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# NEW BRUNSWICK.

Visits from the Upper Provinces-Good Effects - Rumoured Changes-Personal

(From our own Correspondent.)

This being the season for recreation, and these Lower Provinces being blessed with cool and refreshing sea breezes and sometimes chilling fogs, we are favoured with many visitors, and, among others, with not a few clergymen. Both branches of the Presbyterian Church of the Upper Provinces have furnished not a few visitors this summer. We have enjoyed their fellowship very much, and our congregations have profited by their preaching. It is not too much to say that as Churches we know one another better than we did before, by these visits. Perhaps, however, it is but right that the people of Ontario should know that visits in this direction may possibly lead to desires in the way of a seaboard residence, or settlement in a "seaboard parish." I for one shall not be sorry, on the other hand I shall be exceedingly glad, if the reports that I hear turn out to be well founded. If one or more of the brethren be induced to settle here a hearty welcome will be accorded them. I could give names, but it would be premature to do that.

Indeed, the "larceny," as Dr. Cuyler styled such a practice so often, when speaking in the Old Country, has not to be initiated; one overt act, if not more, has been already committed. The Rev. T. Goodfellow (the very name is ominous of good) was inducted into one of our charges last week. He came from Ontario about a year ago, and has done good service in our Home Mission field since then. You are not to suppose that he has been here all this time without an offer of a congregation; he could have had a charge long ago if he had wished it. The congregation of Upper Stewiocke, which long enjoyed the services of the late Dr. Smyth, and situated in one of the best farming districts of Nova Scotia, gave him a call some time ago. I understood he preferred a more compact and easier wrought charge, even though smaller, and hence he refused. Antigonish, in which he is settled, was vacated more than a year this subject. as missionary to the New Hebrides. It is a highly respectable charge.

Speaking of congregations down here despoiling congregations up there of their pastors, I cannot say that we can offer any superior inducements by way of income; I rather think we cannot compete even on equal terms so far as that is concerned. I must confess that congregations, and especially the larger and wealthier ones, do not seem to be conscious that the rate of living has advanced so rapidly as it has within the last few years. The members of city churches ought at least to be aware of the Presbyterian Board of Publication, existing between church and statewould rate of living here is not quite so high as with you, though I doubt that somewhat. Health, moreover, is better than riches, and there can be no doubt that to many constitutions, perhaps to all, this is a healthier climate than that which is found further west. It is cooler in the summer, and somewhat more moderate in the winter. In any case, let your men come down here, and we will hope for the best results to follow, both for you and us.

St. John, 81st July, 1872.

# QUEBEC.

An Important Movement - Uniform Bible Lessons for the S. S. of Canada and the United States.

Editor British American Presbyterian.

Sir,--There is a matter which was brought up at the recent meeting of Assembly in Hamilton, but has not as yet, perhaps, been brought with sufficient prominence before the religious public in general, and the Presbyterian portion of it in particular. I refer to the proceedings of the International Committee for the preparation of uniform Bible lessons for the Sunday Schools of the United States and Canada. The idea of appointing such a Committee took shape during the late meeting of the Sunday School Convention at Indianapolis. Repre-sentatives were present at this convention from all the principal evangelical denominations of this continent. Dur-

Contributors & Correspondents, ing its session, some mention was made of the great advantages which would flow from the general adoption of a uniform scheme of lessons. The suggestion was taken up and acted upon with characteristic American vigour and dispatch, and a Committee was at once appointed, consisting of a minister and a layman from each of the five great bodies represented at the convention, the Episcopalian, Congregational, Methodist Espiscopal, Baptist and Presbyterian. Amongst the ten thus designated, were prominent the names of such w ll-known men as Mr. G. 14. 16 art, of Philadelphia, and Mr. T. 16. 17. Vincent and Dr. John Hell, of New York, It was felt by the Canadian delegates at Indianapolis, that it would be well if the Dominion should participate in the benefits of the scheme. Accordingly after communication with the S. S. Association of Canada, two representntives were appointed for the Dominion, the Rev. J. M. Gibson of Montreal, and Mr. Macailum, a well-known Methodist layman, in the Western Province. This may at first sight seen a small representation of the Dominion, but if we test it by the principle of "Representation by Population, that favourite and well-seasoned plank of the Ontario political platform, it will be found that defect. The place of meeting was fix-ed at New York, and there accordingly Claist's Divinity implies more than his the Committee met a few weeks ago in the rooms of the Young Men's Christ-nan Association. Both of the Canadian delegates were present and met with a most hearty reception. The meetings of the Committee were characterized throughout by great cordiality and unity of sentiment. That difference of opinion should arise during their deliberations was inevitable, as may well be imagined when we consider the magnitude of their task, and the variety of Christian opinion brought to bear upon it. It is rather a matter of glad wonder that these difficulties and differences were so few in number and were all finally removed, or harmonised so that the committee was enabled to give in its report as a unit. I happened to be present when Mr. Gibson, the clerical delegate from Canada, made an important report of the deliberations and decisions of the committee, in one of the city churches after his return from

New York. Two circulars have also been already issued with reference to The recommendations ago by Mr. Murray, who sailed last fall | made therein will, we think, meet with very general approval from those who study them. A detailed scheme of lessons has been provided for one year only at present, but the outlines of a general plan have been sketched, which will embrace the consideration of the salient features of both Testaments within a term of seven years. The scheme proposed for 1878 comprises two courses of six months each, one in Genesis and one in Matthew. It was interferance of the State in matters at first intended to interpose the course spiritual there. Granting that there ly ask for suggestions as to the past and future action from all who are interested in Sunday school work. I understood also that their chairman, Dr. Vincent, who has recently gone to England, is charged with instructions to confer upon these matters with prominent S. S. workers throughout the United Kingdom. It may perhaps seem to some of your readers that I have unduly taken up your space and their time, in writing at such length upon this subject, but I think that more mature consideration will cause any such persons to change their minds. In itself, it is surely no light matter that the thousand thousands S. S. scholars throughout this continent should be engaged in study-

ing the same sacred words at the same time; but when we think of the probable influence and reaction of this manifestation of unity in other directions, our views of its interest and importance are greatly widened, and we seem in it to hail a harbinger of that time when all division and discord shall be done away, and the scattered members of the Chnrch Militant shall be gathered to-

gether in the full beauty and power of the Church Triumphant and Univer-" Дібамма." Montreal,, August 5th, 1872.

To know how to wait is the secret of success.

Striving against nature by our own efforts is like holding a weathercock by the hand; as soon as the force is re-moved it will voer with the wind.

CHRIST'S HEADSHIP.

written about what is called the Headship of Christ. Some carnest men contend that in the event of a union being consummated between the two Presbyterian Churches, in some way the Headship of Christ should be strongly

Now we ask why this anxiety about the Headship of Christ? Is the doctrine in deager? Is there any wish on the part of either of one Church or the other to take from Christ his mediernal crown, or dishohor Him, our risen tiving Head? If there be Sociain tendencies m the Church, let them be pointed out, that by all means we may guard against them.

The true Headship of Christ has a reference to two things, Christ's right to Aditor British American Presbyterian: teach and his right to rale in his Church. Christ's laws as given in his Word are binding upon us, and his Church under a regularly appointed ministry, is a kingdom independent of the kingdoms of this world. To' these two points let us confine our remarks.

As regards Christ's right to teach it lies on the side of excess rather than , no one who admits his Divinity can for Headship as our teacher, and is in more danger than his Headship. The difficulty is not in whether or not Christ has a right to teach, but in interpreting what he has taught. No one who admits his Divinity, Atonement, and Mediatoriol reign can doubt his Head-The point at issue is not, has ship. Christ a right to teach? but what has he taught? In maintaining Christ's Divinity, we maintain his Headship and more than his Headship. The Unitarian, in a qualified sense, when he calls himself a Christian, admits Christ's Headship, understanding the term from his own stand point. If the glory of Christ is in danger, let us contend for his Divinity and glorious Mediatorial work and kingly power, and thus honor him. If our Confession of Faith be doubtful on points so vital as these, let those who would do Christ honour, provide against the evil, and they will merit our respect, but we see no benefit to doctrine likely to result from any article in the basis of union asserting Christ's Headship.

It is Christ's right to teach, but Christ also has a right to rule in his Church. Christ's Church is a kingdom owning only Christ as her heavenly She is independent of this world s kingdoms, and responsible only to her heavenly risen Head.

Those who insist so much about the Headship of Christ being asserted by our Church in Canada, probably look to asserts more that the Headship of Christ. The most strenuous advocate of a State Church would subscribe to the doctrine of Christ's headship. If there be dangers ahead no assertion of Christs Headship however strong will save us from them.

But is there danger ahead? Will the Presbyterian Church of British North America ever be the established church of the land and thus come under the surveillance of the State? No same man dreads such a change. Such are not the tendencies of the age. More likely is it that the Established Churches in both England and Scotland will be swept away and thus emancipated than that our Presbyterian Church will be established in Canada. Without State pay there is no danger of State control. If those who insist on the Headship of Christ being recognized really have fears, let them insert a clause asserting the mexpediency of the Presbyterian Church ın British North America ever being Established by the State and thus placed under State control and then they will guard effectually against what they dread. If there be no danger, and who believes that there is, why so much excitement about a doctrine which is so powerless for good and so little required?

If the Union is to be consummated in such a way as to befor the advancement of Christ's cause on earth and the glory of our own heavenly King, it must be cordial on both sides. Obsolete shibboleths that are without meaning in our effulgence.—Hosea Ballou.

land are to be laid aside. The United Church is to be called the Church of Editor British American Presbytherian.

Sin,—Not a little as been said and with any other church. The church of which I am a number is I trust as warm which I am a number is I trust as warm. British North America, and thus is to a maintainer of Christ's Headship as any other. Let us have confidence in the sincerity of each other. Let us on both sides avoid all that may gender mistrust or revive past animosities, and in the exercise of that charity which "is not easily of life. The display of gorgeous approvoked, thinketh no evil," "beareth parel—the glitter of pearls and diaall things, believeth all things, hopeth monds—the attendance of royal courtiers all things." let us together labour for the crowd of fair women and brave the advancement of Christ's Kingdom. men that engerly await the recognition and thus will we best promote His of the Sovereign—the hurried and for-Headship. Yours truly,

AN OLD CHURCH MINISTER. DR. NORMAN MACLEOD.

Sir,-Perhaps your readers are not et tired of hearing about "Norman." Many fine tributes have been paid to but I don't think any of them have ex-hausted the subject, or presented all the aspects of his character and genius. None of the notices have been more elo-quent than that of Dean Stanley in Good! his memory on both sides of the water, Hords, and at greater length that in the London Times, and yet I don't think it has fully grasped the position occupied by the late minister of the Barony. For instance, Dean Stanley speaks of Macleod as the great leader of the Church of Scotland. Now, Norman was not a to the Kingdom, has extended them a leader at all in the ordinary sense, any royal welcome to make the land of more than Dean Stanley is in the Church Egypt their permanent residence. of England—that is to say, he had not a controlling influence in the Church Courts. He had no following in the Assembly, as he did not aspire to have any. His ambition was not to be a party leader, and certainly his views on ecclesiastical questions were not those of the majority of his brethren. And yet it is probably true, that though not coveting the position of a leader in Presbyteries and Synods, or caring to have his name associated with triumphant votes, his influence upon the church, unconsciously felt by even the leaders of parties, and far from Leing acknowledged by them, was greater than that of any man since Carstairs, with the single exception perhaps of Chalmers for a few years before the Disruption. The source of this influence must be traced to his marked individuality. Dean Stanley has justly remarked upon the charm which he carried in his own person. Nobody could come into contact with him without feeling elevated and cheer-ed by him—it was the mesmerisom excercised by his presence that was the secret of his power. His genial nature and his noble catholic spirit had influence with his Queen, and with others Scotland and abuses resulting from the high in authority, and in this way there can be no doubt his advice was sought spiritual there. Granting that there and his voice was generally heard in all in Matthew between two halves of that have been abuses in our father appointments that proceeded from the in Genesis, but at the special request of land, arising from the connections crown; and this without any seeking of crown; and this without any seeking of his. He had also great influence upon any such clause as that contended for the minds of the students attending Glasgow University, and in this way too clause save us? We say no. The secretly felt in both the church and the Church of Scotland in her standards nation. He was just the man to attract young minds enquiring after truth, as manner; his speech was so entirely all his own sympathies and views retained the freshness and vigour of youth. His position lay intermediate between the party in the church known as "the safe men," and that which acknowledged the leadership of the late Dr. Lee: although he was not accustomed to pronounce himself upon agitated questions in the hearing of the young—it was not so much any defined opinions he uttered, as the general tone of his intercourse with them, that had a liberalizing effect upon them, which unconsciously transfused their subsequent thinking. But it was unquestionably the magic power he had over the lagmen of his church that gave him his influence in the land. His brethren in the ministry would not follow him, but the people would, and did; and this gave him far greater zeal power than those enjoyed who could defeat him in the Assembly. Next week I shall offer a brief analysis of his qualities as a preacher.

Montreal, July 27, 1872. The above should have appeared in

The same God who is a consuming fire to his enemies is a wall of fire around his people to protect them, a fire

last issue, but was crowded out - Ed.]

of love in their hearts to comfort them. Honest and courageous people have very little to say about either courage or honesty. The sun has no need to boast of its brightness, nor the moon of her HOW OLD ART THOUP

A QUESTION FOR EVERY ONE.

Read, in connection, Genesis, chapter 47.

BY THE REV. WM. COCHRANE, BRANTFORD, ONT.

The drawing-room receptions of Kings and Queens are not in general occasions for serious reflection upon the shortness mal interview prescribed by court etiquette, are all unfavourable to religious impression. Amid the galety and splendour of a palace, seldom do men learn the lesson taught us by Solomon-"Vanity of Vanities—all is Vanity."

The Book of Genesis introduces us to the levee of an Oriental King, on a somewhat limited scale, it is true, compared with court presentations of the present day. The principal figure in the group, next to the King himself, is introduces him to the Sovereign. It is no ordinary presentation that we are called upon to witness. Jacob and his sons are here by special invitation. Pharonh, in token of his gratitude for the dutiful crvice rendered by Joseph to the Kingdom, has extended them a Egypt their permanent residence.—
The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell." The temporal wants of the Patriarch thus fully met for the remainder of his days, be they few or many, he doubtless feels a strong desire to see the Monarch, whose generosity has made such ample provision for his declining years. Nor is it too much to believe that on the part of the King the desire was fully reciprocated. To become acquainted with the father and brothers of the man who, as chief counsellor of state, had conducted affairs in years of unparalleled difficulties, was no ordinary gratification; while to confer honour upon them and show them more than the usual kindness and condescension of royalty, would be but the natural promptings of his heart

What were the feelings of the King when he looked upon the venerable sire that stood before him, and what the feeling of the patriach it is vain to conjecture. As Jacob looked upon the Heathen Prince, who had shown him such kindness, his heart swells with gratitude, and he supplicates the blessing of Jacob's God upon the King, and upon his land. Forgetting for the mo-ment the dignity of the sovereign in whose presence he stands, his deep emotions carry him far beyond all formal ceremony, until he audibly lifts his heart in prayer to the God of his fathers, who had so wondrously provided for all his wants and turned his sorrow into joy. Nor was Pharoah less overcome tne appearan There was something so solemn, so sincere so earnest and unaffected in his different from the castomary language of royal courtiers, his appearance was so venerable, the years of sorrow through which he had passed, having left indelible furrows upon his brow, whitening his hairs and enfeebling his step; and withal there was so much majesty and dignity in his deportment, that the king was struck with surprise and admiration. King though he be, he instinctively feels that a greater than an earthly monarch stands before him, a servant of the most High, whose blessings were more valuable than all the treasures of his kingdom.

Old age has many claims upon the respect and admiration of the young. More especially if it is an old age of honorable service in the cause of Christ. There are many duties we owe them, and the older they are, the more attentive should we be to discharge them. Soon they will be entirely beyond the reach of our kindness and indifferent to our gratitude. There is much also to be learned by the story of our life. "Days should speak and a multitude of years should teach wisdom." A man who had arrived at Jacob's age, and had passed through so many eventful years, gaining a deep insight into human nature on the one hand, and experiencing a large amount of God's grace on the other, was most admirably fitted to give counsel, even to men who occupied positions of dignity and trust like the King of Egypt. Possibly with

such feelings passing through his mind, his soul. And so it is with every Pharoah put to Jacob the question, "How old art thou?" Laying aside Laying aside the formal words of state, and condesconding to the language of familiar converse, the King would hear from his own lips some particulars of his eventful life. He already knew that Jacob and his sons were worshipers of the one living and true God, and towards this religion many recent circumstances may have turned the attention of the King, and gained for it a favorable consideration. Then he wanted still further to learn the secret of that wonderful cheerfulness and joy that beamed in the Patriacrhs countenance, notwithstanding his exceeding age, and how he was sustained in looking forward to the end of life.

If mere curiosity prompted the ques tion, the King must have been sadly disappointed in the answer. Jacob understands well how seldom, in all probability, he would stand in the presence of royalty, and how earnestly he should improve the present opportunity. He would endeavour to impress upon the King the shortness of life, even though extended to a hundred and thirty years, and the vanity of all human possessions and enjoyments, He would help him to realise that existance here, when most lavishly enriched with every comfort and luxury that can fall to the lot of man, is after all but a pilgrimage of sorrow that leads to the grave. Nor are these solemn reflections only thrust at the King. With admirable tact and prudence, and in a manner at once solemn and unaffected he replies:-"The days of the years of my pilgrimage are one hundred and thirty years: few and evil have the days of the years of my life been; and have not attained unto the years of my fathers in the days of their pilgrimage.

How strikingly do these few sentences photograph as it were the life of Jacob! 'Few and evil" is the graphic description of his years. He had not attained the average duration of life in his ancestors, but suffering sufficient for the longest life had been his portion. Every new stage of his existance seems to have added new force to the Poet's words, that "Man was made to mourn." His early and hurried flight from home to escape the vengeance of his brother Esau; the hunger, and thirst, and sleepless nights that doubtless marked his pilgrimage; the long years of service, and the frauds and trechery of Laban, practiced under the garb of friendship; the dissentions of his wives. and the quarrels of his children; the shame of Dinah his only daughter; the horrible wickedness of Reuben his first born, and the loss of his beloved son Joseph, forcing the aged patriach to exclaim. "I will go down into the grave nuto my son mourning." are but specimens of the trials that had saddened his days. Was it any wonder then that Jacob should at times against him!"

If honestly put, there is no question susceptible of greater profit than that told."

motto of this article, "How old are pured thou?" and yet there is no question we care less to answer. It would almost seem as if men imagined, that by allowing their years to pass unreckoned, they prolonged their existance and delayed the approach of death. lise that we are growing old, that our strength is daily decreasing, that the memory is less retentive and the step age is far in advance of ours. We flatter ourselves that we have come of a long lived ancestry, who bravely battled with the King of Terrors, and only yielded when resistance was in vain.

Thus we begin now weights and long to the world a conjugation of the conjugation of th Thus we begin new projects and lay the foundation of new enterprises, when in the estimate of our fellow men, the only investment that remains for us is a few feet of mother earth, and a stone to mark the resting place of our ashes!

The pertinency of such a question will appear when we reflect for a moment upon the oft repeated statement that life is short, even when extended to three score years and ten. No readers of these lines will ever reach the age of the Patriach Jacob, when he stood in the presence of Pharoal. One hundred and thirty years had already pas-sed over his head and nearly twenty years more were yet to run ere he should be gathered to his fathers. And yet in Jacob's estimation this was a brief existence. When a child in his fathers tent, innocent and happy, with no cares nor anxious forethought to disturb his dreams or shade his joys, his estimate of life was very different. The hundred and thirty years, that now seemed but a few days in retrospect, would then seem immensely long, more than enough to satisfy every longing of

or passed the age of manhood. men of forty or sixty, whose heads begin to be whitened with the frosts of age, does it not seem but yesterday since you gamboled with companions on the green and in the fields, and hopes and fears in alternate round were born, and ripened, and died? the household lighted up by the smiles of pure affection, that have been since reaped in death. How little of all the gladsome or sombre experiences can you gather up from the tablet of memory? They have vanished and gone forever as the drops of dew in the ory and the anguish of despair. Some alas can appropriate these sweet but touching lines of England's great Humorist as they think of the past :-

> I remember, I remember The house where I was born, The little window where the sun Came peeping in at noon. He never came a wink too soon Nor brought too long a day, But now I often wish the night Had borne my breath away !

I remember, I remember The fir trees dark and high, I used to think their tender tops Were close against the sky. It was a childish ignorance, But now its little joy To know, I'm further off from heaven Than when I was a boy!"

Following up such a train of thought, we see the beauty and force of Scripture when speaking of the brevity and awful uncertainty of human existance. "For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. How striking the illustration! As the .. How old are you in grace?" mist or fog evidently and yet imperceptibly passes out of sight, so do we silently recede into the dark shadows of eternity. "My days are swifter than a post, they flee away, they see no good. They are passed away as the swift ships; as the eagle that hastoth to his prey. My days are swifter than a weavers shuttle, and are spent without hope. O remember that my life is rained; my life shall no more see good." "Behold thou hast made my days as an hand breadth, and mine age is as notthing before thee; verily every man at his best estate is altogether vanity." "Mine is departed" "says the good King Hezekiah," "and is removed from me as a shepherd's tent." "The days of our years are threescore and ten, and if by have taken a gloomy view of God's reason of strength they be four score providence, and in the anguish of his | years, yet is the strength labour and reason of strength they be four score soul have felt that "all things were | sorrow, for it is soon cut off and we fly "All flesh is grass and the away. glory thereof as the flower of the field." "We spend our years as a tale that is Human existence is thus compared to the purest things in nature. the vapour, the shadow, the shuttle. From the cradle to the grave it is but a

> world's opinion, who in business matters is shiewd and keen and clever; who knows how to make a bargain; who can match and over reach his neighbour; who succeeds by unrighteous and dishonest speculation, and wins the goal of popular applause. The patient, plodding, cautious, and honest merchant, who values conscience more than coin and character more than capital, is stigmatized as stupid and ignorant and altogether behind the age! But is it really so? Were there no eternity in prospect, were men mere animals, were annihilation our certain doom beyond the present, it might be wisdom for each man to gratify his sensual tasks. But is it so? Can it be so? Does any man believe it to be so? After death comes the judgment, is the united testimony of scripture, rease and conscience—end-less weal or woe. The question then "How old art thou," in view of the terrible contingencies and awful realities of the future is the most pressing and important question of the hour.

have never seriously considered the pos- alyzed.'

sibility of an early and sudden death. reader of these lines who has reached They are conscious, notwithstanding, of many secret and open breaches of the law of God. It takes but few years in life to become an expert in crime and skilled in wickedners—to sear the conscience and stain the comparative purity and innocence of childhood. Young in laughed and danced the hours away, years, such are old in transgression, from dewy morn till dusky eve! The They have cherished evil thoughts, rempressions that remain of these early velled in impure desires and indulged in years, such are old in transgression. They have cherished evil thoughts, redays are all but imperceptible. Aname, a secret and open sin, which they would place, a count mance, rises up from not for the world have revealed to their amid the shadows of the past, but the years have glided from the vision as the doubt of the passing country and the passi clouds of the passing summer. And up before the mind, years of folly and what of the years of riper age, in which shame, that have passed to the bar of God with their dark and damning record? The name of God blasphemed--a Saviour years in which love was plighted and despised—the Bible neglected -- Sabbaths profaned and the sanctuary forsaken! Loving parents wept and prayed over you and wrestled for your salvation. On their bended knees, they commendeded and committed you to the care of heaven, and left the world, in the glorious hope that with them, you would morning sun, leaving behind them in too many cases the bitterness of mem- If not hardned beyond measure, such memories, as these, must flush the check and alarm the conscience. "How old art thou?" Old enough surely to retrace your step. Old enough to know by sad experience that the way of the transgressor is hard, and that the steps-of the profligate lead to perdition. Old enough to understand, that the longer you delay, the more difficult, if not impossible, is a sincere repentance. Old enough to die, to stand before the dread tribunal of judgment, to enter upon an eternity of remorse! To reckon upon coming years is foolish. Death makes no compacts with mortals and grants to none a certain lease of life. The present moment is all that you possess, the rest is beyond your knowledge.

To others who read these lines, the question "How old art thou" brings a certain measure of hopefulness as well as oldness. To such it may more approprintely be presented in its higher spiritual hearings, than as it relates to their, term of existence in the world. long since you were born into the Kingdom of God's dear Son? Has the growth of piety in your soul, steadily advanced in proportion to the years of your life ? Have you reached any measure of maturity in faith, in knowledge, in patience, in joy and peace, and are these graces as evident to the world as they are sensible to your own experience? The stages of piety in your soul, should keep pace with your earthly sojourn and the flight of time. As we draw near the end of life, we should increase in strength and beauty of Christian chara-What corresponding efforts, let cter. me further ask, have you put forth, and and a stranger here? without home, and possessions, exposed to danger and foundations, whose maker and builder The whitening leaf, the fading flower, is God? It cannot be very long till the call shall come and then farewell to sin and sorrow

The brevity of human life is surely then a fitting theme for meditation. It is the dictate of wisdom, to number our days and apply our hearts to wisdom; to redeem the time seeing that the large.

"Yet peace, my heart; and hush my tongue; Be calm, my troubled breast; Each restless hour is hastening on The everlasting rest:

Thou knowest that the time, thy God Appoints for the is heat."

ment and the desperate daily struggle which makes one long for resurrection deliverance and for the Lord's return. It is a second-rate religion, in which there is no power, no self-devotion, no all-constraining love. It is a hollow the Buke of Argyle in the hall, paying his usual morning visit to the head of religion, marked by a fair exterior, by religion, marked by a fair exterior, by the government. excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excitement and activity, or by respect- | England is not in Windsor Palace. He | of some wrong that Tom had done to excite the part of unsatisfied heart, a conscience not at grant that he may long be there!—N. peace with God, and a soul not at rest. Y. Observer. peace with God, and a soul not at rest. It is a feeble religion, without bones and sinews, without the much-enduring heroic elements of other days. It is an uncertain religion, not being the overflowing of a soul assured of pardon, and rejoicing in the filial relationship with family as a model, and you must not God, it is not, cannot be rested on certhink me merely partial because I talk tainty. The question of personal actions about it. I see more of it ceptance with God being still an unsettinant of other families. I come and go tled thing, there is working for life, not in it as I please, having a sort of non-from life. There is no liberty of ser discript relation there. They do not vice. All is bondage. There is speak consider me "company" and so are mg for God, but with a faltering tongue; not on their good behaviour. At the there is laboring for God, but with fettered lands; there is obedience to His commands, but it is with a drag on the limbs; there is a going to church, but it is to quiet conscience and for duty's sake. Such a religion cannot tell upon others, for it is little influential upon one's self, so falls short of the mark, for Some perchance, who read these lines the arm that draweth the bow is par-

# Sciented Articles.

SATURDAY NIGHT.

Placing the little hats all in a row, Ready for church on the morrow, you know, Washing weo faces and little black fists, Getting them roady and fit to be kissed; Putting them into clean garments and white; That is what mothers are doing to-night.

Saving out holes in the little worn hose Laying by shoes that are worn through the toes, Looking e or garments so faded and thin— Who but a mother knows where to begin? Changing a button to make'it look right-That is what mothers are doing to-right.

Calling the little ones all 'round her chair, Hearing them lisp forth their soft evening prayer Telling them stories of Jesus of old, Who loves to gather the lambs to his fold; Watching they listen with childish delight— That is what mothers are doing to-night.

Crooping so softly to take a last peop,-After the little ones all are asleep; Anxious to know if the children are warm. Tucking the blanket round each little form, Kissing each little face, rosy and bright-That is what mothers are doing to-night.

Kneeling down gently beside the white bed Sowly and mockly she bows down her head, Praying as only a mother can pray, "God guide and keep them from going astray."

#### DR. CUYLER ON GLADSTONE.

On Tuesday morning I spent a most interesting and delightful half hour with Hon. Mr. Gladstone, at his residence in Carlton House Terrace. Premeir lives very handsomely in a stately old mansion, well adorned with paintings and sculpture. He receives his guests with much of the affable dignity of Daniel Webster. I wish that I dared to report the noble utterances of the great statesman during his conversation on the unhappy controversy now raging between the two nations. It was not only the utterance of a true statesman, but of a true Christian. I have had the good fortune to converse freely with some of the most eminent men of Britain and America; but no one of them ever so impressed me by his simple grandeaur of bearing, of speech, and of pure moral purpose as did William E. Gladstone. He has a warm heart, withal, and large, loving sympathies with the poorest and low

Some time ago a poor street-sweeper, while sick, told his minister that he had been "visited by Mr. Gladstone!" "What Gladstone?" enquired the rec-"Why," replied the sick man, · the only Mr. Gladstone. I used to sweep his crossin'; and one day he missed me, and he hears that I am sick, and so he comes and sees me and prays with me." With such a man we can safely trust any negociations on any great question of moral right.

This morning I had the Lonour of breakfasting with the Premier; the other what sacrifices have you made for the guests being the venerable Dean Ram-good of others? What results have say, of Edinburgh, and the Rev. New-Gods offlictive dealings with you produc- | man Hall, and Prof. Talbot, of Oxford. ed? Do you realise more and more The impression produced in my first every day, that you are but a pilgrim, impression was deepened when I saw the great statesman in the familiar freedom of his happy home. He unperil, and are your satisfied with this bent into the most lively playfulness, scene of change and trial, until you and a cosier chat I never enjoyed find repose in that city which hath around a breakfast-table. After break- it seemed the very best time to bring fast came in the official dispatches from Geneva. The Premier read them, and said to me, "Everything looks well. I do not see what can possibly hinder the happy settlement of all our difficulties.

Mrs. Gladstone is not only a lady of most genial and attractive manners, but is thoroughly devoted to labours of love among the poor. Her "pet" institution of charity is a hospital for convalescents near Woodford. This children, they are not permitted to exthat we are no longer capable of the efforts our of younger days, and are rapidly approaching second childhood, is of all knowledge the most distasteful.

Instead of calculating how many sands of the glass are run, and anticipating an early, and it may be sudden summons to the eternal world, we fondly indulge the hope that life shall be extended to its utmost limit. We call up before us the names of friends still living whose age is far in advance of ours. We

# SCOLDING AT THE TABLE.

I do not wish to hold up my brothers same time I am not so intimately connected with them as to feel that I am talking about myself, when I am speaking about the way things are done there.

I like to be at their table. It is a good and cheery place. I do not protend to say that it is never anything

meals at either breakfast, dinner, or suppor are usually pleasant occasions. I suspect—indeed my brother and his wife have said so, that they made it a direct object at which they aimed. It did not come of itself. In some families the mealtime is the occasion for settleing up the scores of the previous six hours. A boy has been delinquent, forgotten some errand; a girl has been careless, and the garment she had to look over lies just as mother left it in her room; a brother has been tensing a sister, and she has been "taking his things and breaking them." The mealtime brings the parties face to face, and gives a capital opportunity to make and answer accusations. So the father hauls the boy over the coals, and the mother the daughter. The faulty ones cannot escape, but must sit and hear. Harry has his tale of wrong to tell as soon as father and mother have paused, and Carrie must take this opportunity of unfolding her grievance, and tell how "mean" Tom has been, while Tom stands on his defence, and tells what a seurvy trick Carrie played on him. And the mutual attacks and defences are not left to separate parties; the current sweeps in the whole circle. Have you never seen how it works? Father finds fault, and from the other end of the table mother moves up a batallion in aid of an attack. Ida makes a flank movement, and opens with a volley, while small Charley catching the enthusiasm of the moment, comes in on the rear, and so poor Tom is overwhelmed front and rear, and on either side. Scolding is contagious around a table, especially if you have fresh in mind an illustrative fact to set forth Tom's fault more strikingly.

Now all this does not especially add to Tom's enjoyment, or positively increase his appetite; and, indeed, I imagine does not materially assist the digestion of the group. After having a season of general "pitching into" one another, the table usually grows silent, not with exuberant smiles or mirth. When this has been repeated for a while and has grown into a habit, the hour when the call summonses the family to the table awakens the opposite of pleasurable emotions. Each son and daughter instinctively asks what music they will have to face. and are sure that, while it may be lively, the chances are many that it will not be full of the best har-They think of the possible mony. scolding in close connection with the eating, like that poor little fellow who was so accustomed to being punished just before he went to bed, that, one night as the sleepy time came on, he said, "Mother, I'm sleepy, please whip me and send me to bed." "Come to supper and get scolded," would be the idea awakened in many a child's mind at the supper call.

My brother and his wife tell me that this habit of seizing mealtimes for fault-finding, is so natural and easy that they unconsciously found themselves falling into it. No day or but a few days could pass in a family as large as theirs, without something going wrong, and something being done that needed to be reproved or corrected, and it up as all were together. So, before they were aware, each meal threatened to become a time of trouble. Reprover and reproved alike were made uncomfortable, and the enjoyment of the family was destroyed. They determined to make an end of it. Now, however a child might have been delinquent, the fault is not brought up at meal time some times between meals. They intend that every one, if possible, shall be in a good humour while eating. They carefully enforce the idea. The other evening when Fanny seemed very full any one else to get into trouble-and must let out her complaint, her father looked up quietly, as she begun, and said, "Fanny, I guess we won't talk of that now; some other time!" he asked some question of one of the boys about his school, and soon the table was alive with pleasant talk .-Christian Weekly.

One reason that the world is not reformed is, because everybody would have others make the beginning, and thinks not of himself.

A good, finished scandal, full-armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coteric. It sees the light in one; is rocked and nurtured in another; is petted, developed and attains its growth in a third, and receives its finishing touches tend to say that it is never anything only after passing through a multitude else, but I am protty sure that their of hands.—Selected.

#### NOTHING TO DO

- Nothing to do!" in this world of ours,
  Wheen woods spring up with the fairer
  Where untiles have only a fittil play,
  Where hearts are breaking every day!
- Nothing to do!" there are minds to teach The simplest form of Christian speech, There are hearts to lure with loving wile, From the grimmer hunts of sive defile.
- Nothing to do i " tinre are lambe to feed, The precious hope of the Church's seed, Stragth to be borne to the weak and fal Vigils to keep with the doubting saint.
- Nothing to do!" and my Saviour said:
  'Follow thou me in the path I tread."
  Lord, lend thy help in the journey thre Lord, faint, we ery: "So much to do!"

#### THE BOOKS OPENED.

BY REV. T. DE WITT TALMAUR.

"And the books were opened."—Rev. 22. 12.

If you walk among the forests, you will find the first touches of autumnal decay. On here and there a leaf tied has written the death-warrant for all the forests; and soon the chill night winds will whisper dismally among the mountains, as watchers in the night in low volces, talk about the pillow of the dying. The years go quickly by; and on hickory leaf, and briar bush, and hawther hedge, and evening sky, and faming aurors, I read "pussing array." Could we interpret birds whistle, and insects hum, and brooks dash, or ery of finch, oricle or grossbeak, we would hear the same warning uttered: "passing array." Nay, more; I have heard of a time when the earth itself shall perish Almighty hands will break down the columns of this great temple. The foundations of the mountain ranges will uphave, and unconsumable flames will beap on the rains of earthly aggrandisoment; and all the five opens poused upon disc, these continents, these hemispheres—oil, how they will burn, and burn! John foresaw this, and a Great White Throne, and the uprising dead standing before it; "and the touke were opened." You go into the old libraries, and you see many books, musty, and worn, and worm-caton. There are men who find their joy in literature; yet to us it is vary sleepy. But those, old books which God shall open on Judgment Day, will produce no instellation or slumbering. As they open, the whole universe will start, and angels and scraphim and archangel, and all the nistons of the rightsous and of the wickened shall cry, "keer! MARILLE."

and all the nations of the righteous and of the wickened shall cry, "\*keer! maxa!"

I know not how many books there shall be, nor how ponderous, nor all their titles; but I remark, first, that there will be a look of tear. Have you ever thought, yo smileted once, that God is keeping a record of all your we? Suppose you the tears that foll upon your pillow at midnight were unobserved in heaven? As each one trickled down, God asd to this recording angel. "Write down another tear!" That sigh of penitunce or bereavement that you breathed tan years ago, unknown to others, and forgotten by yourself, hath immortal remembranes; for above your agitated heart, Jesus stood and commanded the seribes of beaven. "Write down another sight!" Suppose you that stranger, in a far land, grouning in Parisian or Alexandrian hospital, its unheeded or unpitled? No! Though the cry of suffering ascended from lazaretto, dungeon, or wayside, God puts the seal of his remembrance upon it, and any, "Panman of heaven, write down another groan!" There have been grain of corn found in ancient sepulchers three thousand years old, but they have been brought out and recounty planted, and have come up luxuriantly, have been brought out and recounty planted, and have come up luxuriantly, ho the sorrows of earth have in them enough vitality to produce an eternal fraitage. "They that sow in tears, shall reap in joy." Lachrymals have been found smong ancient rains in which the people were supposed to have gathered up the tears of those who wept for the deal. These lachrymale are dry, and pealed, and broken; but not world's enfering. He see Rispah wep-

so with the bottle in which David intimates that God puts all our tears.

Under God's scrutiny passes all the
world's unfering. He sees Rispah weeping among the rocks, and Naomi meerning for Elimilech, and Jeremish for
Jersaslem, and John Oldcastle in London Tower, and Elliott among the
savages, and Swarts among the Risdoes,
and Oranmer in the fire. Jesus of the
manager stands by overy poor man's
thore; Jonus of the wayside defends
the foot-sore pilgrim; Jesus of Pilate's
lall acquits the innocent prisoner;
Jesus of the cross pittes all the suffering; Jesus of the tomb watches over
every sepulchre. Not alone, then child
of poverty, goest thou to thy distant
toil, or sittest in the lonely cabin.
Christ will go with thee all along the
road to Emmaus. Not alone, sick one,
does thou endure the pang, the sinfocation, the heartache. He whose hands
were riven, and whose brow was piereed, holds thee in His infinite sympatily.
Not alone, victim of presecution, does
thou endure the sooff and the buffeling.
Not alone, stricken heart, must then
bear thy sore bereavement; for tall me,

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and read amid hossunsh and waiting, the look of tears I

Again; I remark that there will be a book of interprise slas. The iniquities of the righteous will have all been pardoned, and so vill not be mentioned. But the sins of the unpardone's sill on that day be announced; slas of the sheet; the pride that would not bow to Divine authority, the foolish choice of the world to the next, the impure thought, the unboly imagination; sins of the towner: tattling, base immende, backbiting, profamity, hypercriticism of the conduct of others; sins of the heads; of the eyes: of the feet—from the smallest omission to the most disbolical commission—all of which shall be recoved on the book from which the Judge shall read, O, when it is opened, what cowering! what despair is all the past, in a vision of horror, stalks before the soul, and there gathers a forwar of indignation on the countenance of the angels, and and the air seems darkening with the wrath to come, and the Judge prepare to utter sentence against the culprits, the soul ories out; "Whitter shall I siy? Rocks and mountains, fall on us!"

the soul cries out; "Whither shall the y? Rocks and mountains, fall on us!"

What a reheareal, when from the book of sin shall be read all the crimes of all ages and of all lands! The Bridewells and the Sing Sings and the Bridewells and the Sing Sings and the penitentiaries and the troquemakes of all the world vill come to judgment. Babylon, and Thabes, and Nineven, and Godon, will hear the roll of their most damnable iniquities. All the throkes of despotient must make answar. Nero, and Henry Vill., and Bloody Mary, and Robespierre, and Jeffrey, will shiver with terror in the light of that great white throne, and will find all their crimes recorded in the poolerous book of ain. War shall give answer for the swords that it sharpened, for the summission vagons it made, for the assemals it constructed, for the cities it destroyed, for the trenshes it dug, for the harvests it devastated, for the harvests it devastated, for the families its breaved, for the souls that it blasted, and loader than the combined sound of all the batteric that ever boomed on ten thousand falls of blood, shall sound the condemnation of the hord butchery. Drunkenness will give answer for all the property it wasted, for the discusse which it inflicted for the domostic circles it cursed, for the milions it pitched off first nine a drunkard's grave, but throw them so hard that it troke through into the darkoet hell; and louder than all the shricks that ever ame up from the myriade it fins destroyed, will be the ton thousand thunders of its condemnation when once the books are opened.

Again I remark there will be a book of privileger. On that day shall be any

Again I remark there will be a book of privileger. On that day shall be aunounced to my soul all the sormons I have aver heard, though they may have come in weakness, and been sorry specimens of relatoric, and could not stand the laws of logic or criticism, and may

those teems of Lassarus, did not Jesus weep? Mot alone, dright Christian, shalt shot of through the valley. The Shepherd gently load his flex, and with his staff they shall be consisted it. Oh, how this awasetuse the bitterest cup, and lightens the darkest night, and smoothst he roughest road, and eatms the stormest sea, and soothes the bitter-angulain, and soothes the property: Jesus was poor. Come sickness: Jesus If you have lived more than two thousand Jesus was poor. Come sickness: Jesus Jesus was Jesus Jesus was poor. Come sickness: Jesus Jesus was Jesus Jes

through the souls of the unpervioued, at the opening of the tromendous book of privileged. Again, there will be a book of good secrets. Them shall we hear of the cup of cold water given in the name of a disciple, the food left at the way side cabin, the smalle of approval, the word of oucouragement, the good deed of which the world made no record, blaxing out among the names of those who sudowed universities, and civilized nations, and broke ahackles, disenthrulied on-pires, and inspired generations. O for more of the spirit that sends men down through the dark lanes, and into the squalid cellars, and among the pestiferous fumes to prochesy in God's name over the mangled and decaying carcasses of the norrally dend; that will send books and clothing to the colportour at the west, and with its prayers help fill the sails of the clipper that carries American missionaries to Japan; that will rejoice over a blind girl taught to read in the asylum, and the throwing open of Chinese ports to the gospel; that will teach the black boy in the Sabbath-school his A. B. C's, and pray that Ethiopia may soon stretch forth her lands to God' that will light a taper in a sick man's room, and by its prayers help roll up the sun of right-consnoss to the noon-tide glory of the millentum. When from that book Jenus shall read the story of the modest charities and unobtrustee work, He will turn toward some of you, who do not imagine that you will be especially recognized on that day, and will say "I was lake until say, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake that you will be especially recognized on that day, and will say "I was lake the you will be especially recognized o

Again, there will be a book of devits. When it is opened, all the evil doers of earth will tremble for their fate. What it is expensed, all the evil doers of earth will tremble for their fate. What thieves, murders, adulterers, vagabonds, tricksters, oppressors, defrauders, infidels, blasphemers! The whole universe will air deer at the resited; and the mention of every additional name in the roll will increase the lamantation that rises loud, force, tremandous, eternal. I am startled and overwhelmed at the thought of that great book of death.

desthip I remark that there will be a look of life. Open, oh, thou book of sunlight, a gleam with gladuesa mid victory! How we will listen for the announcement of our names, and when Jesus, amid that great throng, shall call us His children, I think we will not be able to keep allone, but will break forth in the utterance, "Glory to the grace that ransomed the child of sinners!"

sinners ""

Oh, to have our names in the same book with Paul, and John, and Isaiah, and David, and Payson, and Netitotos, and Sunmarfield: hames written with Christ's hand, in Christ's book, and read with Christ's voice! Praise Him! Praise Him! Trecorded there, let the earth rend, and the heavens fly away, and the throne of the ages burn with all the applenders of eternity: we will not fear; we will not teemble; we will not fear; we will not teemble; we will not fear; we will not fear with the well and it will all its application of the well and the property of the pay of judgment! Throne of Josus!

"And the books were opened."

" And the books were opened."

From overy sorrow you receive in a spirat of Christian resignation, from overy pain you bear patiently, from overy great trial you bravely meet, there sitently passes to those about you strength, and comfort, and succuragement. Without saying a word, you are exhorting to faith and patience, and trust; you are inspiring in others the Christian spirit and building them up in Christian life.

#### PREACHING OLD SERMONS.

PREACHING OLD SERMONS.

Of all valoes, that of the preacher should be the freshest. It should address men, not man, and his speech should be so interveven with the person and the circumstances of the hour, as to be fit for that hour, botter, far better, than for any other. There are been that hour, better, far better, than for any other. There are been that he men for any other. There are been that he men for any other, there are they have stung. The true wrimen is dead as soon as it is preached. It is Professor Path who sagely says. "A sermon to be preached a second time must be born again." That, then, is the only extenperaneous discourse which is suggested by, and applicable to, its own time, and none other. Whether it be written or not—that is a point of different concern.

Doubtless there are elecumatances in which, and ministers by whom, old sermons may be preached to good advantage, properly for the preacher, hopefully to the learner, but we fess the practice is in danger in some instances of becoming a crutch.

And there is another consideration which weighs against it. We hold that every minister englist to be preaching better and better every time, so that to go to the bottom of his pile for a manuscript written five years ago, is as if the Prassian soldier should exchange the needle-gun for a flint-lock musket, We nover yet met a minister who did not, in his heart of hearts, schnowledge that proaching his old serumons was like dressing up in his old dothes, in which his self, and cut a sorry figure before others.

In view of these reflections, we therefore the best in the best in the latter of the control of the second of the best in the latter of the control of the second of the control of the latter of the control

others.

In view of those reflections, we therefore advise our ministerial readers to form the labit of adjusting the aim of their weapons with such careful and exact accuracy, that the same range will never answer for more than one alot, except at the same mark.—Congregationalist.

#### THE REFECT OF PARDON.

THE EFFECT OF PARDON.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment for some misdemeanor. The officer entering the soldier's name said: "Here is Join again. What can we do with him? He has gone through almost every ordeal." The sergeantmajor apologised for intruding, and said: "There is come thing which has never been done with him yet, sir."

"What is that, sergeantmajor?"—"Well, sir, he has never yet een forgicen." "Fonorway: "said the colonel; "here is his case entered." "Yes, but the man is not yet before you, and you can cancel it." After the colonel had reflected a few minutes, he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought assainst him. "Nothing, sir," was the reply, "only that I am sorry for what I have done." After making some suiteble remarks, the colonel, with the adjutant, and the others present, fell deeply when they saw the man so humbled. The soldier tander his notice for two years and a half after this, and never, during that time, was three's charge brought against him, or fault found with him. Mercy triumphed! Findness conquered! The man was won!

This is just the method God adopts with us in the averlasting mann?

This is just the method God adopts with us in the everlasting gospel. We are guilty. The charges are brought than the Lord delighteth in mercy. He seeks to melt us by his love. He is ready to forgive. He sends to us, saying, "Only acknowledge thine iniquities;" and then offers us pardon—a pardon which cost in the life of his only-begotten Bon; a pardon, not of one sinbut of all our sins; a pardon that will bring peace to the conscience on earth, and enlitts us to eternal reat in heaven.

BHOW-RERMONS.

A good many young men, 'beginnin' to presch, feel that they dow't know what to do. They naturally fall back spon their note books, upon the development of some system of truth. They undertake to present to their people topic after topic hased upon great Gospel themes. And of course they can do botter than the heading than prenching. It is like a man who is practicing with his rifle at a target that he does not see, who hits by accident if he hits, rather than by deliberate claim. You cannot expect a man to do better until he has learned. It is no easy thing for one to be in such familiar possession of the great moral truths revealed in the Bible, and in such familiar knowledge of ment's natures and dispoyeared in the bible, and in such ammar knowledge of men's natures and dispo-sitions, that he can take off the one and if it it ot the other almost by intuition. Intuition is only a name for superior

jects—preaching a good deal and accomplishing very little; if he finds that he has comparatively a light held mon truths, and that he cannot by those truths grapple men effectively. Every one has an head in his mind. He thinks of Whitchold, and of Jonathan Edwards with the man pulling at his coat talks and trying to stop that terrible burst of statement and denunciation that was caushing the congregation. Every young man who is sayiring wants to do great things and to preach great sermons. Great armons, young gaulomous, ninety mine times out of a hundred are missuces. They are like steeples without bolls in them—things stuck up high in the air, serving for ornament, attracting observation, but sheltering mobody. It is not those great sermons that any man should propose to himself as models. Of course, if now and then, in legitimate, lonest and manly work, you are in the mood, and are brought into a state of excitement of which a great sermon is the result, preachet and on't be afraid. But great sermous will come of themselves, when they are worth anything. Don't seek them for that of itself is almost enough to destroy their value.

value.

I do not say this for the purpose of value.

I do not say this for the purpose of abuting one particle of your studious, nos, or the carnestness with which you later. I do not undertake to say that there may not be some indulgence at three in that direction; that is to say if you have written a serum on that has done good, it may do good again. But I do say that, generally speaking, shownermous are the tomptation of the devil. They do not lie in the plane of common, true, Christian, ministerial work. They are not natural to a man whose heart is moved with general sympathy for man, and who is inspired in that sympathy by the fire of the spirit of God. There is a false greatness in nearmons are well as in men. Vanity, ambition, pedantry, are demons that low to cickine themselves in rectorical garmonts, like angels of light.—Henry IV-vi Becker.

#### CONSTANTINOPLE.

To Constantine the Eastern Church, was to owe its sentral shrine. The Christian capital arose on the verge of Europe and of Asia, over whose mental and religious progress it was never to lose its influence, in the fairest site known to the ancient world. The water of the Enxine rushed before the city of Constantine, through a long and sometimes narrow strait, to mingle with the Ægean. By its side the Golden Horr offered a safe and aim to tileses a larbor; ships from Arabia and from Egythic might meet in the friendly shelter. Around it opened a landscape rich with the later results of Greek cultivation, and the delusive beauties of the magnificence of the seeme when the shores of the thickly wooded Frop. At were cultivated with Attic elegance, and the mathetic current of the seeme when the shores of the thickly wooded Frop. At were cultivated with Attic elegance, and the mathetic that the shore to the glittering see. Kothing was wanting, except perhaps creative genius. to make the sew Rome the chief of cities. The wealth of an empire was lavished in its decoration. Within ten years it attained a splender that might rival the faults of ten emurals of the slow progress of the Earthenon; its circus more specius than that of Tarquin; its baths, aqueducts, and fountains, its abundant markets and its statid runding of the Parthenon; its circus more specius than that of Tarquin; its baths, aqueducts, and fountains, its abundant markets and its statid yndrelics, provided the tension of the same and the same, were brighter than the yellow columns of the Parthenon; its circus more specius than that of Tarquin; its baths, aqueducts, and fountains, its abundant markets and its statid yndrelics, provided the harmon of the requirements of a population that sprang up with artificial vigor; and for more than a thousand years, amidst the baths of or the requirements of a population that sprang up with a thing the deposition of the fathers, the pooks, and the sage, seund alsole to the halls of the halls of or the same of philosop

habit.

No one should be discouraged in the by art; by art and deceit men live the beginning of his ministry, therefore, if other part. Who gives this bad character he finds himself running short of sub-

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#### A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, aftersome discussion, it was resolved that the overture be rejected AND THAT THE ABOVE-MENTIONED PAPER BE RE-COMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT .- From Proceedings of General

# **B**ritish **A**merican Presbyterian

TORONTO, FRIDAY, AUG. 9, 1872.

#### THE KEITH CASE AND THE SECU-LAR PRESS.

We don't think there are many more curious phenomena than the sensitive recoil on the part of the whole "secuto the Roman Catholic Church, or in the slighest way to anything not quite as it ought to be in any of her priesthood from the Pope downward. If there is any opportunity presented for saying anything complimentary, it is eagerly laid hold of. The self-sacrifice of the sisters of mercy is dwell upon with a great amount of quiet unction; the labours of missionary priests is recorded with a good deal of fulness, and the pleasant traits in the Pope's character and daily life, form always acceptable items, but any of the darker features of the system must not be so much as breathed. Reil may be denounced as a murderer, but to say anything of arch-Lishop Tache, as if he had had anything to as with the North-west troubles, would be simply intolerable. Even Father Richot is not to be blamed and to insinuate that a Catholic priest could possitly be disloyal to the British Crown would be something perfectly awful. If a Protestant minister go astray he is very speedly handled without gloves, and "gentlemen of the press," whose own moral standing is often, alas, none of the highest, sneer at "reverend hypocrites," or even write homilies for their readers on the awful wickedness; of the times. But let a Romish priest, going together. When a congregation which is spiritual. and bishop who have managed by skllful once has them, they give the best, at were pulling to get a Protestant's least, of its members a feeling of quiet THE PROSECUTION OF ROMAN children kidnapped as in the Keith satisfaction, both on their own account Case and a Protestant's home en- as well as because of the minister. terly broken up because he would not They like to come about the place, to promise them to allow his children to notice the improvements that are going be brought up Roman Catholic's, let on about it, and all the little indications these men flatly contradict each other of taste that by and by make their apon oath, and plead their sacerdotal pearance, both outside and inside of character as a reason, why they should the minister's residence. They like to not give evidence that might unravel a show strangers or visitors the property conspiracy and expose what the law regards as a felony, and not a soul of all as so far exercising of itself an influwiese "teachers of the fourth estate," as ence for good. A minister may be negwith rare assumption they affect to call ligent about keeping the garden and themselves, will say a single word surroundings of a hired house in smart, about the whole transaction even as an , tidy order. Indeed the thing may not item of news. The fear of damaging be possible. But shame to him in more their party combinations keeps their ways than one if he allow the sluggard tongues tied; and their pens silent. or the careless, tasteless sloven to ap-The priest is sacred for he commands pear in connection with a manse. He

We don't say that one party is worse than another in this respect. All are equally timid and all equally ready to be untrue to their convictions lest they give their opponents the advantage and send the "Catholic vote" which is always spoken of as a unit, to the other side. There was a time in the history of Canada, when Roman Catholics were rudely and unnecessarily condomned and even insulted. We have come now to the opposite extreme. They hold the key of the political situation, the balance of power, and those who talk of being leaders of opinion and honost outspoken preaches of truth and right are damb as dogs, not from conviction but from policy, not because they believe that the course they follow is a manly one but because they fear that anything else might lose their party an election. The priests know their advantage, and use it, and who can blame them? Let a Roman Catholic bishop somewhat covertly preach rebellion and annexation and not half a dozen of our " secular press" from Vancouvers island to Halifax would notice or condemn the fact: Let a Protestant minister of any prominence do the same and the whole vocabulary of denunciation and abuse would forthwith be exnausted on him. How is this? Politics are all in all and votes and the holders of hundreds of votes have to be cultivated. Time serving is the order of the day with both political parties, and none knows and understands this better than those who are flattered in order to be used, and who are too much inclived to go with any side that will yield them the greatest advantages. Every week the Roman Catholic papers denounce Protestantism and all its abominations, but let a Protestant Editor say a single word in condemnation of the Roman Catholic system and tactics, and he will be denounced as a bigot, as a marlplot, as a fire-brand, and a fool. It is a very curious spectacle. Some would say that it arises from enlarged and liberal views prevailing in the great "priesthood of letters." Very likely! Much more likely to spring from shallow indifference and short-sighted expediency, as if principle were nothing and policy everylar" Press of Canada, from the romotest | thing-as it it had been settled that all hint that would seen to be derogatory religions were mere superstitions, but someless easily managed than others, and therefore to be more petted and humoured by the shrewd, far-seeing Jefferson Bricks who rule the universe by pulling the strings.

# MANSE AND CHURCH BUILDING

Every year gives intimation of the increased wealth and liberality of almost all the denominations in Ontario by the number of fine churches and comfortable manses that are being erected in all quarters of the Province. All may not be done that ought to be, still a good deal is accomplished, and accomplished well. The church in an increasing number of cases has the manse by its side, and in instances not a few the whole ecclesiastical property of congregations is assuming a cozy, comfortable-like look which is very gratifying. The statistics which will very soon be published, will definitely show how much has been expended during the year throughout the Canada Presbyterian Church, in increasing church accomodation and contributing to the comfort of the ministry, while in other denominations the progress has been equally encouraging. enough for any one who does not wish We like to see the church and manse, material husbandry to interfere with that

for in cortain localities he carries the is as neat and tasteful as he can make balance of political power in his pocket. it, not only for his own sake, but as an example to the flock. Is it nothing for the young and old of a congregation to lean over the garden fence of the minister's permanent residence, and see how the useful and ornamental can be blended harmoniously there? Flowers, vegetables and fruit, all in good order and all beautiful in their season. A minister does not need to become a professional gardener or to neglect his proper work to be able to hint without a word many an improvement in other gardens and other homes, and lead to the planting of many an ornamental shrub that would never have been thought of, and to a love of flowers that would not otherwise have been known. It is a great pity that there are as yet so few manses in Canada. They beautify the landscape when with the churches, if anything like what they ought to be, and they improve the taste of the neighbourhood, while they make the minister much more efficient by supplying him with a pleasant and comfortable home. To all congregations, especially in the country, we say get manses with all convenient speed. And when you are at the work make them such as will be credita' le to you, and roomy and comfortable to the occupant. Not a doubt of it some manses are contemptibly shabby-heart-breaks to the minister, and especially to the minister's wife, and standing monuments of the niggardliness, not the poverty, of those who erected or purchased them. Manses ought not to be costly, but as little ought they to be cribs. You will see farmers with their grand two-storey, double-width brick houses, and the Manse, a paltry thing, with rooms like closets, and not many of them at that. That sort of thing does not do.

How often also does it happen that ministers are knocked from pillar to post, seeking some poor, shabby accommodation in a village, where the only choice, in fact, is Hobson's, while the people could as easily as not build a Manse and make it comfortable, but don't. The thing runs on. The minister says nothing. He tries to bear it as quietly as possible, and the people do the same. Sometimes the minister is so foolish as to involve himself in difficulties, by building his own house, and almost ties himself down to a locality which he ought afterwards to leave. In every way this plan of ministers buildtng in places where they never can hope to realize their own money, should they wish to sell, is an exceedingly bad and imprudent one. Almost anything rather than that. If a people will not do their best to provide a residence for their minister, he may have grave doubts indeed whether after all the Lord has called him to labour there. At first there will be difficulties and hardships; but when farmers are getting their fine brick houses, and dwellers in cities are building residences like palaces, it is about time the modest, comfortable Manse were making its appearance, and if it don't, it is a sure sign of something not only wanting, but positively wrong. If, especially in a locality where suitable houses cannot be had, a minister is not thought worth a Manse, he is not worth having at all.

We hope to see the day when every settled charge in the Presbyterian Church throughout the Dominion will have its Manse, and garden, and ground for a cow and a horse. That is about

The British Government has shown no little courage in resolving to prosecute certain Reman Catholic priests for intimidation during the late and new notorious Galway election. Of course such a proceeding will cause a large amount of excitement among the more earnest Catholic's in Ireland and throughout the world. The general idea is that Roman Catholic priests, where their adherents are numerous, have a right to do and say exactly what they may please, and that it is a peice of the groosest impertinence to call them to account or seek to thwart the plans. To think then of the Liberal Government of Gladstone forgetting this and actually proposing to put some of the Reverend

What is the world coming to? We shall have loud exclamation about tyranny and perscontion, and all that, and a verdict against any of the reverend rufflans will not be found in Galway. What of that? Even though there is no conviction, the trial is a great step in advance, and the exposure in the evidence adduced will not go for naught. Public opinion is coming to be felt even in Galway. We shall have again repeated in a criminal court the evidence which Judge Keogh heard at the election trial. We shall have it stat I how priests denounced from the altar any of their flocks who would vote against Captain Nolan, and how they declared that such would "go down to the grave with the mark of Cain," would "be shunned as if he had small pox or typlus," would prove himself "a renegade and an emissary of the devil," " a disgrace to his church, his God and his country, and would go to hell," and we shall see how all that is thought of at the present day, when brought home to professed ministers of the Gospel of peace. What a howl of indignation would be raised against an unfortunate Protestant preacher who would say the twentieth part of what the Galway priests said with apparent impunity. Now for the first time the law is going to be tried even in Galway to ascertain whether or not their is any means of calling one class of clergymen to account for their abuse of what they claim as their proper sacerdotal liberty.

#### THE PRESENT POLITICAL CON-TEST.

It seems a great pity that the elec-

tion should be spread over so long a time, to the great interruption of both business and pleasure. To the uninitiated, at any rate, there appears no justifiable reason for this taking place. It could have been all managed more comfortably, more economically, with less heart-burning and less excitement, if the whole of the elections had taken place on one and the same day. The good sense of the community in general, without regard to party distinctions, we are sure, will settle it that this shall be the last election conducted after the present plan. The whole affair might have been over a a forghtnight ago, and the reason for its not being will not stand investigation. We regret to notice the disagreeable occurrences in Quebec from the fervent appeals made to prejucies of religion and race. If however Protestants object to vote for Roman Catholics, they need not be surprised on the other hand if Roman Catholics are rather chary about voting for Protestants. If Protestants, for instance, wont vote for a Catholic in East Toronto, because he is such. Why should there be complaint if Roman Catholics say that eney cannot vote for a Protestant in the Centre? A man's religious opinions ought surely not to be taken into consideration when political questions are being determined. It, of course, may be replied hat the Roman cover his health. We should say, he Catholics will not allow their religious would need it. The pilfered lecture ideas to be lost sight of at such a time, was one of Dr. Huntingdon's. We but make all political parties and arrangements entirely subordinate to in Canada. what they believe to be for the interests of the Church, and the advancement of their cause. Does this however not legitimately lead to the conclusion that no such thing as political or social co-operation is possible between Protestants and Catholics? If so, the fact is a much to be regetted one, and at the same time one which we are not willing to recognize and act upon without, at any rate, further trial. The Romish priesthood have never been willing to acquiesce in the idea of social and religious equality. They certainly struggle for the mustery. A good number of their flocks, however, may be found perfectly ready to take their right position, and meet their tile countrymen of all religious per- Such an institution is very much suasions on the footing of equality. | needed, and under the able superinten-At any rate, if they are not willing to render justice to others, that is no reason why others should not render justice to them. If a man is fairly qualified to be a Member of Parliament is it a sufficien reasont to set him aside for an inferior man, to say that he is a for an inferior man, to say that he is a Roman Catholic and will merely be a tool in the hands of the priest, to counterwork as much as he can those who The prices is secret for the second to see that everything about it gentlemen of Galway in the felons dock! have chosen him? We scarcely think of space.

so. If he prove a traiter to his promises, condemn and reject him. But in the first place give him a fair trial, Many a professed Protestant breaks his solemn promises most defiantly. What then? Are we to distrust all of that particular class? Not at all. ' The only thing is to punish the offender on the first opportunity, and chose one whose character and standing are more promising and satisfactory the next time. We frankly admit that there has been a wretched amount of bad faith shown by Roman Catholics to Protestants, but it is worth the trying again in Ontario, whether friendly cooperation in social matters and mutual good faith can not be maintained and kept up to the comfort and satisfaction of all.

#### ECCLESIASTICAL ITEMS.

Judge Keogh is getting a large share of denunciation from the altar. It is the usual way;"-There is a pump don't touch him."

Anti-union meetings are being held throughout Scotland in opposition to the regulation adopted of making Ministers in the different Presbyterian bodies mutually eligible for calls.

The Earl of Dalhousie is preaching in London and elsewhere to large congregations. The Marquis of Lorne agreed to take part in one of the Evangelistic meetings in the Agricultural Hall, London, but backed out, and advertised the fact in the Times. What was he ashamed or afraid of?

The Rev. Mr. Knight of Dundee, who preached for the Rev. James Martineau, London, has been sincerely admonished by the Presbytery, and threatened with the highest censures of the Church if he repeat the offence. The case is likely to go by appeal to the higher courts.

At a late meeting of the "Catholic Laity," in London, England, to protest against the expulsion of the Jesuits from Germany, one of the speakers, Sir Charles Clifford, said that "it might be some consolation to the Catholics of Germany to think that the fate of Julian the apostate was not unlikelyto befals Prince Bismarck." What is meant by such a statement? Are we to understand that the Jesuits are at work and that the "terrible Major is to be made away with in the approved fashion of former times? The Rev. W. J. Inglis, Presbyterian

minister, Ballarat, Australia. has been convicted of "gross plagarism and literary larceny," and he has been severely rebuked by the Moderator of Assembly. Among other things equally sharp, the Moderator said:-"You have sinned against God. You have committed an act of liteary theft. You have permitted yourself to commit that act no less than on five different occasions, and when that theft was detected, you covered that theft by a lie." Mr. Inglis has got a month's leave of absence from his congregation in order to rehave hears of such things taking place

## LADIES' COLLEGE AT OTTAWA.

We are glad to notice that the Ladies' College at Ottawa is very speedily to be in active active operation with an efficient staff of officers. We have already referred to the character and aim of this institution. It is hoped by its founders and supporters thereby to secure at a moderate rate a thorough and superior education for the female portion of the community in the city of Ottawa and its neighbourhood. A Joint Stock Company has been for med on the limited liability principle; suitable buildings are in course of erection and nearly completed; and the first term, as will be seen from the advertisment, begins next month. dence and management of the respected Principal, Rev. John Laing, B.A., there is every prospect of its having a prospertion is of course a great recommenda-

A number of letters held over for lack

PEN AND INK SKETCH OF THE LATE DR. MAULEOD.

by R. C., MONTREAL.

(For the B. A. Presbyterian.)

The following sketch presents " Norman" to the readers of the British AMERICAN PREBRYTERIAN as he appeared

to the writer in the year 1860-1; He was the very picture of good nature. His eye was large and mild and full of humour, with long lashes, and in its expression captivated all upon whom it rested. He had a beautiful face, of the type seen only among the Highland gentry. Tall, handsome, and of full habit, though not offensively corpulent, he was what is described in his own country as sonsie. The very appearance of the man put one vastly at his ease, and disposed him to feel happy, as he into whose presence he was ushered was manifestly disposed to be happy.-He embodied in himself a sufficient number of great qualities to make the reputation of half-a-dozen commoner men. He was redundant in them all. A poet, a humourist, a journalist, a conversationist, a traveller, a writer of fiction, a platform orator, and a preacher-he has achieved distinction in each of these departments. But it is in the last of these characters I propose to regard him at present. All his thoughts were gilded with the impress of a warm and genial heart; and take him all in all he was probably the most uniformly interesting and instructive preacher in Scotland. He was always equal; and this is much to say of one the multiplicity of whose engagements left him so little time for pulpit preparation. There was very little of dogma in his preaching. The life of Jesus was his favorite theme. He drew his inspiration from the personal character of Christ, the details of which he loved to linger upon. His intimate acquaintance with human nature in all its phases, acquired in the course of a long and stirring life, in which he had large intercourse with all ranks and conditions of men, combined with extraordinary penetration in reading character, enabled him to present truth to various classes of men according as their needwas; and multitudes of working people, as well as students and merchants in Glasgow, have acknowledged their obligations to him for having first awakened in them a sense of religion by the discernment he showed in divining their spiritual necessities. There was a glow of fancy spread over every sentence he uttered and a freshness in every thought, which maintained the interest of his hearers for years; the richness of his imagina-tion and the depth and variety of his experience and observation enabling him to avoid repeating himself. He came forth the bearer of his Master's message in some new and engaging aspect at every diet of worship. His voice was soft and musical, and his accent was just so much tinged with gælic peculiarities, as to show what country he was of. His manner in the pulpit was quiet and self-possessed; standing at ease he opened his fine, small classical mouth and full arched lips-just designed for heneyed oratory-and there came forth a Lentle rippling stream of copious eloquence rather than the rushing torrent that distinguished Chalmers and Irving. This was his ordinary style of preaching, on which occasions he generally spoke without a manuscript. But every one felt that there was a great deal of power kept in reserve under this quiet and subdued manner; and occasionally when he addressed himself to any particular topic that demanded effort, as for instance when he stood on the floor of the General ssembly to advocate the interests of the India Mission, he rose to the impassioned style of oratory-fervid, animated and skilfully adopting his discourse to the subject under consideration, he rolled out his sentences in a manner that reminded one of the ore roundo speeches of Demosthens. On such occasions he was without an equal. But ordinarily he was so genial and simple that people without much perception failed to discover his greatness. It was not so, hewever, with our beloved The earnest kindly way he Oucen. prayed for herself and her husband and children, when he first preached before her at Crathie Church, so affected her that to use her own homely phrase, she felt the "lump rise in her throat." As a set off to this, the greatness that lay beneath his easy, graceful style on ordinary occasions was not apparent to one of our country congregations when he visited Canada, twenty-five years ago, as part of deputation from the Church of Scotland. The anecdote was one which he always related with great glee. Preaching to a rural congregation, which was at the time vacant, after service some of the leading persons in the place waited on him and asked him to do what he could do to send them a minister out from Scotland, as soon as he returned. "Yes." he said. he would do what he could. "But, then," he asked, "what sort of a mini-" On just a plain ter do you want?" man like yersel." 'Aye," said he "and how much will you give him?" "Well," they replied, " may be we would be able to gae the length o' saxty pounds." ledge his salary was so insufficient that

ed upon it as one of the highest compliments he ever received. "A plain man like yersel,"—this showed that they thoroughly understood him, and he had won their sympathies.

#### SELF-SACRIFICE.

Editor British American Presbyterian

Sin,-I prefer to speak of self-denial, as that is the term used by our Lord when he says, "If any man will be my disciple, let him deny himself," and with your permission 1 will make one or two remarks, as suggested by P. Q.'s letter and your editorial comment last number.

"The days of self-sacrifice are past;" "the Church has reached the age of prudence." There is a vein of irony running through P. Q.'s letter which leads me to think that he does not believe this himself. Certainly, I do not believe it, for I have seen not a little self-denial practised by ministers of the C. P. Church. Even going to new settlements, in the case of young men without families, may after all not be the greatest self-denial. I could give not a name, but names of men who did so many years ago, and while they have God's blessing on their labours have enjoyed as much of earthly comfort as the men who have remained in towns and cities, and are now in more comfortable circumstances than the latter. No should any insinuation of worldly selfseeking be made, if such a man went into the backwoods with the prospect and hope that in due time he would see himself surrounded by a large and influential Church. This is only to look for fruit where he has sown. These men still live, and they deserve honour from us for what they have done.

But what does P. Q. make of "these days," when more than one man and woman are found ready for Mission work, both at home and abroad? There may not, in those days of Societies, and Boards, and Committees, be as much scope for individual outstanding heroic action, as when Carey, and the

and Judson, and such like, astonished a sleeping Church; but will any sane man deny that the same Spirit from God is in the Church to-day, and animates the noble men and women who are labouring in every quarter of the Globe for the Redeemer's glory?

Nor let it be said this is only in the Foreign field. There are undoubtedly in every Christian land hundreds of faithful men, as full of God's spirit as missionaries, who are doing the Lord's work as effectively, though their names do not appear in the annual reports nor are their labours published in letters sent regularly to the church paper. No man can go into our manses without knowing that self-denial has to be practised. Think of it generally. About 250 of our ministers have to keep themselves and families, and many of them pay houserent out of \$600 and under. Let farmers try that and see if to do it they will not have to deny themselves many things. Let merchants, lawyers, and others who can spend \$200 on a supper party and \$2,000 on a summer trip for themselves and family, think of these ministers whose families have little more than the bare necessaries of life, men of education who cannot afford to buy books or surround themselves with refinement, and say is that not self-denial? Had these ministers, in not a few cases, the first men of their classes at college, given the same amount of labour to the law, or medical practice, or merchandise or speculation, they too might have been living fn fine mansions with every comfort and luxury. And will any one dare say that is no self-denial?

at least will own it as done for him. But P. Q. asks "where is or ever was the name of a man that denied himself the honour, the comfort of labouring in a large church to go and gather the out-Has P. Q. never heard of the casts? city missions of Glasgowand Edinburgh and of the first-class men who would not leave them till they had done a good work. The good charges were in their offer? Does he not know of some of our ministers who had offers of good livings, and yet remained in the backwoods? To be sure their names do not get into the newspapers. Those men who do their work noiselessly and will not move do not get call after call and refuse them. In this way P. Q. may not hear of them or their self-denial. But still they are denying themselves for Christ's sake.

But I may give three instances to show that there may be self-denial even when a minister goes to a large important congregation. I know a minister who had a situation worth \$800 perannum; this he gave up and took a good country charge, where his salary was \$450 and manse. Was this no self-denial? We have not to-day a more efficient minister nor a better student than this man, and if he had consented he might, twice to my knowledge, have had op-portunity of bettering himself. I know another minister who left one of our very best town charges, where he was comfortable, to take the pastorate of a city congregation. To my certain know-

Depreciatory hough this estimate at in five years after he came to the city first sight appeared, Dr. Norman clook all his private means which he had formerly gathered together had gone, besides gifts from friends. Was this no self-denial? More labor and less remuneration. Was that in the days of prudence? Once more, I know a minister who for years declined every proposal to change though greatly to his advantage, simply because the good of his congregation required him to remain, and yet whose stipend did not meet his annual expenditure. Was this not self-denial? It is true these cases are not known-such men do not blow the trumpet and say this is what we do and suffer-nor do they wish their names to be known. But it is most unfair to the Church and dishonouring to God to say that there is no self-denial in our day.

I know there is another side to this. I know the kind of self-denial which is popular, and the prizes which successful ministers sometimes get. I know also that too often the public judge of all ministers by the conduct and salaries of the great men about whom they read so much and whom they crowd to listen to, neither have I a word to say against those ministers, as I believe they try to serve the Master, amid the temptations of popularity, fashion and wealth, and sometimes they too have self-denial of another kind to practice, of a kind which perhaps the public cannot appreciate. Still I must protest against judging all the ministers and all the churches by what comes to the surface while ignoring the pams-taking, and self-denied labours of hundreds of the Lord's most faithful servants whose names are scarcely ever heard beyond their own

I may trouble you at another time with self-denial among the laity.

X. Y. Z.

# Geelesiastical.

PRESBYTERY OF HAMILTON.

This Presbytery met in McNab St. Church, Hamilton, on the 9th of July; Rev. S. C. Fraser, Moderator pro. tem. There were nineteen ministers, and five elders present. The following are the chief items of business. Mr. James McKutcheon, of the United Presbyterian Church of North America, was received as a Probationer of the Church, according to leave granted to that effect, by the late General Assembly. According to previous notice. Mr. Probationer of the Church, according to leave granted to that effect, by the late General Assembly. According to previous notice, Mr. McCall tendered his resignation of the Clorkship of the Presbytery. The Presbytery accepted the resignation, and agreed to record their minutes, their testimony of the efficient and genial manner, in which Mr. McCall had discharged the duties connected with that office, during his incumbency. The Presbytery, having resolved to separate the duties of the Clorkship, from those connected with the managoment of the vacancies and of the Mission business in the bounds, unanimously appointed Mr. McCall to attend to the Hone Mission work, and Mr. Porteous to act as their Clerk. Parties having business with the Presbytery, will please notice the above division of labour, and address their correspondence accordingly. Mr. McCall read the Home Mission Report for the previous three months. It showed several gratifying particulars, as well in finance as in ecclesiastical progress. The report was received and adopted. Mr. Craigie by request, presented an application from the Presbytorians of Part Royan for sumply of sermon: the presented an application from the Presbyterians of Port Rowan for supply of sermon; the Presbytery expressed their gratitude at this application from another new field in their bounds, and agreed to do for the Port Rowan Presby-teeian so much as they can with their present limited means. Mr. Burson was reappointed the Presbytery's corresponding member of the Foreign Mission Committee.

John Porteous, Clerk of Presbytery.

# MINISTERS AND CHURCHES.

A new Presbyterian Church was opened at Ainleyville, a week ago last Sabbath.

The Rev. Dr. Burns, of Montreal, occupied the pulpit of Charles St. Presbyterian Church, Toronto, last Sabbath.

The Rev. James Cameron, of Chatsworth, has declined the call so unanimously extended to him by the congregation of Woodville.

We are requested to say that the Rev. W. Mitchell, M. A., of Millbrook, will preach in Cooke's Church, next Sabbath morning and evening.

We see it stated that the Chair of Philosophy in Queen's College, Kingston, vacant since the resignation of Professor Murray, is to be filled by Mr. John Wilson, M. A., of Glasgow.

The Rev. James Robertson, of Paris was recently presented with a gold watch and chain by his congregation, on his completion of "ten years' ministry " among them.

Mr. Trew, in behalf of the congregation of the Canada Presbyterian Church, desires to the canada Presbyterian Church, desires to return thanks to Mr. A. Kleiser for the dona-tion of a handsome clock for the Peel Street

Rev. Alexander McKay, Pastor of Knox Church, Elmira, Illinois', had lately conferred on him, the honorary degree of M.A. by the senate of Knox College, Galesburg, Illinois, U.S.

The ladies of the Presbyterian Congregation of Prescott recently presented their pastor, Rev. James Hastie, with a handsome sum of money to defray the expenses of a holiday

Toronto last week on his return trip from Utah and the Pacific Coast. His many friends in Canada will be glad to learn that he is in excellent health.

The Rev. W. Cochrane, M.A., of Brantford is write ga series of articles for the local press
—Subject, "Thoughts on the coming electrons from a Christian standpoint." If min.sters wrote and spoke more frequently and more pointedly on such subjects, the Devil would not have the manipulating of our election contests. to the same extent as at present.

The average amount contributed per member in the Irish Presbyterian Church last year was 30s. 11d.; it. the Free Church of Scotland 32s 3d.; and the United Presbyterian Church, Scotland, 83s. 10d.

POPERY UNVEILED IN GLENGARRY.

Editor British American Presbyterian. Sin,-Vinding that many and various reports are being circulated regarding what recently occurred at Alexandria, we feel that, in the inter-

ment of facts to those who may feel concorned. Some months ago, a travelling Jesuit priest, calling himself Father Landcake, delivered a course of lectures at Cornwall, to which crowds of Papists, and many Protestants, were attracted, not because of the Jesuit's oratory, but rather because of his effrontery in lauding his own religion, and reviling and declaiming against all Protestantism, one of his lectures

eats of truth, it is proper to give a brief state-

The Jesuit then cause to Williamstown, and spent some days, lecturing in his usual strain. And after the lapse of some time, he made his appearance at Lochiel, and afterwards at Alex-

being usually enough to disgust the latter-

Throughout his course he invited Protestants to come and hear him, and such of them as had doubts would have them solved and removed. There is no one, however, of any intelligence, with a slight knowledge of the history of Popery and Protestantism, but must have seen that his lectures abounded with the grossest falsehoods and misrepresentations. He was indeed true to the teachings of his Church; thus a lie, in its support and defence, is a very commendable thing. His devoted adherents, however, so satisfied with his ribaldry, and were so enamoured with his bold sayings, that they thought none could hear him without being convinced that their Church was the only true Church, and that all outsiders were assigned to Perdition. without ever the hope of seeing Purgatory. So elated did he and they becon e, that they imagined they were to reap a great harvest of Protestants, boasting that he would make thirty converts ero he left the village. Again and again, day and night, he challenged any Protestant to refute his statements.

It was now considered more than time to bring the boaster to task, and to test of what material this Jesuit was composed; at the same time, it was necessary that his own people should o made see that his assertions could not bear the light of day. Accordingly, it was resolved to accept his challenge, and the following was then drawn out :-

To the Rev. Father Landcake :-

REV. SIR,-We have learned from various sources that you have been making most often-sive and false charges against Protestants, and against our most holy religion, during past weeks; and, moreover, that you have been challenging a refutation of these gross imputations consequently,

We, the undersigned, and others, do hereby we, the undersigned, and do invite you to a public discussion on points raised, at Alexandria, on Tuesday next, the 2nd day of July, at 3 o'clock p.m.; and we engage to prove to the satisfaction of all honest men, that the Church of Rome has not one particle of the spirit or chestere of the Church of Christ, who is the character of the Church of Christ, who is the enaractor of the Church of Christ, who is the Rock and the only sure Foundation. And fail-ing to appear in your own defence, and the de-fence of your Church, you shall carry with you the marks of a slanderous coward.

ALEXANDER McKAY, M.A. W. Ross. N. Patterson. D. H. McLennan. Alexandria, 29th June, 1872.

With this document the Rev. Alex. McKay alled at the parsonage of the Rev. Priest Connor, of Alexandria, and was received with O'Connor, of Alexandra, and wha received white civility, but informed that the Jesuit was engaged. Father O'Conner, however, engaged to deliver said paper to the Jesuit. That event the document was read in the Romish Chapel, the subscribed names being withheld. Copies of this document were also posted up throughout the village.

After this the Jesuit priest began to exercise all his Jesuitism before his people to evade meeting his own challenge, and his hitherto high crowing benighted children now spoke with bated breath. It is asserted, and we learn it is a fact, that some of the faithful laid a document before him, asserting, that unless he met the ministers who had accepted his challenge, they would never return to the chapel.

when the appointed day arrived, about five hundred of the staunch Protestant yeomen entered the village and assembled around a platform, in a grove near by the Romish chapel. Not only did the Jesuit fail to appear, but his fold also, being threatened with eternal excommunication should they attend.

Robert Wilson, Esq., Councillor, of Alexandria, being called to the chair, introduced the Rev. speakers, who addressed the audience for Rev. speakers, who addressed the addrence for hours, fully establishing the programme of the above paper. All then left fully satisfied that properly is only suited for the uark ages, for cloisters and such concealed cells, and that it cannot anywhere stand the light of truth, reason, or righteousness—that it can only be sustained while veiled by ignorance and upheld by despoting all backed my with a Priest-craft. despotism, all backed up with a Priest-craft, determined by al. unrighteous means to keep their coffers full, indulgences being the honey, and penance, and purgatory being the whip to control the souls and bodies of men for time and character. and eternity.

This Jesuit, who told his audience that a ries Jesuit, who told his audience that a priest had more power than an archaugel, now felt, as regards himself, that retreat was the best part of vator, curtailed his proposed meetings, and made his exit, with thirty carriages, the following day to St. Raphel., thence to Williamston, where he was to remain for some days. But placards being put up at Williamston, stating that the Rev Messrs. Patterson and McKey would leave these and the Children McKay would lecture there on the 6th instant, immediately thereafter the Jesuite took his departure from Glengarry, leaving the field for these two clericks, who spoke nearly four hours two electricks, who spoke near y four hours to a large audience, pointing out the errors and corruptions of the papel system.

This meeting was followed by another on the 9th, at Alexandria, which was also attended by hundreds of our gennine Protestant friends. Addresses were delivered by Revds. Patterson, McLennan, McKay and Peacock. Our people then quietly (as on the former occasion) retiral double grateful to God for the precious and then quietly (as on the former occasion) retir-ed, doubly grateful to God for the precious and unspeakable privilege of having the glorious Gospel of the blessed God, and fully determin-ed to contend more earnestly for the faith once delivered to the Saints.

It was very manifest that this Jesuit had more than a religious mission in view, for after he had raised his devotees to the highest pitch of enthusiasm with his slang and abusive addresses, he treated them with an unusually well prepared oration on politics. They were no more to vote for rotten-hearted Catholics—and here he gave some very hard thrusts at the liv-

ing and the dead. He enjoined them in the most selemn manner not to vote for any in all time to come but for Catholics of the true stamp--for representatives to the Dominion and Provincial Houses, for Reeve, th-Reeve, or Councillor. To transgress in this would be at the peril of overlasting excommunication. Such was the tender meroy of the Jesuit Priest. It would not suffice him to send his fold to held for religious delinquincies, but he must have a hot place for political offenders also.

We observe that the so-called "True Wits nees" has a communication with reference to the above occurrence, and, by the way, it may be remarked, that it is said that the Editor of said paper, as well as Father Landeaka, are renegades from Protestantism—if such is the case, we need not wonder that these who would flee from light into darkness, from liberty to bondage, laying acide reason and becoming the abject slaves of papal dogmas, should run mad in their felly, and become the distributors of all manner of feelenes. But we would have said to Editor Clarke that those whom his corresto Editor Clarke that those whom his correspondent calls Satan's "faithful ministers of the black-mouthed Presbyterian stripe," did not offer the challenge. They only accepted the Jesuit's challenge, so boldly given, but so cowardly shirked. Said Editor should also know that none are better acquainted with the history and bitter persecutions of Papal Rome, and none will be found more ready to stand in one firm united phalanx to meet their aggressions, in whatever shape they appear, than the true-blue, noble-hearted Presbyterians and their noble allies.

Yours, &c.,

PRESBENTEROS.

PROTESTANT CHRISTIANITY IN JERUSALEM.

Glengarry, July, 1872.

Bishop Gobat, in a letter recently sent to the London Society for Promoting Christianity among the Jews, reviews the unissionary work done in Palestine during the twenty-five years which have passed since his arrival in Jerusa-lem. Earlier attempts had been successful only in gathering a small band of Jewish proselytes, and in opening a hospital for the same people. Bishop Alexander had tried to open a school, but had failed. The American missionaries had been there for some years, labouring without sufficent results to warrant their stay; and without had withdrawn alreadter. There was out samech results to which have a stock they had withdrawn altogether. There was not a single school of any Christian denomination in all Palestine, and only one native Protestant, who lived at Safed, in Gallieo.

The Bishop opened his first Christian school in Jerusalem, in 1847, with nine children of both sexes, which within three years increased so much in numbers that it was divided into two schools, one for boys and the other for girls. These, too, have so increased in size girls. Those, too, have so increased in size and number that at the present time there are five in Jerusalem, attended by over 460 children of both sexes; and in all Palestine there are twenty-five Protestant schools, in which about 1000 scholars are taught, from the five Christian demoninations, and also from Jews, Samaritans, Moslems, and Druses. So faithfully is the Word of God inculcated in these schools that they are called by the natives schools that they are called by the natives Bible Schools, after the expression employed by the Greek Patriarch in cursing Bishop Gobat's school at Nablous, in 1848. In addition to these schools, three orphan asylums have been opened, for the admission of nearly 200 children, who have either lost their parents or have ren, who have either lost their parents or have only a desitute mother, and at least 100 more have been refused admittance for want of

The results of all these educational and benevolent efforts are to be found in the number of those brought up under their influences who those brought up under their influences who have been truly converted, and now as Christian men and women are walking worthy of their calling. A greater number have joined the Church established there, who, although knowing and professing the truth, do not appear to have been truly converted. A much larger number love to keep the truths they have learned, yet remain in the sects of churches of their parents, currying light into those centres of lifeparents, carrying light into those centres of life-less religion. All have been benefitted, not only in their intellectual and moral condition, but in their outward circumistances of life. They are employed as catechists, school-teachers, dragomen, merchants, tradesmen, and farmers. Besides these direct results, there is to be included the establishment of at least 100 schools by the Greek, Roman, and Armenian priests, in self-defence, and for the purpose of holding their ground against Protestant advance. As evangelical schools were opened these Churches endeavoured by threats, excommunications, and every means in their power, to prevent the children of their people from attending them. They failed, and then tried to secure their aims in the wiser way of opening schools of their own wherever the Protestant school bad appeared; so that now there are two or thee but in their outward circumstances of life. They appeared; so that now there are two or three other's besides the Bishop's Bible-school, where before there were none whatever. Still, in combefore there were nonewhatever. Still, in communities of Greek or Roman Catholics, the Evangelical schools outnumbered in scholars the pupils of both the opposition schools put together, from the very fact that these Greek or Catholic parents know that the word of God is faithfully taught in them. It is a remarkable and encouraging fact that, though the parents know little of the truths of the Bible, they are impressed with what they do know, and what impressed with what they do know, and what their children bring back to them from school; and so they want their children to know more of the Scriptures, believing such knowledge to be of the highest benefit. Thus is the Gospel preached among a great part of the people.—
Evangelical Messanger.

MESSES, JAMES CAMPBELL AND SON, the enterrising publishers of this city, announce the early appearance of several works which ough 'a have numerous readers among the ough 'a have numerous readers among the Peespyteriums of Canada. Early in October will be published the second series of the C. P. Church pulpit, which will doubtless form a valuable addition to the literature of the Dominion; The Life and Times of the Rev. Robert Burns, D. D., already noticed in these columns, will soo e in the hands of agents for distribution to subscribers; and a Bock of Prayer for Family worship, Edited by Rev. George Gregg, and Knox Collego, is in course of preparation and will be ready in November next. We trust that the Messrs. Campbells will receive trust that the Messrs. Campbells will receive such encouragement in their present venture as their praiseworthy efforts deserve.

A Kurrachee paper says that while the road to the mission church there was under repairs the congregation applied to the Presbyterian the congregation applied to the Presbyterian authorities for permission to worship in the Scotch place of worship. If this story be true the bishop's proceedings will not strike many as manually, much less Christian.

From the reports of the Missionary Society meetings lately held in London, it appears that their united incomes for the years 1871-72 amounted to a total of £995,995. The Church of England Societies are estimated to have contributed £444,810; the Nonconformist, £867,-818; and those of a mixed character over £189,-A = I

# Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Ava. 18.

The Passorer .- Matt. xxvi. 20.25. Prove the Evil of Envy.

Repeat Psalm 115. 8-11; Proverbs 28. 13; Shorter Catechism 88.

Parallel passages, Mark xiv. 17-21; Luke xxii. 14-28; John xxiii. 1-35.

VER. 20.

Where did Jesus come from? Probably Bethany, v. 6. Where were they seated? v. 18. In a guest-chamber, a large upper room, Mark xiv. 14-15.
At what time of the day? The paschal lamb was killed and propared between

skewer; the two formed a cross. (4). It was eaten with unleavened bread, sauce, and bitter herbs, as chicory, wild lettuces, or hettles; the sauce was made of vinegar, figs, dates, almonds, and spice. (5), Some cups of wine were drunk, usually red wine. (6). Several Psalms were sung, Psalms. cxiii. to exviii. See v. 80; Mark xiv. 26. (7), There was also an account given to the children of the meaning of the feast. Ex. xii. 26.

#### VER. 21.

What did Jesus say to the twelve? He had made similar predictions before this, Matt. xxvii. 22; Matt. xx. 18-19; but he now intimates that it is one of the twelve who is to be the betrayer. What is meant by betray? One of them would deliver him into the hands of his enemies. Why did Jesus say this? One reason might be to warn Judas of the sin he was about to commit.

LESSONS. 1. The desperate wickedness of man's heart. One would have thought no man could have betrayed the holy and living Jesus; yet an apostle did so. We are all depraved; only through the grace of God can we be preserved from sin, Acts xx. 32; Rom. xiv. 4; 2 Cor. iii. 5.; 1 Pet. i. 5.

2. We never sin unwarned. Conscience within, and the Word of God, tells us the fatal consequences of sin, Rom. ii. 14-15; Tit. iii. 11; 1 Cor. vi. 9; Heb. ii. 2.

### VER. 22, 28.

What did the disciples say? The words, "Lord, is it I?" signify in the original, "It cannot be me." The question is asked, but at the same time the disciples say they are sure it cannot be them. How did Jesus reply? There was a dish in the centre of the table with sauce, into which everyone dipped his bread as he was cating. Jesus says that one of those who was dipping his bread into the dish was to betray him, but does not name him. In John's Gospel we read that Peter beckened to John, who was next to Jesus, leaning on his bosom, to ask who it was, and that he replied, "He it is to whom I shall give a sop when I have dipped it." A sop is a piece of bread.

VER. 24.

What is meant by "the Son of Mangoeth?" He is going to death. Where is this prophesied? Ps. xxii, 16; Isa. iii. How does Jesus warn Judas?

LESSON. 1. The Scriptures must be fulfilled. The word of God cannot be broken. All the grand prophecies of eternal life through Christ will one day be fulfilled.

2. Never think little of sin. There are others of whom it is true, "It had been good if they had not been born."

had gone away for the purpose.

LESSON. 1. An example of hypocrisy.

Judas had the thirty pieces of silver in

Judas had the thirty pieces of silver in

H. W. Beccher. his purse at the time, yet asks, "Is

2. Hypocrisy detected. Judas saw that Jesus knew his plans, and went at once to execute them. All sin will be exposed one day, Luke zii. 1-2.

SYSTEMATIC SUNDAY SCHOOLS.

The Liberal Christian has a very sensible editorial on systematic and solid teaching in Sunday School, and on the waste of Sunday, a portion of which we

are glad to copy. It says:
"But our Sunday Schools, to meet real wants and the carnestness of inquirac minds, must be systematic and solid; not haphazard affairs, in which the teachers know little more than the pupils. The truth is a Sunday School teacher ought to be the graduate of a systematic Sunday School, having a plan in his head and positive knowledge to communicate, with some 'aptness to teach' added. But, alas! the most competent despise or neglect this office. It is thought to be a duty fitted for elder girls and boys, who ought still to be in three and four o'clock; it must there- pupilage, or a work for the unemployed fore have been about six o'clock. On and irresponsible, if they have, and often what day of the week was this? The if they have not, a sober turn, or what evening introducing the sixth day of the are often mistaken for it, a melancholy or week; the day began about six o'clock, sickly temperament. We shall have no

It is desirable to furnish scholars equipped and suitable and older and more experienced and more profoundly over was, and how it was observed, on more experienced and more profoundly which they may be examined:—(1.)
The paschal lamb was a male, and faultless. (2), It was killed at the temple. (3), It was roasted on a spit of the pomegranate, with a worker that we formed a great of the pomegranate. Sunday.

"In our present condition (whatever may be the prospect when we shall have improved it), the great difficulty about Sunday Schools is the ignorance, indefiniteness, sentimentality and lack of direct personal interest in religion in the adult portion of our churches. Religious reading of an instructive kind has been displaced at home by newspapers and light literature. Sunday is merged in the days of the week, so far as the character of their family reading goes. The people at home no longer read the Bible much, and specially not with the apparatus necessary to make itintelligible and interesting. They seldom know much about the history of their religion, its evidences, its records. Now if the people incorrigibly misuse Sunday by squandering its precious hours in carcless or light reading, ought not the Church to give up at least half its Sunday services to positive and systematic religious instruction? Ought not one half day's public service be wholly devoted to instruction—direct, systematic, under the guidance of text books, and with all the aids which special preparation would furnish the minister with?"

#### A HOME WITHOUT CHILDREN.

Children grow up; nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with iops, a buoyant boy. He is a man, and gone now. There is no more childhood for him or for us. Life has claimed him. When a beginning is made it is like ravelling a stocking, stitch by stitch gives way till it is all gone. The house has not a child in it; there is no more noise in the hall, boys rushing pell-mell; it is very orderly now. There are no skates, sleds, ball or string left scattering about. Things are quiet enough There is no delay for sleepy folks; there is no longer any task before you lie down, of looking after anybody, or tucking up the bed-clothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed or collars to be arranged.— There was never such a peace in the house! It would sound like music to Then her thoughts changed to dreams, have some feet clatter down the front and, being a strong, healthy girl, she stairs! O for some children's noise! dropped into a sound sleep, from which What used to ail us, that we were hush- | she did not awake until nearly seven the ing their loud laugh, checking their next morning. Of course, as she was noisy frolic, and reproving their slam- asleep, she did not know that at three ming and banging the doors? We wish o'clock the skies were very dark, and at our neighbors would only lend us an urfour o'clock it began to rain steadily. chin or two, to make a little noise in these premises. A home without child- and there had been time for her to reren! It is like a lantern and no candle; a | member what day it was, she looked togarden and no flowers; a brook and no | ward the window, and thought it seemed water gurgling and gushing through its very dark. Then she listened, and a channel. We want to be tried, to be very ominous sound reached her ears, vexed, to be run over, to hear children the sound of falling rain! Instantly Only they who are born again, and work with all its varieties. During the she sprang out of bed, and her worst love God, are saved.

Work with all its varieties. During the she sprang out of bed, and her worst secular days this is enough marked. fears were realised. The skies were But it is the Sabbath that puts our dull; there was not a glimpse of sun-Who was the last to ask? What is lie worship are spaces of peace. The covered with mud, the flowers were family seems made up that day. The bending their heavy heads, and looking the difference between his question and that of the others? They say children are at home, and you can lay thoroughly drenched, and it was raining "Lord," he says "Master." The original is "Rabbi." How does Jesus reply to him? Thou hast said means love—to God and to friends. The house Then she sat down upon the side of the Yes. From John's Gospel we find is peaceful, but not still. There is a bed and had a good cry, and when that that Jesus gave a sop to Judgs; thereby low and melodious thrill of children in was over she went down stairs to her pointing him out, as the traitor and it. But the Sabbath comes too still methor. pointing him out as the traitor, and it. But the Sabbath comes too still mother, that on receiving it he immediately left now. There is a silence that aches in the control of the control that on receiving it he immediately left how. There is a sheller that across a the third the three the car. There is too much room at appointment?" she said that Judas was to betray Jesus, but the table, too much at the hearth. There they did not know how or when this bedrooms are a wo. Id too orderly. There were sorry for you." was to be done, and still less that he is too much leisure and too little noise. Alas! what mean these things? Is

> and we must so work that the world, so thoroughly soaked that it will need will be richer because of our living many hours of wind or sunshine to dry in it." in it.

# Our Young Lolks.

TELLING FORTUNES.

I'll tell you two fortunes, my fine little lad, For you to accept or refuse; The one of them bad, the other one good; Now hear them and say which you choose.

see by me gifts, within reach of your hand, A fortune right air to behold; house and a hundred good acres of land, With harvest fields yellow as gold.

see a great orchard, with boughs hanging down With apples, russets and red; see droves of cattle, some white and some brown, But all of them sleek and well fed.

I see droves of swallows about the barn door, See the fanning mill whirling so fast; I see them threshing wheat on the floor-And now the bright picture is past.

And I see rising dismally up in the place Of the beautiful house and the land, A man with a fire-red nove on his face, And a little brown jug in his hand.

Oh, if you beheld him, my lad, you would wish, That he were less wretched to see; For his boot toes they gape like the mouth of a fish, And his trowsers are out at the knee!

In walking he staggers, now this way, now that, And his eyes they stand out like a bug's; And he wears an old coat and a battered-in hat, And I think the tault is the jug's.

For the text says the drunkard shall come to be

And that drowsiness clothes men with rags, And he doesn't look much like a man, I am sure, Who has honest hard cash in his bags.

Now which will you have? To be thrifty and And to be right side up with your dish,

Or go with your eyes like the eyes of a bug, And your shoes like the mouth of a fish? -ALICE CARY.

#### JESSIES DISAPPOINTMENT.

"There! Everything is ready now. I have ironed my own skirts and my white dress, and they look very nice indeed. So does my hat, which I shall wear to-morrow for the first time. I wish it were to-morrow now.'

"I am glad it is not," remarked Jessie's mother quietly.

"Why are you glad, mamma?"

"Because if you are to enjoy the picnic to-morrow, it is necessary that you should have a good night's rest first."

"I suppose it is, but indeed I feel as if I shall not sleep when I go to bed."

"Why not, Jessie?"

"Because I am so excited by the thought of what a happy day I shall have.

"I hope it will be as happy as you expect."

"There is not a doubt about it, mamma. Dora is to be there, and Cassie, and so is Edith. And you know they are my dearest friends. Then several sets of croquet are to be taken, and swings are to be put up, and we shall have some music too. Dora says that there is not a more splendid place for a pic-nic within many miles; so of course it will be all as delightful as possible."

"If everything is ready, Jessie, I would advise you to retire at once.'

"Oh, mamma, I feel sure that I shall not sleep all night."

"I feel sure that you will. It is already past your bed bedtime."

"Then good night, mamma, dear. No doubt I shall wake by three or four in the morning, even if I do fall asleep.

"It is to be hoped not, Jessie. You will not enjoy the day if you are languid and tired.'

"Oh! I shall enjoy it any way, mamma."

Jessie did lie awake and 'think of to-

As soon as she had opened her eyes,

"Oh, mamma, isn't it a dreadful dis-

"Yes, my child, I fear it is. I am

"It would not matter so much if it were a shower, but this is a heavy rain. Perhaps, though, it will leave off presently.

"But even if it should do so you can-There is plenty to do in this world, not have your pic-nic. It has been rainfor every pair of hands placed upon it, ing for some hours, and the ground is

"Then there is no hope of our being able to go."

" None, Jessie."

Jessie had thought so herself, but she mistaken.

had, the pic-nic must, of course, be put

"Never mind, my child. Bear it as well as you can, for even our disappoint by robust people, who say the children

" I will try, mamma."

Then Jessie did the best thing she could have done; she tried to fill her mind with other subjects.

"I wonder if there is any one whom I can go to see," she thought. Then she remembered Mrs. Smith-

a woman whom she knew very well, and who had lately had a sadaccidant which had deprived her of her sight.

a little perhaps, I will go and see Jessie found Mrs. Smith crying, and

in great trouble. She did not, of course, see Jessie

enter; but she heard that some one

"How are you, Mrs. Smith? I have come to see if I can do anything for you."

"Is it Miss Jessie?"

"Yes."

"Oh, I am in such trouble to-day that I cannot tell what to do. The woman who usually attends to me, and keeps my house fidy, has been obliged to go away.'

"Why?

"Because her daughter was taken suddenly ill."

"Never mind, Mrs. Smith, I will do what you want done."

"You, Miss Jessie? You cannot do

"Oh, yes, I can; at least I will try." Those who really try usually succeed, and so did Jessie. In a very few minutes she had swept Mrs. Smith's room, and made it look quite comfortable. Then she cooked some dinner for her, and read a psalm from the Old Testament and a chapter from the New.

So she spent the morning. She was much too busy to think of the disappointment she had had.

"I am glad I was able to come," she said to Mrs. Smith.

"And I am both glad and thankful," said Mrs. Smith. "You have been like eyes to the blind this morning. You see, Miss Jessie, I am not so well able to help myself as if I had been always blind. When people are born so, they learn the way to do many things; but the darkness is terrible to mc, and I am afraid to move about in it."

"I hope you will get your sight again at some time, Mrs. Smith. And now I must say good-bye, for perhaps mamma will want me."

Her laother did want her.

lying on the sofa and looking very white.

"Oh, mamma, have you one cf your bad headaches? "Yes, Jessie; it is so bad that I can

scarcely lift it from the pillow." "I will make you same camomile tea

and bathe your head with vinegar and water. Go to bed, mamma, and let me nurse you. For an hour or two Jessie was kept

But after a time the pain grew less. "Now could you eat a slice of toast, !

mamma?

"I think I could if it were made very nicely.'

"And drink a cup of tea?"

"Yes." "I will get it ready directly."

Jessie's mother closed her eyes, and a happy look stole over her as she waited.

When Jessie came back with the toast and tea, she smiled and said,-

" My child, I cannot help feeling glad that you are at home to-day.'

disappointment."

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds. nor miracles, nor battle, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly in their meek mission of refreshment, not "the waters of the river great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of self and of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of life.

# Scientific and Aseful.

TREATMENT OF CHILDREN.

It is of the utmost importance to had indulged a slight hope that she was mistaken.

About nine o'clock a note came from Dora to say that as the weather was so have no means of keeping themselves warm, and in this respect, as in others, are wholly dependent on those around them. It is a mistake commonly made ments are meant to do us good. Try to are made hardy by exposure to cold. be a brave girl, Jessie."

P vided it is supplied with good fresh air, a child cannot be too carefully protected against chills and draughts. An apparent trivial discomfort, namely, coldness of the feet, should always be looked for and obviated, for it often leads to much suffering, particularly from uneasiness and cramps in the stomach.-Scientine Paper.

DYSPFPSIA.

ad deprived her of her sight.

"Mrs. Smith will let me read to her so much dyspepsia as in A herica, because our people pay so little attention to food, and eat teo much meat for the exercise thy take. If one has mental labour, fish every second day at least, is requisite. Soup sets all the glands at work, and prepares the stomach for the more important functions of digestion, and therefore should be taken at dinner every day. Beef broth is to the old what milk is to the young. Cookery properly attended, keeps a man in health. If the stomach is out of order the brain is affected. We should eat more fruit, vegetables, and fish. Good and well prepared food beautifies the physique, same as good and well-directed beautifies the mind. Wrinkles are produced by the want of variety of food. The man who does not use his brain to select and prepare his food is not above the brutes, which take it in a raw state.- Home and Health.

#### ROASTAD COFFEE AS A DEODORISER.

After numerous experiments with roasted coffee the result proves that it is one of the most powerful means, not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them. A room in which meat in an advanced degree of decomposition had been kept for some time was instantly deprived of all smell on an open coffee roaster being carried through it containing a pound of coffee newly roasted. In another room the affluvium occasioned by the clearing of a cesspool, so that sulphuratted hydrogen and amonia could be clearly detected, was completely removed within half a minute on the employment of three ounces of best coffee. The best mode of using it as a disinfectant is to dry the raw bean, pound it in a mortar and then rost the powder on a moderately heated iron plateuntil it assumes a dark brown hue, when it is ready for

### HOW TO TREAT FAINTING PEOPLE.

There are some observations in The Lancet of last week which might be studied with advantage by police constables. Referring to a case in New York, in which death speedily followed When Jessie got home she found her the extraction of teeth after an effectual endeavour to administer nitrous oxide gas. The Lancet mantains that had the patient, who had fainted from terror, been hid flat on the floor instead of being kept in an apright position, she would have probably recovered in a few minutes; and it then points out the danger of treating syncope by the erect posture, instancing the case of a poor woman who lately fainted on an Eng-lish racecourse, and having been placed For an hour or two Jessie was kept by a policeman in a sitting posture, very busy. It was a stubboon headache and could not at first be got to move. dent as a doctor happening to pass by But after a time the pain grey less. at the moment and laying her down until she recovered. The public is until she recovered. The public is often moved to a slight display of indignation when some one who has committed the offence or being taken ill in the street is put to death in a police cell; but when it is remembered that many of our police were perhaps agricultural labourers a few weeks before they are called upon to duty in the streets, and are as ignorant of the proper method of dealing with cases of syncope as they are of Hebrew, the wonder is that any insensible person who falls into their hands ever survive police treatment. Even the most intelligent members of the force, who are "Dear mamma," said Jessie, "I am ligent members of the force, who are not in the habit of jumping to the conclusion that every insensible person "Smells of Spirits" and must be drunk and therefore use their best exertions to restore consciousness in no vindictive spirit, almost invariably prop their patient up against a pillar, letter box, or a door step, having dragged him or her, as the case may be, to that support with the assistance of the bystanders,— Pall Mall Gazette.

> There are two things, each of which he will seldom fail to discover who seeks for them in earnest—the one, the knowledge of what he ought to do; and the other, a plausible pretext for doing what he likes. The latter of these the carnally-minded might find in any set of precepts that could have been framed the former the spiritually-minded will not fail to obtain in the Gospel.-Whately.

#### Scotland.

Islay is now a favourite resort for tourists from Glasgow. Crops are looking well.

Telegraphic communication between Skye and the outer world is about com-

The last Muir of Ork sheep market was poorly attended, but prices ruled

The hay crop this season will be berter than for many years. The weather is now all that could be desired.

A wife beater named Wm. Macdonald. residing near Campbelltown, was sent to jail for 80 days for abusing his wife.

A Norwegian Brig named "Martin uther" was wrecked at Crackadale, Luther" Skye, on Wednesday. The crew were

A raid was made on the Roman Catholic buildings in Wick, by a mob numbering over one thousand of the

The Oban Times announces the early appearance of a Gaelie monthly to be called "Bratach na Firinn" (The Banner of Truth).

A girl from Beauly, named Fanny Logan, was fined 10s. by the Magistrate, at Inverness on Wednesday last, for having lodged a false accusation of theft against a fellow

The Presbytery of Inverness met on Tuesday, when Mr. Anderson, on bethe objections offered to the settlement of Rev. Mr. Simpson, presentee to that parish. The Presbytery thereupon resolved to take the usual steps for Mr. Simpson's induction.

The John O'Great Journal says-"There is a probability of Mr. Laing coming forward for the Inverness disrict of burghs at next election in the Conservative interest. Mr. Laing has become a member of the Conservative Club, Inverness and some of his club speak of him as a likely candidate.' We think that Mr. Laing is not at all likely to be a candidate.

A new U. P. Church was lately opened at Campbelltown, the new edifice cost £11,000, and is said to be one of the finest in the West of Scotland. The opening services were conducted by Dr. Aikman, Glasgow, Dr. Beith, Stirling, and Rev. Mr. Sproat, Glasgow. The collection at the door thoroughout the day to £2015 2s 8d, being the largest sum ever collected at the opening of a church in Scotland.

A Centenarin has just died in Caithness. Geo. Cooper, died at his residence at Dunnet, attained the great age of 101 years and 4 months. statement is authenticated by a certificate, bearing that he was baptised on the 3rd March, 1771. He was in possession of his faculties and in good his appetite failed, and the day before death he lost the power of speech. He expressed hope of a blessed immortali-

Sir William Fairbairn, Bart., the distinguished Engineer, was in Inverness on Wednesday last, in the course of a Scottish tour. In early life Sir William resided some time in Rosshire, and accompanied by the Rev. Mr. Mc-Kenzie, of Ferrintosh, he has again visited parts of the country. Though in his 84th year, this venerable engineer -who was among the earliest iron shipbuilders, and is the greatest living wowledge.—Inverness Courier.

# England.

In a recent contest in Yorkshire, England, for Parliament, the expenses of the successful candidate were \$58,615, and those of the unsuccessful one \$42,-

An English chemist avers that the manufacture of wane is now conducted on such highly scientific principles that grapes are gradually being dispensed

Mr. Algernon West, private secretary to Ar. Gladstone, has been appointed a Commissioner of Inland Revenue, in the room of Sir Alexander Duff Gordon. who has been compelled by ill-health to

ladstone was recently asked by a memer of the opposition whether he intended to enforce the law, and replied that the subject must be taken into serious Consideration. The law has been used aly as a scarecrow.

#### Loreign.

In Switzerland a law is proposed making it unlawful for any one under fourteen years of age to smoke tobacco.

The Japanese government has decided to promulgate a new form of religion, said to be "enlightened, simple, and adapted to common sense,'

The French Protestant Synod voted on the test question of the Confession of Faith, sixty-one to forty-five—the minority being "Liberals," and opposed to any confession—that is Free thinkers of various grades.

Dr. Guthrio's health is much better than it was, and he is this winter to act as chaplain in the Free church at Rome. It is said he is looking out a series of sermons on the Epistle to the Romans, to preach in the Eternal

Denmark is said to be in mourning for the death of her greatest poet, Carsten Hauch, who died recently at Rome, in his 81st year. Danish poetry is but little known in this country, only fugative copies as yet having been translated.

The new express from Paris to Rome began running June 1st. It consists four first-class cars, travels forty miles per hour, and completes the distance in thirty-four hours, starting from Paris at 8 a. m., and arriving at Rome at 6 p. m. of the following day.

Advices from the City of Mexico half of parishoners of Moy, withdrew represent the kidnapping which is at present prevailing in the vicinity as something dreadful. Numbers of gentlemen of rank and wealth have been gagged and transported from their homes, and only a few of the brigands

> Scientific men of Italy are of decided opinion that the recent eruptions of esuvius, terrible as they were, saved that peninsula from a most destructive earthquake. Their observations prove that there were great subteranean agitations under the whole of Italy, for which if there had not been a vent at advance by judiciously increasing his the crater of Vesuvius would have undermands. On the whole, a depreciation doubtedly resulted in more fearful cal-

Extreme ritualism in London is getting less morrey as it ceases to be a novelty. The strangers who flocked to St. Albans to see Mr. Mackonochie have disappeared, and the offertory for the last year netted only £1,119, against £2,000 for the year previous. As the services have been getting higher and the mid-day communion has been turned into a mass, several of the leading patrons have withdrawn, including the two men who gave the site and built the church.

The hint to the Romish Cardinals that if, upon the death of Pius, they do not elect a suitable successor, the health till about three weeks ago, when | powers of Europe will do so for them. is not taken very mildly. The reply is that the church allowed the voice of Kings in their election when they were submissive children. Now that they are naughty she will recall the generous concessions, and pay no heed to outsiders. Certainly as a religious body. the papacy has a right to elect its own head without the intermeddling of the secular powers. But if the papacy be something more than a spiritual dominion, and its subjects are also subjects of other governments, it can make no just complaint if the secular powers should compel a suitable choice.

> and when a sufficient number of them were found, to burn them in the Cathedral ward. One singular episode con-nected with the burning was that the boys and street ragamuffins who witnessed the act appeared to appreciate the treason to their God.

# United States.

#### THE COST OF LIVING.

The rapid increase in the cost of la-

bour and of many articles of consumption tends to produce great social changes. The causes of the general rise of prices, though they are difficult to uscertain or apportion, are for the most part natural, and therefore irrestible. Even were scarcity of production or lavishness of consumption results from moral or social habits, it would be a waste of time to preach against idleness and luxury. The growing pressure on income may be partly attributed to the multiplication of artificial wants; but unusual strength of character is required to resist the tendency of custom. . . . The simultaneous increase of the cost of living and of the demand of labour fully accounts for the rise of wages, whether it has been effected by voluntary concession or through the machinery of strikes. In some branches of industry, and especially in the business of coal-mining, the rise of wages, having greatly exceeded the increased price of the necessaries of life, has meidentally become the principle cause of an abnormal dearth. In many districts, including the great Scottish coal fields, it has been found that the efficiency of labour varies inversely with the rate of wages. The collier, like the West Indian negro, has proposed to himself a certain standard of comfort, with which he is for the present contented. Instead of earning more at the higher rate of wages, he prefers to secure his former income by a dumnished amount of work. The coal-owners have in consequence been in many instances unable to accept orders, or to profit to the full extent by the extraordinary activity of the iron trade; but they have consoled themselves by adding to their prices a percentage which will probably compensate for their losses and disappointments. Customary incomes, as well as fixed incomes, though they admit of augmentation, generally lag behind the growth of industrial wealth. It is difficult for professional practitioners as a body to increase the rate of fees by which they are paid, although a fashionable doctor or a successful advocate may prepare the way for a general of the circulating medium tends to increase the collective wealth of the community by favouring productive debtors at the expense of consuming creditors, although it tends to impoverish still further a class which can ill bear reduction of its means. The advance in the value of land may perhaps tend in the opposite direction, as far as it accrues to the benefit of the non-productive owner; but the bulk of the profit will be realised by the occupier, because rents rise slowly and at distant intervals. The depreciation of the currency operates as atax on all accumulations which are not invested either in some material property, such as lands or mines, or in reproductive undertakings. The tendency of the change would therefore seem to be fovourable to capitalists and artisans, but it will cause much social discomfort and disturbance. It is highly probable that the working classes may, as their wages increase, prefer additional leisure to the mere addition to their income which they can command at their choice Nearly all the economic changes which are impending are likely to tend to the disadvantage of the consumer. - Saturday

#### THE LIMITS TO PARTY ALLE-GIANCE.

There is not a little in the influence A correspondent writing to The Inde-called a political campaign to occassion the plates into the table-pew. The pasauthority on iron—its property and A correspondent writing to The Indeuses—is still full of intellectual vigor pendent, from Rome, over the signature serious anxiety to the friends of truth tor no sooner caught sight of his aged and animation, with a memory having of "A Catholic," gives an account of and the best interests of the country. I full command over his rich stores of the recent burning of Bibles by priests Undoubtedly party organization and in Frescati, a town near Rome. Duraction is, to a certain extent, a necessity, sure, close the meeting by oftening people say if they sawine walking about ing the last year missionaries have Men must come to a common undering the last year missionaries have Men must come to a common under- prayer for God's blessing on the progiven away or sold many hundreds of standing as to the measures which it ceedings of this evening. copies of Bibles to the people of the is wisest to adopt, and the persons to Father Sewell stood w or sympathies may indeed be set aside, and sometimes perhaps must be as a matter of duty, but there is a point at which the energelyment of and sometimes perhaps must be as a bled there with much perseverance. which the encroachment of party assmumptions and claims should be met by a stern resistance. Party itself beimpiety, and stoned the priests who lighted the Re. A portrait of Victor to country, and even the interests of burning Bibles. The Jesuits of Rome country—as they are sometimes interburning Bibles. The Jesuits of Rome combine treason to their King with obligations of truth that is native to no country—as a subsequent pressure of their Cod. single country or globe or system, but not think worth giving to."
to the whole universe of God.
There was not a bit of or

The editor of one of our political Saddier's Catholic Directory, for 1872, gives for the number of churches, 2,967; ments to which the Bennett judgment been destined to give a fillip, that for the interchange of pulpits between elergymen of the Church of England and their Nonconformust brethren is not the least important.

There i in Ingland, it seems, an act of 1892, we viding for the banishment of 1892, we viding for the banishment of the Jesuits from the country. Mi.

The Rev. James A. McEvoy, of Fitchburg, Mass., said to have been the least of the provided the same and to have used the those constructed in 1871 would be seen the least of the Jesuits from the country. Mi.

The least among the mamber of churches, 2,967; pour late of the mamber of churches, 2,967; pour late of the mamber of churches, 2,967; pour late of the mamber of churches, 2,967; manufactured butter we are advised by the same authority to work it made to that allegiance. It is not for us to define the items of the sacrifice which he had imaging the sacrifices which he had the whole congregation such a serious the whole congregation such a serious the whole to some forget.

The language seemed to us to the Lord, as when the churl saith, "Be may be rendered palatable by a said that even old and rancid butter we are divised by the work it made to the sacrifice. Prayer unationed by cflort is, before the Lord, as when the churl saith, "Be may be rendered palatable by a warmed and be ye filled," to a man has no right to part with. We hanging the sacrifices which he had the whole congregation such a serious the the whole congregation such a serious the theorem is not for the whole of the sacrifice. It is not for the whole of the sacrifices which he had the whole congregation such a serious the theorem is not for the whole of the sacrifices which he had the whole congregation such a serious the the thought of the whole congregation such a s journals recently, in affirming his alle-

"Who, born for the universe, narrowed his mind,
And to party gave up what was meant for mankind."

Party becomes itself an unmitigated despotism-however willingly its subjects surrender themselves to its control -when it attempts to dictate to conscience, or override by considerations of expediency, the plain mandates of duty. What the country needs is not so much the success of any party, or the perfection of party discipline, or masses on whom party leaders may rely, as intelligent citizens, honest and independent voters, men who place party interests in the back ground of country, and own themselves loyal, not to party hacks or organs, but to their own enlightened convictions, and to His will "by whom kings reign and princes decree justice."

As the tide of party enthusiasm sweeps over the country and the passions of men grow heated by discussion, they are led to act without reflection, to commit themselves to ill-considered opinions, and thus to merge in the action of the mass around them their individuality. A political campagin is, to a certain extent, almost necessarily demoralizing. It confuses and complicates moral as well as political questions. It exhibits the community divided into two camps, with good men as well as bad men in both, misrepresenting and misinterpreting each other, until questions of grave duty seem to be dwarfed to the dimensions that belong to matters of personal preference.

It is not strange therefore that we should feel disposed to deprecate political excitements, when they imply party collisions, or threaten to elevate party itself into a despot. Society is the worse for it. Morals and religion suffer by it. To escape some apprehended political danger that might yet leave our common republican liberty and privileges unimpaired in their integrity, men set up over themselves an arbitrary rule, the rule of party, compared with which the impositions of Athenian tyrants might seem light. We can never be free men, in the full sense of the word. so long as any external authority that does not find a reponse in our inward convictions governs our actions, and political campaign so prosecuted as to make party and party claims paramount to all other considerations, can be accounted only as a public calamity, sadly and bitterly to be deprecated. We trust that we shall never be visited by such an access of party zeal as to witness with any, even the least satisfaction, the sacrifice of independent manhood to party dictation, or the access of any party to power over a causeway built up out of the fragments and rubbish of the public conscience.—(Am. Exchange.)

#### FATHER SEWELL AND THE COL-LECTION.

He could not help being absent from the meeting, but his heart was there. His feet would have carried him down to the chapel two hours before, only duty forbade. As soon, however, as he had concluded his business, off the old gentleman walked, saying to himself: "I'm afraid I shall be too late, but I shall at least see how they have got on. The Lord grant a blessing on the meeting and the work in hand!'

It was Father Sewell—an Israelite indeed-the very image of Old Honest m Bunyan's Pilgrim. There had been a meeting to raise money for home mission work, and the collection had just been made when the old gentleman en-

town. The priests, finding it out, whom their execution can be most not pray. He did not shut his eyes, inade it their mission to hunt them up, safely entursted. Personal prejudices but, on the contrary, seemed looking for a manufacture of the priests of the priests.

bled there with much perseverance.
"I am afraid," said the pastor, "that my brother did not understand me. Friend Sewell, I did not ask you to give,

the old man, it was his honest heart taste and flavour, qualities which are pouring out its true feelings, and odd as retained for a long time. To improve The Rev. James A. McEvoy, of Fitchburg, Mass., said to have been the oldest elergyman in the world, died a few days age, at the great age of 111 years. He was born in the year 1761, which was eight years before Wellington and Napoleon were born.

Of party are exaggerated when they are is an honour so great that none but it says that this art existed only for a brutish worldings will decline it. If few years in the middle of the sixteenth or is the pronounced on Burke a criticism far more severe perhaps than this good nature really intended, when in his memorable lines he pointed to one

GIRLS, DON'T TALK SLANG.

Girls, don't talk slang! If it is necessary that anyone in the family should do that, let it be your big brother, though I would advise him not to adopt pigeon English" when there is an elegant systematized language that he can just as well use. But don't you do it. You can have no idea how it sounds to ears unused or averse to it, to hear a young lady, when she is asked if she will go with you to some place, answer, "Not much!" or if requested to do something which she does not wish, to hear her say, "Can't see it "

Not long ago I heard a young miss' who is educated and accomplished, in speaking of a young man, say she intended to "go for him !" and when her sister asked her assistance at some work, she answered, "Not for Joe!"

Now, young ladies of unexceptionable character and really good education, fall into this habit, thinking it shows smartness to answer back in slang phrases; and they soon slip flippantly from their tongues with a saucy pertness that is neither lady like nor becoming. "I bet" or "you bet" is bad enough among men who are trading horses or land; but the contrast is starting and positively shocking to hear those words issue from the lips of a young lady. They seem at once to surround her with the rougher associations of men's daily life, and bring her down from the pedes. tal of purity, whereon she is placed, to their own coarse level.

#### REVIVALS.

It is no evidence that a man has wings and can fly because a tornado puts its suction upon him, lifts up, and hurls him across the street; and it is no evidence that a man is converted because a tremendous physical excitement has lifted him for a moment out of the slough of his bad habits, blown the mud off of him, and crazed him, so that he talks and screams in the language of virtuous insanity. In a well-conducted revival, where the word of instruction is duly honored, and not entirely sup-planted by fervid exhortation; where the judgment, and not the passions, is addressed; where God is heard in the "still, small voice," and not in the tempest and thunder of men's shouting; where the convicted person takes each step deliberately, and only as it is plainly perceived to be a duty,—in a revival so conducted, I say, I cannot con-ceive that any would be "deceived;" and the converts would come into the church as buds and blossoms come to a tree,-because the latent stages of floral preparation have been experienced, and the hour of revealed beauty and frag-rance has arrived.—W. H. H. Murray.

#### HIGH HEELED BOOTS FOR LADIES.

A London surgeon, Mr. P. Hewlett, eports several cases of serious fractures of limbs indirectly caused by these heels, which had tripped up their wearers; and he refers also to the distortion and injury to the foot that they often induce. He says: "Last year I was sent for to see a young lady in one of our London hotels. She wished to consult me about her foot. On seeing it I thought its state depended upon her boots, and I asked to see them. The boots were brought in by the lady's maid, but the only thing I could observe about them was the immensely high heels. I said: 'It is the high heels of your boots that cause the mischief, and unless you diminish them I can do nothing for you.' She became quite angry, and said she could not alter them. 'I cannot do it and tor no sooner caught sight of his aged not alter them. 'I cannot do it and will not' Suddenly she again toned down, and said: 'Pray, sir, what would It is simply heels rersus brains. If you Father Sewell stood up, but he did have brains you will cut off the heels; if you have no brains, you will continue

## THE FLAVOUR OF BUTTER.

The German Agriculturist says that a great portion of the fine flavour of ing in a linen cloth. Butter thus pre-There was not a bit of ostentation in pared is preeminent for its sweetness of

# OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places at times severally mentioned, viz:-

Hunon.—At Seaforth, on the 2nd Tuesday of Oc-tober, at 11 a. m.

Owen Sound.—At Owen Sound, on 3rd Tuesday of Soptem1 sr, at 2 p. m.

Soptemal st, at 2 p. in.

LONDON.—At LONDON, in St. Androws Church, on last Tuesday of September at 11 a. in.

STRATFORD.—At St. Marys, on 2ith September, at 2 cclock p. in.

GUELPH.—At Guelph, in Chalmor's Church, on 1st Tuesday of September, at 1 p. in.

PARIS—At Paris, in Dumfrice St. Church, on the and Tuesday of September at 11 a.in.

KINGSTON—At hi geton, in Chalmor's Church, on the 2nd Tuesday of October, at 3 cclock, p.in.

DURIAM.—At Durham, on the 17th September, at 11 s, m.
Conocna.—At Port Hope, on the 3rd Tuesday of September, at 10 colock a.m.
Mayright. —At Montred in Employ Church on

September, at 10°clock a.m.

MONTHEAL.—At Montreal, in Erskine Church, on the first Yednesday in October, at 10°clock a.m.

BROCKTILLE.—At. Presectt, on first Tuesday of August, at 3°clock p. m.

OTTAWA.—At Ottawa, in Bank St. Church, on first Tuesday of August, at 2°clock p. m.

CHATHAM.—At Chatham, on the fourth Tuesday, of September.

ONTANIO.—At Prince Albert, on 3rd September, at 11 o'clock, u. m.

Tonorro.—In Knox Church, Toronto, on first Tuesday of September, at 11 o'clock, u. m.

Tonorro.—In Knox Church, Toronto, on first The CANADA PRESBYTERIAN CHURCH.

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#### TORONTO MARKETS.

I TRADE.-Has been rather quiet all week.

I TRADE.—Has been rather quiet all week.

BUTTER.—Holders are now offering considerable quantities and seem anxious to find buyers, but this is not to be done as all our dealers, except one, hold off most determinedly. The only sales reported are those of a let of 55 packages of selected at 1816, and a cur of the same sort to-day at 137c at Queiph. For round lots there are no buyers at any price. English advices continue to be unfavourable. In London there was nothing doing at latest advices, and at Liverpool quotations stood at figures equal to 25 to 1740 here.

CINESE.—The market has been fairly active. There was not of 48 boxes of mixed qualities sold last week at 9c, and two lots of 25 each sold at the same price his week. But a lot of fifty boxes of choica brought 97c outside. Prices of small lots have declined half a cent.

EGGS.—Receipts have been on the increase, and

have declined and a cent.

EGGS.—Receipts have been on the increase, and there are now as many to be had as are wanted. Prices have declined about a cent, the range at present being from 14 to 15c.

Ponk.—There is very little doing. The enquiry has fallen off, but holders are firm at unchanged quotations.

Recov.—The market is active. Sales were made

Hacox.—The market is active. Sales were made last week of 200 sides of Cumberland at 62c; 100 sides at 7c; lots of one and two tons have sold at 7t to 7to; a good demand exists for these and still smaller lots.

smaller lots.

HAMS.—Stocks are very light. The demand continues to be active and prices firm. For a lot of 100 canvassed 131c has been paid and none could be had at a lower figure.

LAND.—Seems to be rather more active. There have been sales this week of lots of 40 and 50 tinnets at 91c. Small lots are steady at 10 to 101c.

Hogs,—There is very little doing, alias sales are by contract; prices are unchanged.

DRIED APPLES.—Are quiet but hold firmly

Hors.—Some few bales of old have been sold at 15c and some more shipped. Last years are enquir ed for and if of choice quality would probably com-mand 60c, and sourcely any can so had.

#### Travellers' Guide.

The residence of	M	,	-	1							
GRAND TRUNK EAST.											
	A.3f.	P.M.	P.M.	P.M							
Depart		12.07	$6.22^{\circ}$	7.07							
		A.31.		44.07							
Arrive	9.07	10.37	1.52	.11.07							
GRAND TRUNK WEST.											
٨.١٢.	A.M.	P.M.	P.M.	1.31.							
Depart11.30	7,30	11.45	3.45	5.20							
A.M.			- 00	12.30							
Arrive 5.25				12.00							
GREAT WESTERN BAILWAY.											
A.31.	٠١٤.٨	P.M.	r.M.	P.M.							
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TOMONTO,	REY, AND	BRUCE I	RAILWAY	•							
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Arrive 10.50	6,15		** * *	***							
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# Special Motice,

Any organ of the human structure unduly oxercised, is taxed at the expense of the rest.

The brain burdened with care, griefor hard study, will withdraw a portion of the nervous element, which may be required to promote healthy muscular action, from the heart, lung, stomach, etc., and thus cause them to degenerate and been incompotent to perform their duties, so that disease follows.

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NEW YORK AND ERIE RAILWAY

We met with a paragraph the other day which is very descriptive of this grand theroughfare of the world, and now give it for the benefit of the Canadian public:

"The railways here, that is in England, are not better than our own. Either the English roads have deteriorated, oreise our own have appreciated. I assume that the fastest train on the direct line between Liverpool and London may be taken as a fair sample, and compared with similar trains on the New York and Eric Railwoy at home-with which I am nost tamillar. From Liverpool to London, two hunred and twenty miles, through first class fare is thirty-free shillings—say nine dollars on the New York and Eric Railway at home-with which I am nost tamillar. From Liverpool to the wost ond of Suspension Bridge, in Canada, distance upwards of four hundred and fifty miles, in drawing room canch, the fare is nine dollars and twenty-five cents. We ride in by far the most elegant coaches on the Eric than here in England, and at only one half the cost. We ride as fast, too, on the Eric as in England, about thrity-nine miles in either case. In smoothness there is no comparison. Motion on the New York and Eric is like rolling on oil; but here we rattle in our scats like trin pails in a wheelbarrow. Here there are four wheels under a coach, on the New York and Eric twelve! Here one wheel falling necessitates disaster; on the Eric we can spin of from one to six, and, if judiciously selected, the coach is still mobile and not a wrock. Here it is difficult to talk, and impossible to write; on the Eric I do both intelligibly. I am proudly surprised, after an absence of some years, we find an English railway no longer superior to others in the world in any particular that offects a trayellor—no, not even in the matter of dust and ashes."

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