a worldling and a man who professes to be guided and control oy Christian motives, all this is natural enough. sual delights, who sees a Christian fall or hears the report that he has fallen, is natu-rally comforted in the belief that, after all, men are alike-that no one of them, however much he may profess, is better than mother. It is quito essential to his comfort another. It is quite essential to his comforthat he cherish and fortify himself in this conviction. So, when any great scandal crises in quarters where he has found himself and his course of life condemned, he listens with ready ears, and is unmistakably We say this is natural, however base and malignant it may be; but when people reputed good—nay, people professing to be Christian—shrug their virtuous shoulders and shake their feeble heads, while a foul scandal touches vitally the character of one of their own number, and menaces the ex-tinguishment of an influence, higher or humbler, by which the world is made better, we hang our heads with shame, or raise them with indignation. If such a thing as this is natural, it proves just one thing, viz., that these men are hypocrites. There is no man, Christian or Pagan, who can rejoice in the faintest degree over the reputed fall of any other man from rectitude, without being at heart a scamp. All this readiness to believe evil of others, especially of those who have been reputed to be eminently good, is an evidence of conscious weakness under temptation, or of conscious proclivity to vice that finds comfort in eminent companionship.

There is no better test of purity and trace goodness than reluctance to think evil of one's neighbour, and absolute incapacity to believe an evil report about good men ex-cept upon the most trustworthy testimony. Alas, that this large and lovely charity is so rare! But it is only with those who possess this charity that men accused of sins against society have an equal chance with those acsociety have an equal chance with those accused, under the forms of law, of crime. Every man brought to trial for crime is presumed to be innocent until he is found guilty; but with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and

even then it takes the liberty of doubting the testimony. Every man who rejerces in a scandal thereby advortises the fact of his a scandal thereby advertises the fact of his own untrustworthiness; and every man who is pained by it, and refuses to be impressed by it, unconsciously reveals his own purity. He cannot believe a had thing done by one whom he regards as a good man, simply the cannot be a known he would not do it has because he knows he would not do it hun. self. Ho gives credit to others for the virtue that is consciously in his own possession, while the base men around him, whether while the base men around him, whether Christian in name or not, withhold that credit because they cannot believe in the existence of a virtue of which they are consciously empty. When the Master uttered the words, "Let him that is without sin among you first east a stone at her," he knew that none but conscious delinquents when the disausition to do so the entire that the second have the disausition to do so the second have th would have the disposition to do so; and when, under this rebule, every fierce accuser retired overwhelmed, He, the sinless, wrote the woman's crime in the sand for the heavenly rains to efface. If he could do this in a case of guilt not disputed, it certainly becomes his followers to tand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the

In a world full of influencies and tendencies to ovil, where every good force is need, ed, and needs to be jealously cherished and guarded, there is no choicer treasure and no more boneficent power than a sound character. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the State. Society cannot afford to have it wasted or destroyed; and its instinct of self-preservation domands that it shall not be suffered. There is nothing so sensi-tive and nothing so sacred as character; and overy tender charity, and loyal friendship, and chivalrous affection, and manly sonti-ment and impulse, ought to intrench themsolves around every true character in the community so thoroughly that a breath of calumny shall be as harmless as an idle wind. If they cannot do this, then no man devil, and he is at hierty to pick up his vic-tims where he will.—Scribner's.

WINTERING IN EGYPT.

The long sea-passage has hitherto deterred many persons from visiting Egypt; but now that the journey from Brindiai to Alexan-dria can be made in three days and a half, the superiority of Lower Egypt over the south of France or Italy as a winter residence will become better known and appreciated. Cairo is, ner excellence, the most perfect Arab city of the present day, and one in which its inhabitants have, perhaps, attained to a higher degree of civilization than in any other city in the East. The climate of Egypt is salubrious during the greatter part of the year, and in Alexandria, even the heat of the summer is zeldom oppressive being townseed by sive, being tempered by a fresh northerly brose. The Khamseeu, or hot south wind, how ever, which prevails in April and May, is at times unpleasant; and the inundations from the Nile render the latter part of the autum less healthy than the summer and winter. In summer the village of Ramleh, four miles from Alexandria, is a charming residence, while Cairo, from its clear, dry atmosphere and equable temperature, is now admitted to be one of the most desirable winter resorts, for invalids in the world. The Khedive, too who, from his immense wealth, his splended hospitality and liberal patronage of art, is justly entitled to be called the Haroun-al-

Raschid of modern times, is fast rendering his capital as luxurious as it is interesting.

One of the principal advantages which invalids derive from a winter's residence in a favourable climate is, that they are enabled to take daily and efficient exercise in the open air. At Cairo the invalid or tourist can be constantly in the open air, either on foot, donkey-back, horseback, or in a carriage. The atmosphere is not subject to any sudden change, nor is there danger of vicissitudes of temperature, such as are ex-perienced in many places in the south of Europe, nor cold, cutting winds, such as frequently prevail during winter and spring at Nice and Naples. The complete change, too, from the habits and customs of Western Europe to those of an Eastern city like Cairo, is, I am convinced, of intuense impor-tance to valetudinariaus, for impressions made upon the mind react upon the body, and the novelty of the new stile of life in Egypt gradually weans one from a too frequent thought of self. Who could think of dyspepaia or hypochondriasis while belief. holding the lovely surrises and glorious sunsets which, in this forgy and comparatively dismal land, are never seen, or while contemplating, as at Thebes, the ruins of a civilization that existed long before Athenand Rome were thought of, or the history of Greece had even been begun?

The pleasantest months in the year for a residence at Cairo are December, January, February, and March. The inundations of he Nile having subsided, leave the fields in November covered with a fresh layer of November covered with a fresh layer of rich deposit; then the lands are put under cultivation; and during our winter months, which are, in fact, the spring months in Egypt, the Delta, as well as the valley of the Nile, looks like a delightful garden teeming with verdure and beautiful with the blessoms of trees and plants. It very seldom rains at nire, probably not more than three or four times in the way — Rel than three or four times in the year .- Bel gravia.

Never attempt to do anything that is not right. Just as sure as you do you will get into trouble. If you even suspect that any-thing is wrong to it not until you are sure your anspicious are grandless.

There is no difference betwee knowledge and temporance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and thinperate. But they who know very well what ought to be done, and yet to do otherwise, are ignorant and stupid.

There are some people who are born with strong powers of indignation at injustice or ill-doing. Such are often blaned for the exp ression of it each in a righteous cause, by the more conservative. If these last would only remember how much more such persons irepress than express they would oftner p aise

BE KIND TO THE AGED.

A friend of mine saw a short distance before him an old man walking with great difficulty, and very tired. He seemed at a loss which way to go. Botween my friend and the old man two little girls, eight and ten years of ago, were walking and talking about the old man.

"How fixed he looka!" says one.

Just then a young man passed by, of when the old man asked his way to No. 16 East Street. A hasty answer, not at all clear, was the only reply. In his bewilder ment the old man struck against a post and his staff tell from his hand. The older gal sprang forward to support him, while the other handed him his staff, saying, affect it is, sur."

"Thank you, my kind glrls," said the old man. "Can you direct me to No. 16 East Street? I came to the city to-day to visit my son. Wishing to surprise him, I did not send him word that I was coming. I am a stranger here, and have been walkmg a long time to no purpose."

"Oh, we will go with you, sir; mother said we might walk for an hour, and we can as well walk that way as any

"God bless you, my kind girls!" said the old man. "I am sorry to trouble

"Oh," replied the little girls, "it is not the least trouble, we love old folks, and we love to help them if we can."

They soon brought the old man opposite the house which he sought; and he was for saying good-bye to them, but they said, "We must cross the street with you for fear the carriages run over you."

What a delightful body-guard were those

As they separated, the old man said, "If ns mey separated, the out man said, "If you ever visit my country, come to the house of John Boech, and you shall have as hearty a welcome and as good entertainment as a farm-house can afford."

THE SAILOR'S BIBLE.

The following transcript from the fly-leaf of a brave officer's Bible tells a simple tale of the dangers of a seaman's life, and the source of his confidence in the hour of the greatest trial, whether battling with the elements or his country's foc. It is as fol-

"This Bible was presented to me by Mr. Raikes, at the town of Hertford, January 1781, as a reward for punctual attendance at the Sunday School, and good behaviour when there; and, after being my com-panion fifty-three years, forty-ons of which I spent in the sea-service, during which time I was in forty; five engagements, received thirteen wounds, was three times shipwrecked, once burnt out, twice capsized in a boat, and had fovers of different sorts fifteen times, this Bible was my con-solation. It was newly bound for me by James Bishop, of Edmburgh, the 26th of October, 1834, the day I completed the six-tieth year of my age; I can say from my heart, what a rich Gift God's Word has been to me!"

DILIGENT IN BUSINESS.

A man industrious in his calling, if without the fear of God, becomes a drudge to worldly ends; voxed when disappointed, overjoyed in success. Mingle but the fear of God with business, it will not abate a man's industry, but sweeten it; if he pros-per, no is thankful to God that gives him power to get wealth; if he miscarry, he is patient under the will and dispensation of the God he fears. It turns the very employment of his calling to a kind of re-ligious duty and exercise of his religion, without damage or detriment to it .- Sir Matthew Hale.

ON GETTING UP.

"The writer was acquainted with an Oxford man whose punctuality in being exactly fourteen minutes late for chapel every morning was a marvel to his friends, and who thorefore determined to rouse hunself fully half an hour earlier every morning by means of an alarm. This he accordingly bought, and having duly wound and set it, placed it upon the corner of his dressingtable, styling it his 'friend,' who was going to cure him of his reakness. But what a change of opinion that morning brought about! At the appointed hour the machine dily went off with a bang, 'whir-r-r,' after the manuer of such instrumes. Alas for its too prempt and zealous friendship! With a cry of indignant remonstrance a heavy who therefore determined to rouse hunself a cry of indignant remonstrance a heavy boot was hurled at it, and, cut short in its appeal, it fell to the ground in a state of complete silence and annihilation-while its armer turned on his side and 'slambered again.' "-Cornell's Magazine.

WHAT THE LEAF DOES

ilt pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers; the very water that, where it not for the leaf would sink into the earth, and find its way, perchance, throughsubterraucan thannels, to the sea, and thus it is that we see that it works to give us the "carry and the latter ram." It works to send the "issued streams, like lines of silver, down the "issued streams, like lines of silver, like silver, the Hasand streams, like lines of silver, down the inquitain across the plain. It works to pour down the large brooks, which turn the whichs that energize the machinery which gives employment to militons—commerce stimulated and accumulated, and intelligence disseminated through the agency of this wealth. The leaf does it all. It has been demonstrated that accur square inch of leaf weath. The leaf does it all. It has been lemonstrated that every square inch of leaf litts 0.035 of an ounce every twenty four hours. Now a large forest-tree has about five acre of foliage, or 6,292,020 square inches. This being multiplied by 0,035 (the amount putmped by exery inch, gives the result 220,221 ounces, or nearly seven toux.

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GOOD THINGS WILL address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or shout in the playground; and so onwards up to the veterans who, after all their work, sit in the shady corner wisdom, and after all their work, sit in the shady corner and play the old games over a gain in their heads. "GOOD THINGS" hopes, as a perichical, to have its margins well thumbed and degreared; and when the binder has rimmed chose and made it lit for the library, the volume will try for a fixed place there in good company. The averse of a multitude of assorted "goodles" cannot be at into a prespectus, but the "WILL SPEAR FOR ITSELE.

TERMS—Tearly Subscription, \$2.00 Single Number 25 cents, with Lippinectt's Magazine \$5.50 Libera Chubbing Rates. Specture Number matical, postage paid, to any address, on recept of 20 cents.

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HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHILES.

HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES.

CARBONEAR, NEWFOUNDLAND, Jan. 3, 1871.

MR. JAMES I. FELLOWS.

DEAN SIN: I came to this country in May, 1869. I found a countryman of mino laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870. Mr. Edgar Joyce rapidly wasted away with every symptom of cutck consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Deavin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you accommendately procured some ishowed one to W. H. Thompson, who ordered a supply from you accommendately procured some ishowed one to W. H. Thompson, who ordered a supply from you accommendately procured some ishowed in the morning hadescribed the very results notified on the wrapper. His appetite soon began to return, and a voracious one it was, too; the dry, lacking cough changed into losse but violent attacks, finally disappearing altogether; pains lott his side, his hand assumed its usual steadiness, and before he finished ten betten he shallt was quite restored, and to-day not a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day your first shippnent arrived, and took at once four bottles to the Labrador, which he was very auxious to do, but had no occasion to use them himself. No other medicine will be over prescribe, recommend, or give, but yours.

WILLIAM WRAPIN.

School of Telegraphy,

rection.

Official Announcements.

Mantiona.—The next inceding of this Freehytery will be held at Winvipez and within the church there on the 10th day of Euptember, at 11 o'clock, a.m.

TORONYO .- First Tuesday of September, in Knox Church, Toronte, at 11 o'clock a.m.

Kindston, Next meeting of Ringston Presby tory to be held in Brock Street Church, Kingston, on the first Tucsday of October, at 3 p.m., Lir. Coulthard to preach in the evening.

HAMILTON.—The neal ordinary meeting of the Probytery of Rapulton is to be held in Central Church, Hamilton, on the 2nd Tuesday of October next, at 'l a.m.

Pages -At Woodstock, in Chalmer's Church, Tuesday, izird of Esptember, at one p.m.

ONTARIO. -At Prince Albert, in the Church there on the 1st Tuesday of Sep. at 11 o'clock a.m.

HARILTON.-The next ordinary meeting of the Presbytery of Hamilton meets on the 2nd Tuesday of October, at 11 s.m., in the Central Church, Ham-

MONTREAL,-In Erskine Church, on Wednesday

the first day of October next, at 10 a.m.

Buccaville.—An adjourned meeting o and
Prosbytory of Brockville will be held at Dunbar on the 12th August, at 2.30 p.m. The regular meeting to be held at Prescott on the 1st Tuesday of November, at 2.30 p.m.

Commercial.

PRODUCE.

The market has been very firm all week, but as there was very little of either flout or grain offering, trade has been quiet. Stocks have continued to decrease, and stood on the 11th inst. as follows :- Flour, 1,656 barrels; wheat, 40,861 bushels; oats, 10,715; barley, 4,124; peas, 3,620; rye 550 and com 2,327. There were in sight on the 2nd inst., 4,704,000 bushels of wheat and 114,000 of barley, against 5,675,000 of wheat and 322,000 of barley in 1372.

FLOUR .- The market has been very poorly supplied, and prices have been tending upwards all week. Last week No. 1 super, sold at \$5.35 .o.c. Fancy has been very scarce and much wanted. It brought \$5.85 on Monday, and for cut-down extra \$6 was paid on Tuesday. Choice extra has sold as high as \$6.50. The market yesterday closed firm, with a sale of fancy at \$5.90, and No. 1 super. worth \$5.40 to \$5.50.

OATMEAL-Continues scarce, firm and unchanged. A car-lot sold at \$5.35 on the track; small lots bring \$5.35 to \$5.40.

WHEAT-Has been in good demand at firm rices. On Saturday a lot of 5,000 bushels of No. 1 spring and 5,000 bushels of mixed fall sold at \$1.27 f.o.b. ali round. On Monday and Tuesday several cars of spring changed hands at \$1.27 f.o.b. There was nothing reported yesterday, but the market closed firm at quotations, Street receipts nil.

OATS.—There has been very little offered all week, and prices have advanced. Chicago sold last week at 40c. f.o.c., and on Tuesday at 41c. f.o.c. The same prices would still be paid.

BARLEY .- Reports of the new crop agree in saying that the yield will be about two-thirds to three-fourths that of last year, in consequence of small acreage. Semples are plump and heavy, but vary in color Until we have definite advices from the States, to form any estimate of opening values is impossible. Prices at present are nominal.

Phas. There is nothing doing, values are nominally unchanged at quotations.

Corn.-Car-lote seld last week and on Tues day at 45c. on the track.

BRAN. - A car sold on Monday at \$12 on the

PROVISIONS.

BUTTER-Is fairly active. Considerable pur chases have been made of lots at outside points at prices ranging from 13 to 15c., the latter being for selected.

CHEESE. - Small lots now range from 12 to 13c. EGGs-Are plentiful, but vary widely in price;

from 10 to 12 1/2c. is paid. PORK .- A lot of 100 brls. sold at \$17.50

small lots bring \$18. BACON, -A lot of 600 sides changed hands at

8c.; small lots at 81/2 to 81/4c. A lot of 300 canvassed hams sold at 13c., lots of 50 at 1334.

LARD.—There was one lot in tierces sold et 1014c.; small lots firm.

FREIGHTS.

LAKE FREIGHTS .- Rates are unchanged at 21/2c. to Kingston, and at 3c. to Oswego.

GRAND TRUNK R. R. RATES. - Summer rates GRAND TRUNK R. R. RAYES.—Summer rates from Toronto stand as follows:—To Halifax, 85c, for flour and 43c, for grain; to St. John. 80c, for flour, and 15c, for grain; to Montreal, 30c, for flour, and 15c, for grain; to New York, 75c, for flour and 38c, for grain; to Boston, 80c. 50c, for flour and 48c, for rain; to Boston, 80c. or flour and 40c. for grain

THROUGH RATES TO ENGLAND .- Flour stg. per barrel to Liverpool or Glasgow; grain — per 480 lbs; butter, lard or cheese, 65s, od. per 2,240 lbs, to Liverpool, or Glasgow, and 75s. od. to London; boxed meats 55s. od. to Liverpool, or Glasgow, and 67s. 6d. to London.

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TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an immigration Committee, for the purpose of affording information and advice to such humigrants as may desire the same, regarding the most edgible localities available in the Frevince for settlement, and other matters affecting the welface of new settlers; maniely:

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Immigrants are invited to avail themselves of he information to be thus procured from members of the above Committee, any of whom will be hap-y to furnish the same. Winnipeg, May, 1873.

Home Mission Committee, CANADA PRESBYTERIAN CHURCH.

The regular half yearly meeting of the Home Mission Committee will be held within Knox Col-lege, on Monday evening, September 29th, at half past 7 p.m.

Claims for Mission Stations and supplemented congregations due 1st October, should be sent the Convener, not later than the 22nd day of September.

At this meeting the grants to Stations and sup-plemented congregati by will be revised for the A full and punctual attendance of members is re-

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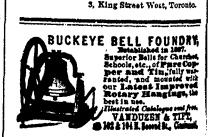
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